

NOTES ON THE RUBRICS OF THE ROMAN RITUAL

By the Rev. James O'Kane

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NEW EDITION COMPLETELY REVISED IN
ACCORDANCE WITH THE LATEST (1925)
EDITIO TYPICA OF THE *RITUALE ROMANUM*,
& DECREES OF THE SACRED CONGREGATIONS

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Preface

TO THE FIRST EDITION.



It has been part of my duty, for several years, to give Lectures on the Rubrics of the Ritual to the Senior Class of Divinity Students. In preparing for these Lectures, I had occasion to consult the principal authorities on the various subjects treated, and in order to save the trouble of frequent references, I usually made a note of what seemed to me valuable for the purpose, either of explaining the text of the Rubric, or of drawing out the instructions contained in it.

The Rubrics which regard the Sacraments in general, Baptism, the Eucharist and Extreme Unction, claimed special attention, because they treat of those duties of the ministry that present, perhaps, most difficulties to a priest

on the mission. It was suggested to me that a work explaining these Rubrics, and at the same time taking into account the difficulties that stand in the way of observing them to the letter in a country like Ireland, would supply a want felt by many priests. With a view, therefore, to compiling a work of the kind, I some time ago revised and considerably extended my notes on these Rubrics, intending ultimately to condense and recast them, using probably the Latin language as best suited to many of the subjects of which they treat. But, having consulted one on whose judgment I place great reliance, I was induced to prepare them for the press in their present form—that in which they were first written—as, on the whole, the best for the purpose intended. The want of the more exact and methodical arrangement which I had contemplated, I have made an effort to supply in some degree by means of a copious Index.

The text of the Rubrics, which is that of the “ Propaganda ” edition of the Ritual (ROMÆ,

MDCCCXLVII.), is divided, in each chapter, into sections printed in distinctive type. The Notes on the several Rubrics or sections contain the substance of what I could glean, in the way already intimated, from the authorities consulted. For the satisfactory explanation of many Rubrics, I found it necessary not to confine myself to the mere ceremonial, but to touch on theological questions of great practical importance, and occasionally to notice questions of interest as to the origin, history, or meaning of particular ceremonies. A reference is given in every case to the works cited, so that the reader is put at once in the way of getting fuller information, should he desire it. Far, then, from wishing to present anything new or original, I have endeavoured to give a voucher, if possible, for every statement, and to use, where I could do so conveniently, the very words of the authority cited.

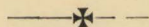
What might here be said on the importance of the subject-matter of the volume, as well as on the sources from which the Notes are taken,

will be found in the Introductory Chapter and in the Appendix.

It only remains for me to acknowledge my obligations to the Very Rev. Edmund O'Reilly, the learned Father Provincial of the Society of Jesus, for much valuable assistance in the treatment of several questions, as well as for the great care and trouble taken by him in revising the sheets as they passed through the press. His name is a sufficient guarantee that the book contains nothing opposed to sound theology. But if any expression has escaped me, at variance, even remotely, with the teaching and spirit of the Church, I hereby unreservedly condemn and retract it.

Preface

TO THE THIRD EDITION.



IN this Third Edition I have made a few changes rendered necessary by recent decisions of the Roman Congregations. One of these decisions regards the confession of converts on being received into the Church. Another regards Communion at a Requiem Mass. These, by settling points on which there had been previously a diversity of practice, called for certain changes in Nos. 464-6, 706-9.¹ The rest required little or no change, and are noticed chiefly in footnotes, while all the decisions referred to are given in the Appendix.

Considering the Decree of the Sacred Congregation prefixed to this volume, I feel that I should hardly be justified in making any change not strictly necessary. It is owing to

¹ Nos. 446-8, and 630 in present edition. (*Ed.*)

that Decree that the work has been so favourably received, both in this country and in America, and has been translated into French.

MAYNOOTH COLLEGE,

Feast of the Purification of the Blessed Virgin, 1872.

Decretum.

SACRA RITUUM CONGREGATIO, exquisito prius voto Censoris Theologi specialiter deputati declarandum censuit, ex parte Liturgica nihil ob stare quominus vere commendabile et accuratissimum hoc opus cui titulus, *Notæ super Rubricis Ritualis Romani*, a R. D. Jacobo O'Kane, Anglica Lingua exaratum iterum typis mandetur, servatis sequentibus conditionibus nimirum.

PAG. 253.*¹—Corrigatur locus in quo asseritur modo ubique et etiam Romæ prævalere usum iterum baptizandi sub conditione qui ex Protestantismo ad unitatem Catholicam redeunt. Siquidem Romæ juxta Decretum Sacræ Universalis Inquisitionis *in singulis casibus examinari debet an iterum sit conferendus Baptismus*.

PAG. 434.*²—Defendit usum præbendi communionem Fidelibus in Missis Defunctorum cum particulis præconsecratis—Debet addi :—*attamen hæc quæstio nondum decisa manet : et donec aliter a Sacra Congregatione Rituum statutum fuerit standum est praxi in unaquaque Diœcesi receptæ*.

PAG. 504.*³—Asserit posse poni Sanctissimam Eucharistiam in sacculo ubi privatim deferre permittitur. *In hoc casu adamussim servetur quod præscribit Rubrica*. . . .

PAG. 525.*⁴—Asserit in Hibernia Sacerdotes posse deferre plures particulas consecratas privatim de domo in domum quin vocati fuerint ad visitandos infirmos. Quum hæc praxis paucis abhinc annis prohibita fuerit a Sacra Congregatione de Propaganda Fide, *immutanda est hæc assertio, ac reformanda juxta hoc Decretum*.

Datum ex Secretaria Sacrorum Rituum Congregationis, die xiv. Februarii, anni MDCCCLXVIII.

D. BARTOLINI, S.R.C. *Secretarius*.

(Loco Sigilli).

*¹Vid. n. 439 III. *²n. 630. *³n. 779. *⁴n. 814. (Ed.)

Contents.

CHAPTER I.

INTRODUCTION.

PAGE

Meaning of Rubrics : obligation of those that regard the sacraments—Decrees of the Sacred Congregation of Rites : their authority : form : promulgation—Custom : legislation of the Codex regarding, how far it may prevail against the Rubrics, in particular against the Rubrics of the Ritual : its indirect influence in a country like Ireland—Rubricists : how their authority should be estimated . 1—39

CHAPTER II.

SACRAMENTS IN GENERAL.

Ceremonies in administering the sacraments—Duties and qualifications of the minister—State of grace, promptness when called to administer—How he should be vested—Clerks to assist—Instructions on the sacraments—Attention and devotion in performing the ceremonies—Intention—Administration to Heretics—Parochial Registers 40—64

CHAPTER III.

SACRAMENT OF BAPTISM.

Baptism—Effects—Necessity—Matter—Form in Latin Church—Form in Greek Church—Effusion—Immersion, Aspersion—Ordinary minister—Minister of Private Baptism—Infants should be baptized soon after birth—Intra-uterine Baptism—Cæsarean operation—Abortive foetus—Foundlings—Rites and Ceremonies—Name to be given—Sponsors—Time and place of administering—The Font—The Holy Oils—Summary of requisites—Position at the church door 65—145

CHAPTER IV.

ORDER OF INFANT BAPTISM.

Interrogations to be put in Latin—Exorcisms—Sign of the cross—Use of salt—Conducting into the church—Touching with spittle—Renunciations—Unctions—Pouring on the water—Use of chrism—The white garment—Two or more infants together—In danger of death—In private houses—Admonitions to parents and sponsors—Entries to be made in Register—Ancient discipline regarding Confirmation and Communion—Present practice in the Greek Church 146—192

CHAPTER V.

BAPTISM OF ADULTS.

PAGE

Catechumens—Previous instruction—Dispositions required—Mysteries necessary to be believed—Deaf mutes—Sorrow for actual sin necessary—The insane—Converts from various sects—Sacramental Confession—Absolution from heresy	193—221
---	---------

CHAPTER VI.

ORDER OF ADULT BAPTISM.

The Church wishes adults to be baptized with great solemnity—Vestments—Prayers at the altar—Abjuration of previous errors—Signing with the cross, exorcisms, renunciations, interrogations, repeated frequently during the ceremony—Anointing—Clothing in white—Neophytes should be confirmed if there be a bishop present, and receive Communion—Baptism of several adults in case of necessity	222—245
--	---------

CHAPTER VII.

ORDER FOR SUPPLYING THE CEREMONIES OMITTED IN BAPTISM.

Obligation for supplying the ceremonies omitted—Bishops may dispense with the obligation in case of conditional Baptism of adults—Changes in some of the prayers .	246—248
--	---------

CHAPTER VIII.

RITE WHEN A BISHOP BAPTIZES.

Ministers in attendance on Holy Saturday—Ministers required at other times—Vestments—Procession to the door—When a priest performs the first part of the ceremony	249—253
---	---------

CHAPTER IX.

BLESSING OF THE FONT.

Vestments and ministers required—Litany—Form of insufflation—Infusion of the oils	254—262
---	---------

CHAPTER X.

BLESSING OF WOMEN AFTER CHILDBIRTH.

Origin of this blessing—Not of obligation—Place—Time—Ceremonies—Minister—Mass of Purification of B.V.M. not permitted as a votive Mass	263—271
--	---------

CHAPTER XI.

SACRAMENT OF THE EUCHARIST.

PAGE

Dignity and excellence of this sacrament—Dispositions and preparation of the communicant—Daily Communion—Fast required—Place where the Blessed Eucharist kept—The sacred vessels—The tabernacle—The lamp—Renewal of the sacred species—Purification of the ciborium—Public sinners—Occult sinners—The insane—Communion of children—Deacon as minister—Communion at Midnight Mass—Rite of consecration and reception—Time and Place of administering 272—332

CHAPTER XII.

ORDER OF HOLY COMMUNION.

Purification of the communicants no longer in use—Communion cloth and Plate (patina)—Colour of the stole—Preparations—Ceremonies at the altar—Precedence of Communicants—Manner of administering in the early Church—In the present Greek Church—Precautions in placing the Host on the tongue—Use of a purificator—Particles may be divided—Ceremonies on returning to the altar—Blessing by Deacon—Communion at Mass—At a Requiem Mass—Communion of the clergy at Mass—Communion immediately before or after Mass . . . 333—375

CHAPTER XIII.

PASCHAL COMMUNION.

Precept of the Church—Who are bound by it—Where Paschal Communion must be received—Within what time—Twofold obligation of the precept—Treatment of defaulters—Obligation of Parents and others—Easter Sunday—Strangers in a parish—The sick . . . 376—392

CHAPTER XIV.

COMMUNION OF THE SICK.

Obligation of receiving Communion "in articulo mortis"—Viaticum may be repeatedly administered once a day to one not fasting—Cases of delirium, cough, vomit, etc.—Relaxation of law of fasting for invalids who have been seriously ill for a month—Other invalids—Carrying the Blessed Sacrament publicly—Right and duty of Parish Priests to administer Viaticum—Preparations in sick room—Manner of carrying the Blessed Sacrament—Vestments required—Ceremonies in administering—In very urgent necessity—Benediction with the pyxis or with the hand—Administering to two or more in the same room or house 393—438

CHAPTER XV.

SACRAMENT OF EXTREME UNCTION.

PAGE

Effects of Extreme Unction—Dispositions for receiving it— Might be valid when absolution would not be—The matter —The Minister—To whom administered—When it may be repeated—Parts anointed : what unctions are essential— The form : what words are essential—Is grace conferred by the unction of each organ ?—How administered in urgent necessity—Supplying of unctions omitted— Administered to two or more at the same time	439—478
---	---------

CHAPTER XVI.

ORDER OF EXTREME UNCTION.

Preparations—Formerly administered by a number of priests—Greek usage—Present usage in Western Church —How the Holy Oil is carried—Vestments required— Exhortation to the sick—Prayers of those present— Unction of the organs—Viaticum, Extreme Unction, and Benediction “in articulo mortis,” in immediate succession	479—507
---	---------

CHAPTER XVII.

RITE OF THE APOSTOLIC BENEDICTION WITH PLENARY
INDULGENCE “IN ARTICULO MORTIS.”

Analysis of the bull “ <i>Pia Mater</i> ”—To whom the blessing may be given—Repetition of the Blessing—Dispositions required—Repetition of “ <i>Confiteor</i> ”—Formula to be used—Shorter Formulæ—Administered to two or more at the same time	508—518
---	---------

SUPPLEMENT.

Notes on Penance and Matrimony	519—565
--------------------------------	---------

APPENDIX.

Decrees of the Sacred Congregation of Rites—Decrees of other Congregations and Replies of the Commission for the Interpretation of the Codex—Synodal Decrees—Works consulted	567—622
General Index	623

NOTES

ON THE

Rubrics of the Roman Ritual

CHAPTER I.

INTRODUCTION.

§ I. ORIGIN AND MEANING OF "RUBRICS".

1. In the law books of the ancient Romans the titles and inscriptions were marked in red with a kind of mineral called "Rubrica", hence the word "Rubricæ" applied at first to the titles or inscriptions, came in the end to signify the laws themselves.¹ The liturgical books which regulated the solemn offices of the Church were marked in the same way; and, as in course of time they came to be almost the only books so marked, the word "Rubrics" came to signify almost exclusively the laws contained in these books.²

2. The word "Liturgy", from its etymology—*λέϊτον* and *ἔργον*—signifies "public service", or "public ministry". Applied to the offices of religion, it signifies primarily, that greatest and most excellent of all—the oblation of the holy sacrifice, or the mass. But it is used also in a more extended signification as comprising not only the mass, and the ceremonies immediately pertaining to the mass, but the canonical hours, the administration of the sacraments, and other acts of public worship regulated by Church laws.³

¹ Vid. Facciolati, *Lexicon v. Rubrica*.

² Vid. Fornici, *Instit. Liturg. Notiones Præviæ*, pag. 3.

³ Fornici, *ibid.* pag. 1. Vid. Bouix, *De Jure Liturgico*, pars. i. cap. i. et cap. ii. Cf. Callewart—*Liturg. Institut. Tract. I, n. 6*, Canon 1256 (Codex) gives a definition of "cultus publicus."—Ed.

3. The liturgical books contain these offices with the rubrics to be observed in performing them. Those now in use in the Western or Latin Church are—1° The Missal, containing the formulary of the Mass, with the method of ordering it, and the rites and ceremonies to be observed in celebrating it. 2° The Breviary, containing the canonical hours with the method of ordering the office for each day, and the manner of reciting it. 3° The “*Cæremoniale Episcoporum*”, containing instructions on the manner of performing certain solemn functions in cathedral or collegiate churches, when the bishop or some dignitary officiates. 4° The Pontifical, containing the rites and the ceremonies to be observed in the functions that (if we except a few for which special faculties are sometimes given) are performed only by a bishop. 5° The Ritual, containing the rites and ceremonies to be observed in administering the sacraments (except confirmation and orders, which are administered only by a bishop), the office for the dead, and certain benedictions and ceremonies of processions. Nominally there are other liturgical books in use, but in reality they are for the most part, extracts from these, as *e.g.* the “*Antiphonarium*”, the “*Graduale*,” etc.¹

4. There are various liturgical books in use in the Greek and other Oriental churches, but the only one of these we may have occasion to refer to, is the Greek Euchologium, which contains the rites and ceremonies observed in the administration of the sacraments. It is, in fact, at once Ritual, Missal, and Pontifical.²

5. The distinction between “*Rite*” and “*Ceremony*” is not very accurately fixed. By “*ceremony*” some

¹ The Sacred Congregation of Rites in a decree issued 17 May, 1911 gives a list of ten books that are to be especially reckoned—“*inter libros Sacram spectantes Liturgiam.*” In addition to the five above-mentioned books it enumerates the Roman Martyrology, Proper of Offices and Masses of a particular diocese, Religious Order or Congregation, the *Memoriale Rituum* of Pope Benedict XIII, the Clementine Instruction, and the Collection of the Decrees of the Sacred Congregation of Rites.” (Decr. Auth. 4266). Canon 1257 reserves to the Holy See the right of approving liturgical books.—Ed.

² Cfr. Bouix, *De Jure Liturgico*, pars iv. cap. i.

understand the sacred action with all its circumstances, and by "rite" the manner of performing the action, or the rules to be observed in performing it, so that the "ceremony" is the actual application of the "rite", or the actual observance of the rules laid down for the sacred action.¹ Others understand by "rite" all the words and actions that are substantial in the sacred function, and by "ceremony" those that are accidental.²

6. The two words, however, according to Catalani³ and Fornici,⁴ are generally used in the same sense—viz., to signify, Fornici says, the laws to be observed in public religious worship. It would be, perhaps, more exact to say that by "Rite" or "Ceremony" is now commonly understood any religious function performed according to certain laws fixed by the Church. These laws, as has been stated, are contained in the Rubrics.

7. For the present we are concerned only with the rubrics of the Roman Ritual. The book is so called because it gives the sacred functions which it contains according to the *Rites* used at Rome, and was published under this title by the authority of Pope Paul V., as appears from the bull *Apostolicæ Sedi*, given at the commencement of the Ritual.⁵

8. It is shown by Bouix⁶ that all the liturgies used throughout the Western Church, except the Ambrosian retained at Milan, and the Mozarabic, used in Toledo, were commonly called "Roman", before the correction made by St. Pius V. They were so called, because they all agreed substantially with the liturgy used in Rome, though differing in many things from it, as well as from

¹ Baruff., Ti. i. n. 3; Catal., Tit. i. § ii. n. xiv.

² Vid. Fornici, l. c. pag. 2.

³ Loc. cit.

⁴ Loc. cit.

⁵ Baruff., l. c. n. 5, et seq. Vid. Gardellini, *Annot. in Dec. S. R. C.* 27 Aug. 1836, sub Dub. i. in *Rhedonen.*, n. 2743.

It was revised by Popes Benedict XIV (1752), Leo XIII (1884), and Pius X (1913). The latest revision, by the authority of Pope Pius XI, has brought the Ritual into harmony with the prescriptions of the Codex, and an "editio typica" was published in 1925. It is this typical edition that is referred to in this edition of "Notes on the Rubrics of the Roman Ritual."—Ed.

⁶ *De Jure Liturgico*, pars iv. cap. ii. § 2, prop. 1^a 2^a et 7^a.

each other. Those that had been in use in any church for two hundred years, at the time of the correction, were allowed to be retained as they were, and may therefore still, in a certain sense, be called "Roman", as they were called before. Since the correction however, the Roman Liturgy is usually understood to be the corrected Liturgy, unless where the contrary is expressed or implied by the context. Hence it is that many of the liturgical books, which differ considerably from the Roman, and are now spoken of as opposed to the Roman, were nevertheless, before the correction, included under the general name of "Roman".

9. The Rubrics which regard the sacraments embody the teaching and instructions of the Church on the qualifications and duties of the minister, the dispositions of the recipient, and the ceremonies to be performed in the actual administration. It is plain, therefore, that a knowledge of these rubrics is indispensable to a priest.

10. He acquires a good deal of this knowledge in his theological studies, for a considerable part of the theology that relates to the sacraments is occupied with the discussion of questions which are necessarily involved in the rubrics. A slight examination of the matter will show that the most approved decisions on these questions are sometimes embodied in the rubric, sometimes the best commentary on the text of the rubric. This is true especially of the rubrics which regard the duties of the minister and the dispositions of the recipient. There is this advantage in connecting the decisions of theology with the explanation of the rubric, that by doing so both are likely to be better remembered. The priest has the ritual constantly in his hand, and a glance at the rubric may suffice to recall to his mind the decisions connected with it; and again, this very circumstance will induce him to recur frequently to the text of the rubric. Commentators on the rubrics, therefore, usually discuss both the moral questions which the rubrics involve and the ceremonies which they prescribe.

11. But, besides, there is a great deal in the rubrics regarding the sacraments, which is not touched on at all,

or touched on very slightly, in theological treatises. This is the case with nearly all the ceremonies that do not affect the validity or integrity of the sacrament. Yet many of these ceremonies are of great importance, and must be strictly observed by the priest, who is consequently bound to know the rubrics which prescribe them. The study of, at least, these rubrics is distinct from the study of theology, but still is necessary to the priest, who is charged with the duty of administering sacraments.

12. Accordingly, we find that "the rubrics" not only form a special branch of study in ecclesiastical colleges, but are made the subject of frequent ecclesiastical conferences by the clergy on the mission.¹

§ II. OBLIGATION OF THE RUBRICS.

13. In treating of the obligation of the rubrics mention must be made of the distinction drawn by Rubricists and Theologians between "preceptive" and "directive" rubrics. Preceptive rubrics are those which bind under sin. Directive rubrics do not bind under sin, but simply direct what is to be done by way of counsel and instruction. This is the distinction as commonly understood, and as the words themselves seem to imply.

14. But some authors understand by "preceptive" rubrics those that bind under grievous sin; and by "directive", those that bind under venial sin, at least in the sense, that to violate them without any reasonable cause would be a venial sin. Cavalieri² seems to understand them in this sense. St. Liguori³ rejects this explanation as incongruous. In referring to any author on the obligation of the rubrics, it is necessary to ascertain in what sense he uses the words, otherwise his opinion might easily be misunderstood.

15. It is certain that the rubrics which regard the administration of the sacraments are, with few

¹ Cf. Codex—Can. 1365 § 2, Can. 131. Maynooth Statutes—n.

17 § 1.

² *Opera Liturgica*, tom. v. cap. ii. *De Rubricis*, n. 2 in fine.

³ Lib. vi. n. 399. *Tertia Sententia*, in fine.

exceptions, preceptive. Some prescribe what is required for the substance and integrity of the sacraments. Some prescribe what is known from other sources, as *e.g.* from the decrees of councils, or the teaching of theologians, to be of strict precept. Some are expressed in a form which leaves no doubt as to the intention of the Church to make them preceptive.

16. The following canon of the Council of Trent is cited in the first chapter¹ of the Ritual:—" *Si quis "dixerit, receptos et approbatos Ecclesiæ Catholicæ Ritus "in solemni Sacramentorum administratione adhiberi "consuetos, aut contemni, aut sine peccato a Ministris "pro libito omitti, aut in novos alios per quemcumque "Ecclesiarum pastorem mutari posse, anathema sit"*."²

St. Liguori³ infers from these words that the rubrics to be observed in the actual celebration of Mass are preceptive; and it is evident that the words apply with equal force, and even more directly and explicitly, to the rubrics that regard the administration of the sacraments. The Roman Ritual introduces the canon in a way which leaves no doubt as to its application.

"UT EA QUÆ ex antiquis Catholicæ Ecclesiæ institutis, et "sacrorum canonum summorumque Pontificum decretis, DE "SACRAMENTORUM RITIBUS AC CÆREMONIIS HOC "LIBRO PRÆSCRIBUNTUR, qua par est diligentia ac religione "custodiantur et ubique fideliter serventur illud ante omnia "scire et observare convenit QUOD SACROSANCTA "TRIDENTINA SYNODUS DE IIS RITIBUS DECREVIT "IN HÆC VERBA: *Si quis* ", etc.

These words show that the Tridentine canon applies, at least, to what is prescribed by the rubrics in the actual solemn administration of the Sacraments, and, consequently, these rubrics, at least, are preceptive. But, in order to observe these, there are others that must be observed, and that consequently must be, at least so far, acknowledged to be preceptive.⁴

¹ Par. 2. ² Sess. vii can. 13.

³ Lib. vi. n. 399, *Quarta Sententia*.

⁴ The Codex makes no distinction between "preceptive" and "directive" rubrics. Canon 733 states:—"In Sacramentis conficiendis, administrandis ac suscipiendis accurate serventur ritus et cæremoniæ quæ in libris ritualibus ab Ecclesia probatis præcipiuntur." Canon 818 repeats the prescription as regards the celebration of Mass and reprobates contrary custom.—Ed.

17. We here suppose the rubrics of which there is question to be the rubrics sanctioned by the Church.¹ That these are, for the Latin Church, the rubrics of the Roman Ritual, is justly inferred from the words cited, for these words clearly convey that the rites required by the Canon of Trent to be observed are the rites prescribed *in this book*, i.e. *in the Roman Ritual*. If the Canon of Trent could still apply to rites different from those of the Roman Ritual, it surely could not be put forward as a powerful motive why those prescribed in the Roman Ritual should be everywhere faithfully observed. The words by which the canon is introduced must, therefore be understood to restrict the "approbatus ritus", from that time forth, to the rites prescribed in the rubrics which follow.² But we shall discuss the question more fully by and by.

18. A decree of Benedict XIII. seems to convey clearly enough that the rubrics of the ritual regarding the administration of the sacraments are preceptive even in the most minute details. The decree, it is true, is not addressed to the whole Church, but is given amongst the acts of the council which this Pope held at Rome in the year 1725. At the same time it must be acknowledged to have great weight in the present matter. Its words are: "Cum invisibilia Dei per visibilia Religionis ac pietatis signa quæ cæremoniarum nomine censentur, intellecta conspiciuntur, Pastoralis nostri muneris curam ad hoc intendimus, et ab omnibus fieri volumus, et mandamus, ut in sacramentorum videlicet administratione, in missis et divinis officiis celebrandis, aliisque ecclesiasticis functionibus obeundis non pro libito inventi et irrationabiliter inducti, sed recepti et approbati Ecclesiæ Catholicæ ritus qui, in minimis etiam, sine peccato negligi, omitti vel mutari haud possint, peculiari studio ac diligentia serventur; quamobrem Episcopis districte præcipimus ut contraria omnia quæ in ecclesiis seu secularibus seu regularibus (iis exceptis quæ Rituali, vel Missali, vel Breviario

¹ "Unius Apostolicæ Sedis est tum sacram ordinare liturgiam tum libros liturgicos approbare" (Codex. can. 1257).—Ed.

² Vid. Bouix, *De Jure Liturg.*, pars iv. cap. iii. § v. punct. iv. 3 °

“utuntur a S. Sede probato) contra præscriptum
 “Pontificalis Romani et Cæremonialis Episcoporum
 “vel rubricas Missalis, Breviarii, et *Ritualis* irrepsisse
 “compererint, detestabilis tanquam abusus et
 “corruptelas prohibeant et omnino studeant remove,
 “quavis non obstante interposita appellatione vel
 “immemorabili allegata consuetudine; cum non quod
 “fit sed quod fieri debet sit attendendum”.¹ . . .

19. What Benedict XIV. says, speaking of the Rubrics of the Missal, is evidently applicable to the Rubrics of the Ritual as well, especially seeing that, in the decree of Benedict XIII. just cited, both are regarded as equally binding. In his work, *De Sacrificio Missæ*,² Benedict XIV. says: “Ipsa communis omnium
 “sententia docet rubricas esse leges præceptivas quæ
 “obligant sub mortali *ex genere suo* ut loquuntur
 “theologi, ita tamen ut immunis sit a mortali qui eas
 “non servat per invincibilem omnimodam imprudentiam
 “et aliquando etiam propter parvitatem materiæ”. These words express precisely the conclusion which, we think, should be adopted in practice on the obligation of the rubrics that regard the sacraments.³

20. We must, of course, except those rubrics which are expressed in a form indicating that they are merely directive. We must except those also which there is good authority for regarding as directive. In a matter of this kind we need not expect always to have certainty. We must very often be content with a greater or less degree of probability. Treating of the distinction between “preceptive” and “directive” as it affects the rubrics of the Missal, Janssens uses the following words, which clearly apply with equal force to the rubrics of the Ritual: “. . . Rubricarum mens tum ex
 “subjecta materia tum ex Pontificum aut S. R. C.

¹ Conc. Rom. 1725, tit. xv. cap. i. Labbe, curante Coleti, tom xxi pag. 1874. Venetiis, 1733. ² Lib. iii. cap. xiii. n. 3.

³ Canon 2378 of the Codex seems to confirm this conclusion—
 “Clerici majores qui in sacro ministerio ritus et cærimonias
 ab Ecclesia præscriptas *graviter* negligent et moniti sese non
 emendaverint, suspendantur *pro diversa reatus gravitate*.”
 cf. Haegy—“Manuel de Liturgie” I—n. 2—“Toutes les
 rubriques sont. préceptives; elles obligent toutes plus ou moins
 gravement, suivant l'importance de leur objet.”—Ed.

“decretis tum ex communi Ritualistarum consensu ;
 “tum etiam aliunde colligi potest, idque sæpissime
 “certo, aliquando tamen probabiliter tantum, aut
 “solum sub dubio, prout et sæpe fit in re Theologicâ ”.¹

21. Some would except all those rubrics, of which the matter is so minute and trifling as not to be fit matter for a precept. The opinion of certain authors, cited by Merati,² would favour this exception. Such rubrics, no doubt, ought to be excepted, if they can be pointed out. But it would be difficult, not to say impossible, to point out any such rubrics. The words of the decree above cited³—*etiam in minimis*—go to prove that there are no such rubrics. However minute the thing may be, there may be still good reason to make it matter of precept.⁴

22. It is to be remembered, however, that in the non-observance of a preceptive rubric, according to the words of Benedict XIV. just cited, not only want of advertence, but also the lightness of the matter, excuses from grievous sin ; in other words, the rubric binds only *sub veniali*, when the matter is of light importance. Now, when there is no scandal or contempt, any reasonable cause suffices to exempt from an obligation *sub veniali* imposed by the ecclesiastical law ; and, therefore, the non-observance of a rubric, when the matter is of light importance, is free from sin as often as there would be any notable inconvenience in observing it.⁵

23. On the other hand, grievous sin might be committed by a number of transgressions or omissions against the rubrics in matters which, separately, would be of light importance, but taken together are enough to constitute the matter of grievous sin.⁶

24. When the meaning of a rubric is doubtful or obscure, and also in cases for which no provision is

¹ *Explan. Rub. Miss. Rom., Introductio practica*, § 2. n. 13.

² Pars iii. tit xi. n. 1. *Tertia sententia*. ³ *Supra*, n. 18.

⁴ Cfr. Falise, *Cours Abrégé de Liturgie Pratique, Introduction*, pag. 5.

⁵ Cfr. St. Lig. lib. v. n. 170 et n. 173 ; lib. vi. n. 285 in fine, et n. 347 in fine.

⁶ De Herdt, pars. 6. n. 1, in fine. Cfr. St. Lig., lib. vi. n. 400.

made in the rubric, there are three authorities to which recourse may be had for our guidance. These are—1° The decrees of the Sacred Congregation of Rites ; 2° Custom ; 3° The opinions of Rubricists or Commentators on the Rubrics.

§ III. DECREES OF THE SACRED CONGREGATION OF RITES.

25. The authority and the functions of this congregation are clearly set forth in the bull of Sixtus V., *Immensa æterni Dei*,¹ by which it was instituted along with many other congregations. The words of the bull which regard the Congregation of Rites are : “ Quinque
“ itidem Cardinales delegimus, quibus hæc præcipua
“ cura incumbere debeat, ut veteres ritus sacri ubivis
“ locorum, in omnibus Urbis, Orbisque Ecclesiis, etiam
“ in capella nostra Pontificia, in Missis, divinis officiis,
“ sacramentorum administratione, cæterisque ad cultum
“ pertinentibus, a quibusvis personis diligenter
“ observentur, cæremoniæ si exoleverint restituantur,
“ si depravatæ fuerint refoventur.”

26. It might be justly inferred from these words that the decrees of the Sacred Congregation are to be regarded as having the authority of the Sovereign Pontiff. But all doubt on the point is removed by the following answer, formally approved by Pope Pius IX. :—“ An
“ decreta a Sacra Congregatione emanata, et responsiones
“ quæcunque ab ipsa propositis dubiis scripto formiter
“ editæ, eandem habent auctoritatem, ac si immediate
“ ab ipso summo Pontifice promanarent, quamvis nulla
“ facta fuerit de iisdem relatio Sanctitati Suæ ? Resp
“ *Affirmative* ”.² Another answer of the Sacred Congregation³ explains the meaning of the words “ scripto formiter editæ ”. It declares that all decrees

¹ 22 Jan. 1587. The competence of the Congregation of Rites was more clearly defined in the Constitution “ *Sapienti Consilio* ” (29 June, 1908) and in the subsequent “ *Normæ Peculiares* ” (29 Sept. 1908) of Pope Pius X. Canon 253 (Codex) summarizes the extent of the ordinary power that this Congregation possesses.—Ed.

² Die 23 Maii, 1846. *Ord. Prædicat.*, ad 7 ; and this answer was confirmed and approved by His Holiness on the 17th July following, n. 2916.

³ 8 April, 1854. *Romana*, n. 3023.

and responses are to be regarded as “scripto formiter editæ”, that are signed by the Prefect and Secretary of the Sacred Congregation and also that all those in the collection of Gardellini are to be regarded as such.

27. The Sacred Congregation, then, in the words of Cavalieri,¹ “pollet facultate per Sedem Apostolicam “Sibi factâ interpretandi et declarandi concessionibus Pontificias, Rubricas et quæcunque Decreta ac dubia, “quæ circa ecclesiasticos ritus, cæremonias, ac divina “officia insurgant, et circa eadem disponendi prout “circumstantiæ et temporum et congruentiarum “varietas exposcunt”.

28. It is to be observed that, under the general name of “Decreta Sacrae Congregationis”, we are to understand as included not only decrees strictly so called, but also the resolutions, declarations, or responses of any kind that emanate from the Sacred Congregation. This is evident from the collection of Gardellini,² which is entitled, “Decreta Authentica Congregationis Sacrorum Rituum”, though it contains many that are not decrees in the strict sense.

29. The Decrees of the Sacred Congregation, considered as to their form, are of two kinds. Some are general, addressed to the whole Church, as *e.g.* those in the beginning of the Missal and Breviary. Others, and by far the greater number, are in the form of answers to individuals or to particular churches, and even take their names, or the titles by which they are cited, from these churches, as *e.g.* in *Mechlinensi*, in *Baltimorensi*, etc. But, though they are thus, in form, particular, they are nearly all, in substance and intent, general and applicable everywhere throughout the Church.³ *Nearly all*, we say, for we must except those

¹ Tom. i. cap. vi. Decr. 3, n. 12.

² A revised collection of the Decrees, declared authentic by Pope Leo XIII. (1898) and promulgated by his authority superseding Gardellini's collection. An additional volume (Vol. vi) containing decrees issued since 1899 has since been published.—Ed.

³ A confirmation of this statement is to be found in the Collection of Decrees; the Congregation in replying to particular queries frequently refers to other replies “juxta Decretum” or “serventur decreta”—already given to similar queries.—Ed.

that imply a dispensation or privilege, or are given on account of special local circumstances.

30. We cannot do better than give here the words of Cavalieri, which express the common opinion on this subject: "Habent Sac. Rit. Cong. Decreta ut, licet ad-
"particularium personarum instantias aut quæsitæ
"emanata ea sint, ad normam et exemplum pro iisdem
"et aliis similibus casibus in Ecclesiâ universali
"deserviant, nisi peculiaris adsit ratio vel inspecta sit
"aut circumstantia, quæ Decreta penitus particularizet,
"et ultra personas vel ecclesias pro quibus emanarunt,
"protendi ea non sinat. Talis est se in sacris ritibus
"dirigendi praxis omnium ecclesiarum. Talis est
"sensus omnium Doctorum qui de sacris ritibus vel
"cæremoniis scripsere; et si talis non foret procedendi
"ratio, vel nulla vel nimis inconstans ac varia eorundem
"sacrorum rituum, ac cæremoniarum extaret norma
"ac regula, cum fere omnia eorundem directiva Decreta
"ad instantiam particularium personarum sint emanata,
"et admodum perpauca sint Decreta generalia".¹

31. Some decrees are simply declaratory of the sense of the rubric. These bind as the rubrics themselves bind—being preceptive when the rubric is preceptive, and directive when the rubric is directive.²

32. Others are not purely declaratory of the sense, but prescribe what is only obscurely implied in the rubric or remotely deduced from it; or, perhaps, something for which the rubric makes no provision at all. Decrees of this kind are admitted by all to be preceptive when they are rigorously *decrees*, or whenever they have appended to them the clause "*servetur*", "*servari mandavit*", or the like. But when they are merely answers to doubts proposed, and are issued without any such clause, Merati³ teaches that though they are to be received with great respect, and to be preferred to any contrary opinion of authors, they are still to be

¹ Tom. i. cap. vi. *Decr.* 3, n. 4. Cfr. Fornici, *Notiones præviæ*, pag. 4 De Herdt, pars i. n. 3. ii. Gardellini in *Instruct. Clement.*, § 12. n. 4.

² De Herdt, l. c. iii.

³ Pars iii, tit. xi. n. iii.

regarded as only directive. St. Liguori¹ seems to adopt this opinion of Merati, and it is the opinion followed by de Herdt.² Some, however, maintain that all, even those that have no such clause, are preceptive.³

33. It is evident that the determination of the point depends altogether on the *intention* of the Sacred Congregation; for, according to what has been already stated,⁴ there can be no doubt about its *power*. There are good reasons in favour of the opinion that the Sacred Congregation *has* the intention of making its decrees preceptive, even when it does not use the clause "*servari mandavit*", or the like, but the authority above cited is enough to make the other opinion probable.

34. The decrees of the Sacred Congregation, like other laws to be binding, must be sufficiently promulgated. Those that are merely declaratory are sufficiently promulgated in the rubric itself, and require only to be known as authentic.⁵

Those that prescribe anything new must be promulgated in the usual way.⁶ The general decrees are published at Rome; the others are published in the particular churches to which they are addressed.

35. It is a disputed question whether decrees of this kind, addressed to particular churches, but of general application in the sense before explained,⁷ are to be regarded as binding elsewhere, even though they be not solemnly promulgated to the entire Church. St. Liguori seems inclined to the opinion that they are not;⁸ but he afterwards modifies this opinion by adding, that when such decrees are universally known, and are thus, in fact, promulgated by long usage and the constant reference of authors to them, they are binding on all.⁹ Now, most of the decrees of the Congregation of Rites,

¹ Lib. vi. n. 401.

² Loc. cit.

³ Cfr. Falise, *Introduction*, § ii.

⁴ Sup. n. 26, 27.

⁵ Cfr. St. Lig., lib. i. n. 200, *His positis*. Can. 17 § 2.

⁶ St. Lig. l. c. Canon 9 (Codex) states that the ordinary method employed by the Holy See for promulgating laws is the publication of them in the "*Acta Apostolicæ Sedis*."—Ed.

⁷ Sup. n. 29, 30. ⁸ Lib. i. n. 106. Quaer. 2, *Secunda Sententia*.

⁹ *Elenchus Quæstionum recentius reformatarum*, Quæst. ii. et in nota l. c. Edit. Mechlin, 1845.

and especially those of general application, may be truly said to be promulgated in this way since the publication of the "Decreta Authentica Cong. Sac. Rit."¹ and (since 1908) of the "Acta Apostolicae sedis."

36. It is highly probable, therefore, that such decrees, though addressed to particular churches, are, at the present day, sufficiently promulgated to be binding. But even if they do not, in strictness, bind through defect of sufficient promulgation, it is at least highly laudable to observe them when there is no doubt about their authenticity.²

37. We may here observe that the decrees cited in the course of this work, and in the Appendix, are, unless when the contrary is expressed, taken from the most recent edition of the authentic Collection. There can be no doubt about the authenticity of a decree given in this "Collection", for it has the requisite approval of the Sacred Congregation and the Sovereign Pontiff.

38. Gardellini has appended notes to several of the decrees. These notes have no public authority, but they derive great weight from the character and position of the writer, who was Assessor of the Congregation of Sacred Rites. His continuators also have appended valuable notes to some of the decrees issued since his time; that is, since May, 1826, the date of the latest decree given by Gardellini himself.³

39. With respect to certain decrees which appear to be opposed to each other, the contradiction will be

¹ Vid. sup. n. 26. As regards the interpretation of laws Canon 17 § 2 states—" (Interpretatio authentica) data per modum sententiæ judicialis aut rescripti in re peculiari, vim legis non habet et ligat tantum personas atque afficit res pro quibus data est."—Ed.

² Cfr. Bouix, *De Jure Liturg.*, pars ii. sect. ii. cap. vi.—*Scholium*.

³ In the revised edition of the "Decreta Authentica" the notes of Gardellini were omitted, but many of them were subsequently included in a separate volume (Vol. IV, 1900—"Commentaria ad Instructionem Clementis XI pro expositione S.S. Sacramenti in forma XL horarum, et Suffragia atque Adnotationes super Decretis Sac. Rituum Congregationis."—Ed.

found, on a careful consideration of all the circumstances, to be, in most of them, only apparent ; what is granted in one set of circumstances, *e.g.*, being refused in another, etc. But there are instances in which the Sacred Congregation has really changed or modified previous decrees, and in such cases we are to be guided by the latest issued on the subject.

§ IV. CUSTOM

40. The Rubrics, if we except a few which regard the matter and form of the sacraments, are ecclesiastical laws,¹ and, like other ecclesiastical laws, are affected by "custom". "Nihil magis tritum" wrote Benedict XIV,² "quam legem quamlibet humanam, etiam canonicam, posse contraria consuetudine, quæ sit rationabilis et legitime præscripta abrogari." And Maroto (writing after the publication of the Codex) similarly states—"Nulla est ratio quare in materia liturgica denegetur consuetudini ea vis quæ ipsi cognoscitur in aliis disciplinæ ecclesiasticæ materiis."³ The same conclusion is implied in Canon 27 of the Codex which excludes only the Divine Law from the operation of Custom:—"Iuri divino sive naturali sive positivo nulla consuetudo potest aliquatenus derogare; sed neque iuri ecclesiastico præiudicium affert, nisi fuerit rationabilis et legitime per annos quadraginta continuos et completos præscripta."

41. In the *Suffragium super Decreto* 3930⁴ the following principle is laid down—"Consuetudines non tantum juxta Rubricarum præscripta indicandæ, sed principia juris canonici generalia etiam ad Liturgiam adhibenda sunt." It will be useful therefore to summarize the conditions required by the Codex (in the title "De Consuetudine") in order that custom may produce its recognized juridical effects.

¹ Cf. Can. 2.—"Omnes liturgicæ leges."—Ed.

² De Synod. Dioc. lib. XII, Cap. 8, n. 8.

³ Institutiones Jur. Can. tom. I, n. 71. Cf. Wernz—Jus. Decret. t. iii, n. 330.—Ed.

⁴ Vol. iv. (p. 421).

42. The first canon¹ in this section mentions what has been always recognized as the most fundamental element in custom—"Custom in the Church obtains the force of law solely from the consent of a competent ecclesiastical superior." Canonists distinguish three kinds of consent—express, tacit and legal, and hold that either form suffices to give custom the force of law.²

43. Regarding the conditions for custom on the part of the community Canon 26 states that "a community which is capable of at least receiving an ecclesiastical law can introduce a custom which may obtain the force of law." As regards the nature of such a community the majority of canonists refer to the teaching of Suarez, for whom the family is really the only "imperfect community" which is incapable of receiving a law or of introducing a custom.³

44. On the part of the custom itself a primary requirement is, as already mentioned, that it be reasonable. As applied to a custom "*contra legem*" this condition means that the circumstances be such that it seems good to abolish the opposing law and legalize the custom. The Codex mentions only two cases in which custom "*contra legem*" is unreasonable. In the first section of Canon 27 (already quoted⁴) it is stated that "no custom can derogate in any way from the natural or positive divine law," and the second section declares that "a custom which is reprobated in law is not reasonable."

45. The Codex draws a clear distinction between the mere prohibition in law of contrary customs and their reprobation. When opposing customs are forbidden, they can prevail against the law only when they are immemorial or centennial;⁵ if reprobated they can never prevail against the law by reason of their lack of the essential note of reasonableness. When the law contains no clause prohibiting the introduction

¹ Can. 25.

² Benedict XIV—De Synod. Dioc. lib. xiii, cap. V.

³ De Legibus, Bk. I, c. 6, Bk. VII, c. 9.

⁴ Sup. n. 40.

⁵ Can. 27 § 1.

of custom the period now required for the prescription of custom—*præter* or *contra legem*—is a continuous and completed period of forty years.¹

46. The principal effect of custom is that it can abrogate an existing law or introduce a new law according as it is *contra* or *præter legem*. Another characteristic of custom was crystallized in an old legal axiom which now becomes Canon 29 of the Codex :—" *Consuetudo est optima legum interpretres.*" The actual practice of those who know the law and who *bona fide* intend, in what they do, to fulfil the law is a very good evidence of the sense in which the legislator wished his law to be understood.

47. When, therefore, the meaning of a rubric is doubtful the actual practice in Rome is an excellent means of determining that meaning. The clergy there know the law and intend to carry it out in their practice ; and moreover their practice is under the eye of the supreme authority. The usage in Rome was therefore justly regarded as decisive in the matter of sacred rites by Benedict XIV., who when Archbishop of Bologna, condemned a certain practice in that city on the ground that it was opposed to the practice in Rome which he says—" *Sacrorum Rituum magistra merito appellatur.*"²

48. The final canon in the title "*De consuetudine*" deals with the abrogation of custom. A custom either *contra legem* or *præter legem* may be abrogated by another contrary custom. It may also be abrogated by a contrary law. If however the custom be centennial or immemorial the contrary law will not abrogate it without specially mentioning it. Nor will a general law (*e.g.* a law binding on the entire church) abrogate particular customs without a similar express mention of them.

49. The special effects of the laws of the Codex itself upon existing contrary customs—whether universal or particular—are clearly defined in Canon 5. Although an earlier canon states "*Codex, plerumque, nihil decernit de ritibus et cæremoniis quas liturgici libri,*

¹ Canons 27 and 28.

² Instit. XXX, n. 23.

“ ab Ecclesia Latina probati, servandas præcipiunt
 “ in celebratione sacrosancti Missæ sacrificii, in
 “ administratione Sacramentorum et Sacramentalium
 “ aliisque sacris peragendis. Quare omnes liturgicæ
 “ leges vim suam retinent, nisi earum aliqua in codice
 “ expresse corrigatur,” an examination of the new
 Roman ritual reveals the fact that several canons
 of the Codex have been incorporated verbatim. The
 importance of Canon 5 in the domain of Liturgy is
 therefore evident. The Canon states :—“ Vigentes in
 “ præsens contra horum statuta canonum consue-
 “ tudines sine universales sine particulares, si quidem
 “ ipsis canonibus expresse *reprobentur*, tanquam juris
 “ corruptelæ corrigantur, licet sint immemorabiles
 “ neve sinantur in posterum reviviscere ; aliæ, quæ
 “ quidem centenariæ sint et immemorabiles, tolerari
 “ poterunt, si Ordinarii pro locorum ac personarum
 “ adiunctis existiment eas prudenter submoveri non
 “ posse ; ceteræ suppressæ habeantur, nisi expresse
 “ Codex aliud caveat.”

50. To decide therefore whether a particular custom *contra*, or *praeter legem* is lawful or not is entirely a question of ascertaining whether it complies with the conditions prescribed by Canon Law. Of these conditions the first and most fundamental is the consent of the competent ecclesiastical Superior who, in the matter of liturgical laws, is the Sovereign Pontiff legislating personally or through the medium of the Sacred Congregations.

51. Does the Holy See consent—expressly or by legal construction—to customs contrary to the Rubrics ? To answer this question satisfactorily it is necessary to take each of the liturgical books separately. And it will be useful, during the course of our inquiry, to bear in mind the words of Canon 27 § 2—“ *Consuetudo quæ in iure expresse reprobatur non est rationabilis.*”

52. And, first, with regard to the Missal. The bull of St. Pius V., *Quo primum*,¹ given at the commencement of the Missal, prohibits the use of any other than the Missal then published, and all customs at variance with

¹ 14 July, 1570.

its rubrics, in all churches, “in quibus missa conventualis
 “alta voce cum choro, aut demissa, celebrari juxta
 “Romanæ Ecclesiæ ritum consuevit vel debet”—that
 is to say, throughout the whole Latin Church.¹ It
 excepts only those churches in which a different usage
 had been followed for two hundred years previously.
 After declaring that churches in which other Missals
 had been in use for this period, are permitted to follow
 the ancient usage, the bull proceeds—. . . “ex aliis
 “vero omnibus ecclesiis præfatis eorundem missalium
 “usum tollendo, illaque penitus et omnino rejiciendo,
 “ac huic missali nostro nuper edito, nihil unquam
 “addendum, detrahendum aut immutandum esse
 “decernendo, sub indignationis nostræ pæna, hac
 “nostra perpetua valitura constitutione statuimus et
 “ordinamus. Mandantes, ac districte omnibus et
 “singulis. . . . illis in virtute sanctæ obedientiæ
 “præcipientes ut, cæteris omnibus rationibus et
 “ritibus ex aliis missalibus quantumvis vetustis
 “hactenus observari consuetis in posterum penitus
 “omissis, ac plane rejectis, missam juxta ritum,
 “modum, ac normam quæ per missale hoc a Nobis
 “nunc traditur, decantent ac legant”, etc., etc.

53. It appears, therefore, that a custom at variance
 with the rubrics of the Missal, has the sanction of the
 Holy See, and can be licitly retained, provided it had
 existed for two hundred years before the date of this
 bull. It is true, that this is not exactly the case of
 custom abolishing a law, but rather of custom
 in certain places preventing a general law from being
 extended to these places. But the effect is the same.
 Such a custom, where it exists, may be regarded as
 one at variance with the rubric, and yet having the
 consent of the Holy See.

54. But it is evident from the words cited, that this
 consent cannot be claimed for any other custom, either
 then existing or afterwards introduced, against the
 rubrics of the Missal. If there could be any doubt on
 the point, it should have been removed by several
 decrees of the Congregation of Rites, in which all such

¹ Vid. supra, n. 8.

customs are declared to be abuses. The following is the text of a reply dated 16 March, 1591:—"Consuetudines quæ sunt contra Missale Romanum, sublatae sunt per Bullam Pii V in principio ipsius Missalis impressam, et dicendæ sunt potius corruptelæ quam consuetudines."¹ And the decrees, printed by order of Urban VIII, at the commencement of the Missal, contained these words: "Demum renovando decreta alias facta, mandat Sacra Congregatio in omnibus et per omnia servari Rubricas Missalis Romani, non obstante quocunque prætextu, et contraria consuetudine quam abusum esse declarat." As regards the rubrics to be observed by the priest in celebrating Mass the Codex (Can. 818) reprobates all contrary customs—"Reprobata quavis contraria consuetudine sacerdos celebrans accurate ac devote servet rubricas suorum ritualium librorum, caveatque ne alias cæremonias aut preces proprio arbitrio adiungat." There are, however, a few rubrics, which may perhaps be regarded as having been practically universally abolished by contrary custom or rather by desuetude *e.g.* the rubric which prescribes the lighting of a third candle at the elevation² and that which regards the purification to be administered to the laity after communion.³ We shall have occasion to refer to the latter in treating of the similar rubric given in the Ritual.⁴

55. What has been said regarding the Missal, is equally applicable to the Breviary. The bull, *Quod a nobis*, printed at the commencement of the Roman Breviary, contains similar provisions, and almost in the very same words, regarding the obligation of using it, except where another had been in use for two hundred years. The decrees of the Sacred Congregation also insist in similar terms on the strict observance of its rubrics.⁵

56. The Bull of Clement VIII. *Ex quo in Ecclesia*

¹ Decr. Auth. n. 910. Cf. Decr. Auth. n. 1812.

² Ritus Servandus VIII, n. 6; cf. Decr. Auth. 3145 and 4029 ad 2.

³ Ibid. X—6. Cf. Suffragium super Decr. 3930, QII, Vol. IV, p. 422.

⁴ Vid. infra. chap. xii. § i.

⁵ Vid. Decr. Auth., n. 2993. Cf. Constit. *Divino Afflatu*.

Dei, given at the commencement of the “ Pontificale Romanum ”, orders, in like manner, (but without any exception in favour of custom, however ancient) the strict observance by all who exercise Pontificalia, of what is there prescribed for the various functions contained in it, and prohibits any change or modification whatever.

57. With regard to the “ Cæremoniale Episcoporum ”, the bulls printed at the commencement of it are no less clear and decisive as to the strict obligation of following what it prescribes. To show that no custom can be allowed to prevail against it, it is enough to cite the following words of a decree of the Sacred Congregation, dated 12 Dec., 1832.¹ “ Cæremonialis “ Episcoporum legem a summis Pontificibus Clemente “ VIII., Innocentio X., et Benedicto XIV., latam et “ confirmatam, hujusmodi indolis esse, ut a nulla “ contraria consuetudine abrogari valeat, accedentibus “ præsertim non paucis S. R. C. decretis ”.²

58. It had been declared in previous decrees,³ that the “ Cæremoniale ” does not do away with laudable immemorial customs. If by “ laudable customs ” we can understand any that are opposed to the Cæremoniale, and not simply those that are in accordance with it, or at least reconcilable with it, they must be, in the strictest sense, *immemorial*, otherwise their observance is not lawful.⁴

59. And now we come to consider the question of custom as it affects what is prescribed by the Roman Ritual. It is not easy, it must be confessed, to determine how far the consent or toleration of the Holy See is extended to customs at variance with the rubrics of the Ritual.

60. The bull of Paul V., *Apostolicæ sedi*, printed at the commencement of the Ritual, is as follows : “ Apostolicæ Sedi per abundantiam divinæ gratiæ, “ nullis suffragantibus meritis, præpositi, Nostræ

¹ *In Pisana*, n. 2697.

² *Cf. Adnotationes et Suffr. super Decr.* 2684 (Vol. IV, p. 321.)

³ 17 Jun. 1606, *in Elbor.*, n. 218, 256, 299.

⁴ *Vid. Bouix. De Jure Liturg.*, pars. iv. cap. 3, § iv., cf. Decr. 2646 ad 2, and Suffrag. Vol. IV. p. 272.

“sollicitudinis esse intelligimus, super universam
“Domum Dei ita invigilando intendere, ut opportunis
“in dies magis rationibus provideatur, quo, sicut
“admonet Apostolus, omnia in ea honeste, et secundum
“ordinem fiant, præcipue vero quæ pertinent ad
“Ecclesiæ Dei Sacramentorum administrationem, in
“qua religiose observari Apostolicis traditionibus, et
“SS. Patrum Decretis constitutos Ritus et Cæremonias
“pro Nostri officii debito curare omnino tenemur.
“Quamobrem fel. rec. Pius Papa V., Prædecessor
“noster, hujus Nostri tunc Sui officii memor, ad
“restituendam sacrorum Rituum observationem in
“sacrosancto Missæ Sacrificio, divinoque Officio, et
“simul ut Catholica Ecclesia in Fidei unitate, ac sub
“uno visibili capite B. Petri successore Romano
“Pontifice congregata, unum psallendi et orandi ordinem
“quantum cum Domino poterit, teneret, Breviarium
“primum, et deinde Missale Romanum, multo studio
“et diligentia elaborata pastorali providentia edenda
“sensuit. Cujus vestigia eodem sapientiæ spiritu
“secutus similis memoriæ Clemens Papa VIII., etiam
“Prædecessor Noster, non solum Episcopis, et
“inferioribus Ecclesiæ Prælatiis accurate restitutum
“Pontificale dedit, sed etiam complures alias in
“Cathedralibus et inferioribus Ecclesiis cæremonias
“promulgato Cæremoniali ordinavit. His ita con-
“stitutis restabat, ut uno etiam volumine comprehensi,
“sacri et sinceri Catholicæ Ecclesiæ Ritus, qui in
“Sacramentorum administratione, aliisque Ecclesiasticis
“functionibus servari debent, ab iis, qui curam animarum
“gerunt, Apostolicæ Sedis auctoritate prodirent, ad cujus
“voluminis præscriptum, in tanta Ritualium mul-
“titudine, sua illi ministeria tamquam ad publicam et
“obsignatam normam peragerent, unoque ac fideli
“ductu inoffenso pede ambularent cum consensu. Quod
“quidem jampridem agitatam negotium, postquam
“Generalium Conciliorum græce latineque divina gratia
“editorum opus morari desivit, sollicite urgere Nostri
“muneris esse existimavimus. Ut autem recte, et
“ordine, ut par erat, res ageretur, nonnullis ex
“Venerabilibus Fratribus nostris S. R. E. Cardinalibus,
“pietate, doctrina et prudentia præstantibus, eam

“demandavimus, qui cum consilio eruditorum virorum,
 “variisque præsertim antiquis et quæ circumferuntur,
 “Ritualibus consultis, eoque in primis, quod vir
 “singulari pietatis zelo, et doctrina bonæ memoriæ
 “Julius Antonius S. R. E. Cardinalis S. Severinæ
 “nuncupatus, longo studio, multaque industria et
 “labore plenissimum composuerat, rebusque omnibus
 “mature consideratis, demum divina aspirante cle-
 “mentia, quanta oportuit brevitate, Rituale confecerunt.
 “In quo cum receptos et approbatos Catholicæ Ecclesiæ
 “Ritus suo ordine digestos conspexerimus, illud sub
 “nomine Ritualis Romani merito edendum publico
 “Ecclesiæ Dei bono judicavimus. Quapropter
 “hortamur in Domino Venerabiles Fratres Patriarchas,
 “Archiepiscopos, et Episcopos, et dilectos Filios eorum
 “Vicarios, necnon Abbates, Parochos universos, ubique
 “locorum existentes, et alios, ad quos spectat, ut in
 “posterum tamquam Ecclesiæ Romanæ filii, ejusdem
 “Ecclesiæ omnium matris et magistræ auctoritate
 “constituto Rituali in sacris functionibus utantur, et
 “in re tanti momenti, quæ Catholica Ecclesia, et ab
 “ea probatus usus antiquitatis statuit, inviolate
 “observent.

“Datum Romæ apud S. Mariam Majorem, sub
 “Annulo Piscatoris, die xvii Junii MDCXIV. Pon-
 “tificatus Nostri anno X.

“*S. Cobellutius*”.

61. Now, it must be evident that the use of the Roman Ritual, to the exclusion of every other, is not here insisted on in terms like those of the bull *Quo primum* above cited¹ regarding the use of the Missal, or the similar terms employed regarding the use of the Breviary, Pontificale and Cæremoniale. Instead of *mandantes . . . in virtute sanctæ obedientiæ præcipientes, etc., etc.*, we have here merely *hortamur in Domino ut in posterum utantur, etc.* Accordingly, some theologians have maintained that the use of the Roman Ritual, though earnestly recommended, is not of precept, that whatever it contains of precept is of precept *aliunde*,

¹ *Supra*, n. 52.

and that the rest is prescribed only *de decentiâ*. This opinion is cited by St. Liguori without disapproval.¹ Catalani, while he extols the authority of the Roman Ritual, holds, nevertheless, that particular churches may use their own ritual . . . “modo ritus laudabiles sint ac probati, nihilque contineant quod Christinæ doctrinæ, bonisque moribus adversetur”.²

According to De Herdt,³ the Church has approved of the Roman Ritual, and wishes to have it used everywhere, but does not impose it as of precept. He infers this, (a) from the words of the bull, which merely exhort, but do not command; (b) from a decree of the Sacred Congregation, in which, in reply to the Archbishop of Manilla, it expresses only a desire “*placere sibi*” that the observance of the Roman Ritual be introduced if it had not been so already;⁴ and (c) from the notorious fact that other rituals, or, as they are sometimes called, pastorals, are used in some places with the knowledge, and with at least the toleration, of the Holy See. He cites a decree of the third synod of Mechlin, approved by the Holy See, in which it is ordered that “In administrandis sacramentis pastorale suæ Ecclesiæ cathedralis omnes sequantur, et eo deficiente, Ecclesiæ metropolitanæ, nihil temere addendo, demendo, vel immutando.” This decree, however, is of little weight, because the synod was held in 1608, six years before the publication of the Roman Ritual.⁵

62. On the other hand, there are good reasons for holding that the use of the Roman Ritual is obligatory everywhere throughout the Latin Church. The words of the bull, it is true, do not formally convey a precept, but, on careful examination, it will be seen that they suppose or imply one. The Pontiff commences by declaring that he is strictly bound by his office to take care that, in the administration of the sacraments, the rites and ceremonies established by Apostolic tradition and the decrees of the fathers be religiously

¹ Lib. vi. n. 285, *Dub.* 4. ² *Præf. ad Lectorum*, n. xi.

³ *Pars.* vi. n. 1.

⁴ 2 Maii, 1626, in *Manilien.*, n. 629. This decree is not found in the most recent Collection.—*Ed.*

⁵ Cfr. *Melanges Theologiques*, VI^{me} serie, pag. 340.

observed ; . . . that, as his predecessors had published the Breviary, Missal, Pontifical, and Ceremonial, it remained only to have published, by the authority of the Holy See, a Ritual, according to which, as a public and authorized standard, amidst such a multitude of rituals, those who have care of souls should perform their sacred functions. Having stated what means were taken to prepare it, he proceeds to say that, seeing it to contain the received and approved rites of the Catholic Church, he publishes it under the title of the Roman Ritual for the public good of the church of God. *In quo cum receptos et approbatos Catholicæ Ecclesiæ ritus suo ordine digestos conspexerimus, illud sub nomine Ritualis Romani merito edendum publico Ecclesiæ Dei bono judicavimus.* Wherefore he exhorts all for the future, as children of the Roman Church, to use in their sacred functions the ritual established by the authority of the same Church, the mother and mistress of all, etc., *Quapropter hortamur in Domino, etc.*, as above.¹

Now the canon of the Council of Trent, previously cited,² declares that, in the solemn administration of the sacraments, there is a strict obligation of observing the received and approved rites of the Catholic Church. and the bull here expressly affirms that those rites are contained in the Roman Ritual. Whence it plainly follows that in the administration of the sacraments, there is a strict obligation of observing what is prescribed in that Ritual. It is true that, in this matter, a certain latitude ought, perhaps to be admitted. It may be contended that rites differing from each other in some details could, nevertheless, all be “recepti et approbati” in the sense of the canon. But seeing that according to Canon 1257 of the Codex the regulating of sacred Liturgy and the approval of Liturgical books is reserved solely to the Holy See,³ it can no longer be maintained that rites contained in any ritual published without the sanction of the Roman Pontiff are “recepti et approbati”.⁴

¹ Supra, n. 60.

² Supra, n. 16.

³ “Unius Apostolicæ Sedis est tum sacram ordinare liturgiam, tum liturgicos approbare libros.” (Can. 1257).

⁴ Vid. Supra, n. 17.

To make the use of the Roman Ritual preceptive, then, at least as far as the administration of the sacraments is concerned, the Pontiff may have judged it sufficient to declare that it contains the “*recepti et approbati Ecclesiæ Catholicæ ritus*”, the canon of Trent having already defined that there is an obligation of observing these.

63. This interpretation is confirmed by the consideration, that one declared object of the Pontiff is to secure uniformity in the administration of the sacraments and other ecclesiastical functions, by fixing one amongst the various rituals then in use as a standard to which all should conform. Such an object could hardly be attained, or could be attained only very imperfectly, unless the standard ritual were made obligatory everywhere. From the word *ubique*, in the first paragraph of the rubrics above cited,¹ Baruffaldi² infers the intention of the Church to secure uniformity by making the Roman Ritual obligatory everywhere. In another part of his commentary also³ he urges the same reason, and insists on the obligation of pastors to use the Roman Ritual and no other.

64. According to this view, the “*hortamur in Domino*” is to be understood, not as a mere counsel, but as an earnest exhortation to do what had just been sufficiently declared to be of strict obligation.⁴

65. We have before cited⁵ the decree of Benedict XIII., in which bishops are strictly ordered to prohibit, and to labour zealously to remove as a detestable abuse, whatever they may find opposed to the Rubrics of the Ritual. This decree, whose authority, as has been said,⁶ is of the greatest weight, appears to leave no doubt that there is a strict obligation of using the Roman Ritual everywhere except in those churches which are excepted in the decree itself, viz., those in which the Holy See has sanctioned the use of a different ritual.

66. Since the time of Benedict XIII., the Congregation of Rites has issued several decrees which clearly enough

¹ Supra, n. 16.

² Tit. ii. n. 9.

³ Tit. ii. n. 84 et seq.

⁴ Cfr. Clericati de *Extrema Unctione*, Decis. 66, n. 19 et seq.

⁵ Sup., n. 18.

⁶ Loc. cit.

convey the same thing. Thus it has frequently answered: "Servetur Rituale Romanum"; "Juxta Rituale Romanum"; "Juxta Ritualis Romani Rubricam";¹ Illi soli libri adhibendi, et in illis "tantum benedictionibus, quæ Rituali Romano sunt conformes".²

Again, amongst the decrees regarding prohibited books at the beginning of the Index, we have "§ IV. 1, "Benedictiones omnes ecclesiasticæ, nisi approbatæ fuerint a Sac. Rit. Con. 7. Rituali Romano additiones omnes factæ aut faciendæ post reformationem Pauli V. sine approbatione S. R. C.""³

67. It would be impossible, we think, to reconcile these declarations and decrees with the supposition that custom, or episcopal authority in any diocese, is enough to justify a departure from the Rubrics of the Roman Ritual, or to justify the use of any other ritual at variance with it.

68. But all doubt on this point would appear to be removed by certain answers of the Sacred Congregation—one to the Bishop of Troyes, cited by the "Melanges Theologiques",⁴ which declares that the laws of the Roman Ritual affect the whole Church: "Rituale Romanum", it says in referring to it, "cujus leges universam afficiunt Ecclesiam"; another to the curé of Bar-sur-Aube, declaring that he may use the Roman Ritual notwithstanding the prohibition of his bishop;⁵ and another to a canon of Mans,⁶ in which it is declared that the canons or other priests of the diocese could not, with a safe conscience, infringe or neglect the preceptive rules of the Roman Ritual, nor would the authority of the bishop be sufficient to justify them in doing so.

¹ Cf. Decr. Auth. 2370, 2725, 2932, 3654, 3901.

² 7 April, 1832, in *Arminen.*, n. 2689 ad 4.

³ Vid. "*Index Librorum Prohibitorum*", in "*Dictionnaire des Heresies*", Migne, Paris, 1853, pag. 935.

⁴ VI^{me} Serie, 3^{me} Cahier, p. 339.

⁵ 22 Maii, 1841, in *Trecen.*, given by Falise in the *Alphabetical Compendium V. Rituale Romanum*, and referred there to No. 4779 in Gardellini, though we could not find it in our copy of Gardellini (Edito tertia, Roma, MDCCCLVI).

⁶ 10 Jan. 1852, in *Cenomanen.*, n. 2993, ad. 4. ⁶ Supra, n. 61.

69. We conclude, therefore, that, although on account of the reasons and authorities above stated,¹ it cannot be said to be perfectly certain, it is at least far the more probable opinion, that the Roman Ritual is obligatory everywhere throughout the Latin Church. Whatever doubt there may be as to the obligation imposed by the bull of Paul V., there can hardly be a reasonable doubt as to the obligation expressed or implied in the subsequent decrees and declarations above cited.

70. To the argument from the sanction or toleration of a different ritual in some places, it may be answered : 1° The approval by the Holy See of a different ritual in a particular place, serves only to confirm the general obligation (which is all we contend for) of using the Roman, according to the principle "*exceptio firmat regulam*". The decree of Benedict XIII. above cited,² expressly refers to such exceptions. 2° Some of these rituals differ from the Roman only by the addition of certain customary ceremonies, in themselves laudable, such, *e.g.*, as the rubric of the Roman Ritual itself expressly sanctions in the celebration of marriage.³ The Ritual published for the use of the English clergy,⁴ may perhaps be taken as an example. Others differ from it only by the omission or abbreviation of certain ceremonies authorized by special indult or dispensation from the Holy See, as, *e.g.*, the ritual published for the use of the clergy in the United States.⁵ 3° The toleration extended to certain rituals published by episcopal authority, and differing considerably from the Roman, proves nothing but the forbearance of the Holy See. While it declares, on every convenient opportunity, the obligation of the Roman Ritual, it does not enforce the obligation by severe penalties. That is all. And there may be good reasons for this

¹ *Supra*, n. 61.

² *Supra*, n. 18.

³ "*Vel aliis utatur verbis juxta receptum uniuscujusque loci ritum.*" "*Ceterum, sicubi aliæ laudabiles consuetudines et cærimonie in celebrando Matrimonii Sacramento adhibentur, eas convenit retineri*" (Rom. Rit. Tit. VII, cap. II, n. 6.)—Ed.

⁴ *Ordo administrandi Sacramenta, Etc. . . ex Rituali Romano, nonnullis adjectis ex Antiquo Rituali Anglicano.* Derbyæ, Richardson 1856.

⁵ *Excerpta ex Rituali Romano, etc.*—Baltimore, 1860.

forbearance. It may be that in some places the observance of the Roman Ritual would interfere with long-established customs, which the people are attached to, and would not willingly give up, and that it is a less evil to tolerate such customs, than to run the risk of suddenly interfering with them. But the obligation of the Roman Ritual, though suspended, so to speak, by the circumstances, still exists, and requires that at least an effort be made to prepare the way for its introduction.¹ And here we may, not improbably, find a reason why the Bull of Paul V. concludes, as it does, by earnestly exhorting, instead of commanding, etc. There was a great variety of rituals then in use, as the Bull itself states; and there was, consequently, a great variety of usages in different parts of the Church. Perhaps, then, the Pontiff—knowing the great difficulties there might be in some places in conforming at once to the Roman Ritual, and abolishing customs of long standing—judged it expedient to adopt the form he did adopt; that is, to state reasons from which not only the importance, but the strict obligation, of following the Roman Ritual might be apparent, and yet to urge its actual observance only in such terms as would leave the bishops and pastors considerable latitude in respect to the time and circumstances in which they would introduce it. The decree of the Sacred Congregation, referred to by De Herdt,² is in perfect accordance with this supposition. The Sacred Congregation contents itself at that time—hardly twelve years after the publication of the Ritual—with expressing a desire, but does not yet think it expedient to insist, as it might, that, in the case proposed, the Roman Ritual should be observed. The tone of subsequent decrees, is, as we have seen, very different.

¹ Cf. Decr. Auth. 4397 (6 Nov. 1925)—“*Expedire ut adhibeatur Rituale Romanum, iuxta Decreta n. 3654, et n. 3792. Decree 3792 ad 9 states that it is everywhere lawful to follow the Roman Ritual in all functions even though there be a proper Diocesan Ritual differing in some respects from the Roman.*—Ed.

² 2 Maii. 1626—Vid. *supra*, n. 61. As already stated, this answer is no longer included in the authentic Collection.—Ed.

71. In all this discussion we have considered the obligation of the Roman Ritual only as it regards the administration of the sacraments. The bull declares that it contains the received and approved rites of the Church, and as the Council of Trent has defined that, in the solemn administration of the sacraments, these rites cannot be omitted “pro libito” without sin, it evidently follows that the priest, in such administration, is bound to comply with the Rubrics of the Roman Ritual. But if another ritual be approved of by the Holy See for a particular place, it may, of course, be followed in that place, because any change or omission, being duly authorized, would not then be “pro libito.”

72. It is to be observed, however, that the arguments adduced, except the one from the Canon of Trent, apply not only to the rubrics that regard the administration of the sacraments, but to those that regard the other ecclesiastical functions as well. Thus, the bull itself having stated what had been done for the other liturgical books, says: “restabat ut, uno
“etiam volumine comprehensi, sacri et sinceri Catholicæ
“Ecclesiæ ritus, qui in sacramentorum administratione,
“*aliisque ecclesiasticis functionibus* servari debent ab
“iis qui curam animarum gerunt, Apostolicæ sedis
“auctoritate prodirent”, etc.; and concludes by urging the use of the ritual then published, not merely in the administration of the sacraments, but *in sacris functionibus*, which must be understood as comprehending all the ecclesiastical functions contained in the Ritual.

The decree of Benedict XIII. also applies to the other functions as well as to the administration of the sacraments, as is evident from the words;¹ and the same may be said of the decrees of the Sacred Congregation,² some of which regard, not the administration of the sacraments, but other functions.

73. Supposing, then, this general obligation of the Roman Ritual, we come at length to the question—how far the consent of the Holy See has been given

¹ Supra, n. 18.

² Supra, n. 66.

to any custom at variance with what the Roman Ritual prescribes.¹ The answer may be collected from what has been said. 1^o That consent is expressly given to the laudable customs observed in particular places in the celebration of marriage. The ceremony of marriage, as given in the Roman Ritual, is very short and simple, and such customs being additions to it may, perhaps, be regarded as at variance with the rubric; though in strictness they are rather to be looked on as in accordance with it, since the rubric itself expresses a wish that they be observed.² 2^o The rituals approved of by the Holy See for use in particular places such *e.g.*, as the rituals referred to parenthetically in the decree of Benedict XIII.,³ differ from the Roman, chiefly by embodying in their rubrics certain customs peculiar to those places. The approval, therefore, of such rituals may be regarded as giving consent to the customs which they contain.

74. But we doubt if the consent of the Holy See can be claimed for any other customs that could be looked on as in any way at variance with the rubric of the Roman Ritual. *Consent*, we say, because there may be, and there have been often, granted indulgences or dispensations in virtue of which such customs are allowed to be continued for a time; but of course, as soon as the indulgence ceases, the rubric or law of the ritual revives with all its force.⁴

75. The following query was sent to the Sacred Congregation of Rites from the Archdiocese of Toledo:—
 “Tenebiturne Prælati Diocesani obligare omnes et
 “singulos parochos et sacerdotes ad servanda omnia
 “super his præcepta in Rituali Romano quando nulla
 “interveniat urgens necessitas aliter agendi, non obstante
 “quacumque contraria etiam immemorabili consue-

¹ Vid. supra, n. 50.

² Vid. supra, n. 70.

³ Supra, n. 18.

⁴ This too is the opinion expressed by Appelter (Eph. Liturg. 1917, p. 561):—“Ubi Ritale Romanum est receptum ibi datur strictum præceptum illud inviolatum observandi non obstante quacumque contraria etiam immemorabili consuetudine.” And Haegy (Manuel de Liturgie I. p. 8.) writes—“Les coutumes, même immémoriales positivement contraires aux livres liturgiques ou aux décrets de la S. C. doivent être opprimées comme abusives.”—Ed.

tudine?" And the reply (dated 31 August, 1872) was "affirmative."¹ A perusal of the collection of Decrees also proves that to queries regarding the liceity of particular customs against the rubrics of the Ritual (or of the other liturgical books) the Sacred Congregation of Rites usually replies—"Negative."²

76. Regarding the rubrics of the Ritual the Codex (Canon 733 § 1) states:—"In Sacramentis conficiendis, administrandis ac suscipiendis accurate servantur ritus et cærimonie quæ in libris ritualibus ab Ecclesia probatis præcipiuntur." And Canon 1148 uses similar words in reference to the Sacramentals. There is no express reprobation of contrary customs as there is in Canon 818 regarding the rubrics of the Mass, and therefore we must continue to be guided by the official pronouncements and the opinions of approved authors already quoted.

77. We have still, however, to consider whether custom, though it may want that consent which is necessary to make it prevail against the rubric, does not mediately and indirectly, justify the neglect of what the rubric prescribes, by making it very difficult, or morally impossible, to observe it. This is a question of the greatest importance as regards Ireland, and countries similarly circumstanced.

78. In Ireland the Roman Ritual of Paul V. was introduced immediately after its publication. Amongst the statutes of Clonmacnoise, avowedly taken from previous synodical decrees of the province of Armagh,³ we have the following: "7. Statuimus et ordinamus omnibus sacerdotibus hujusce diocesis in administratione sacramentorum, solo Rituali Romano, et non alio uti". These statutes are dated Oct. 7, 1624, only ten years after the date of the bull *Apostolicæ Sedi*.⁴ In the statutes of Tuam, A.D. 1631, it is ordered that, "18. Omnes et singuli hujus Provinciæ Tuamensis

¹ Decr. Auth. 3276. ² Cf. Gasparri—"De Sacr. Ordin. n. 69."

³ Vid, *Collections on Irish Church History from the MSS. of the V. Rev. Laurence Renahan*, by Rev. Daniel M'Carthy, p. 146, et seq.

⁴ Supra, n. 60.

“eodem Rituali Romano Pauli Papæ V. utantur.”¹ In another synod of Tuam, A.D. 1660, we find the following: “4. Decernitur sacramenta administranda “esse juxta sacros Can. receptasque rubricas Ritualis “Romani Pauli V., et laudabilem praxim orthodoxæ “ecclesiæ in Hybernia ac proinde hac in parte omnes “abusus, præsumptiones anticanonicas, et corruptelas “abolenda sesse”.² The “laudabilis praxis” here mentioned, is probably the use of a few ceremonies taken from the old Ritual of Sarum, which were generally observed throughout the country. In the synod of Drogheda, held in February, 1614, it was ordered that, in the administration of the sacraments and other sacred functions, priests should observe strictly . . . “as “far as possible all the ceremonies of the holy “Roman Catholic Church, and at least admitting no “change from them, except those of the Ritual of “Sarum, which has been tolerated for a long time in “this province and throughout the kingdom”.³ The Sarum rites are still observed in the celebration of marriage, and one or two other sacred functions, and hence the edition of the Roman Ritual used by the Irish clergy contains a few extracts from the Ritual of Sarum.

79. But the operation of the penal laws against the Catholic religion made it impossible to carry out many things prescribed by the rubrics. With regard to some rubrics, there was an absolute impossibility of observing them, inasmuch as there were no churches and very few clergy. With regard to others, the difficulty of observing them was so great, that the bishops were obliged to seek and to use extensive faculties of dispensing in them. Mass was celebrated, and baptism with the solemn ceremonies, as well as the other sacraments, was administered in private houses; and this often under an apprehension of danger so great that, on these occasions, some of the faithful were usually posted as sentinels at convenient places to guard against a sudden surprise, and the consequent

¹ *Collections etc.*, Appendix D. p. 492.

² *Ibid.*, p. 501.

³ *Collections, etc.*, Appendix A, p. 429.

arrest, or perhaps the massacre, of all concerned.¹

80. Again, all the clergy were educated in continental countries, and some had been employed in pastoral duties in those countries before entering on their mission in Ireland. These, in many instances, learned the use of diocesan or provincial rituals, differing from the Roman in many details, and embodying usages peculiar to the diocese or province in which they had been officiating. On coming to Ireland, they brought with them these usages, and taught them to others, and transmitted them to their successors, many of whom had no other knowledge of ceremonies than what they acquired in this way. It is easy to see that such a state of things, continued through several generations, should naturally give rise, as it did, to many omissions, and to many practices at variance with the rubrics.

81. It could not be expected that customs thus established would disappear at once with the persecution from which they sprung. The toleration granted to the Catholics would affect such customs only by very slow degrees. When churches began to be erected, they were at first so few and so remote from the houses of many of the parishioners, so poor also and so badly provided with vestments and other requisites, that little or no change could yet be made. Besides, the number of clergy was very small compared with the population. Each priest was consequently charged with the care of so many souls, often scattered over an extensive district, that in administering the sacraments he was obliged, in most cases, to shorten the ceremonies—in fact, to adopt as his general rule what the rubric permits only in cases of necessity, or what the Holy See permits by special faculties granted to bishops and vicars-apostolic in missionary countries. This is the reason why, in the epitome of the Roman Ritual published for the use of the Irish clergy, many important rubrics were omitted. They could not, in the circumstances of the country, be observed, and their insertion, therefore, would needlessly increase the

¹ Vid. *ibid.*, Lives of the Primates Maguire, M'Mahon, and O'Reilly, pp. 84—103.

size and expense of the volume.

82. Thank God, this state of things exists no longer. The improvement, slow at first, has been very notable and very rapid of late years. Churches have been multiplied, and the clergy very much increased in number, while a great zeal for sacred ceremonies has been manifested everywhere throughout the country, especially since the Synod of Thurles. The improvement is still going on, and we may hope that many years will not elapse until every trace of the mutilation caused by the penal laws will have disappeared from our ritual observances.

83. There are, however, parishes where many of the old customs are still justified by necessity. There are others in which the same customs, though not justified by a strict necessity, are nevertheless so interwoven with the habits of the people and of the older clergy, that they could not be suddenly abolished, without causing great inconvenience and great dissatisfaction. Now, in circumstances like these, it may be fairly contended, that custom, though it may not abolish the law of the rubric, suspends its obligation until the difficulties in the way of its observance are removed.

84. It is for the bishop to judge of the nature and extent of these difficulties, and to take such measures as prudence may suggest for their removal.¹ The Sacred Congregation, consulted on a case of the kind, left the bishop to deal with it as he might judge prudent in the circumstances. This was the purport of the answer given to the bishop of Monte Pulciani, when there was question of a custom at variance with express decrees of the Sacred Congregation: “Pro gratia
“speciali, non obstantibus decretis, Episcopus pro suo
“arbitrio et prudentia juxta particulares casus et circum-

¹ Cf. Haegy (loc. cit.)—“*L'Ordinaire en est juge jusqu'à un certain point (Const. Apost. Ministerii d'Innocent XIII); si lui-même est dans le doute, c'est à la S. C. de décider. On agira avec prudence: ainsi on n'abolira pas inconsidérément des coutumes dont la suppression entraînerait des inconvénients graves; on ne sera pas, non plus, trop large pour donner les caractères d'une coutume légitime à des usages qui ne le méritent pas.*—Ed.

“stantias indulgeat”.¹ And Gardellini observes, with reference to a somewhat similar answer concerning communion at a Requiem Mass, that it is not unusual for the Sacred Congregation to act in this way, in order to avoid offence or scandal: “Novum non est ut S. C. “prudenti aliqua discretione utatur in iis quæ in sacris “ritibus quamdam possunt aut moderationem aut “indulgentiam admittere, ad effectum evitandi “admiracionem offensionemve et scandala”.²

85. The Codex allows similar discretion to the local Ordinary in tolerating customs against the statutes of the Code existing in his territory provided these customs are not expressly reprobated and are centennial or immemorial—“Vigentes in præsens contra horum statuta “canonum consuetudines sine universales sine partic- “ulares si quidem ipsis canonibus expresse *reprobentur* “tanquam iuris corruptelæ corrigantur. . . . aliæ quæ “quidem centenariæ sint et immemorabiles tolerari “poterunt, si Ordinarii pro locorum ac personarum “adiunctis existiment eas prudenter submoveri non “posse.”³

86. It is certain, at all events, that no priest should undertake to change an existing custom, where such change would involve the danger of offence, without having previously consulted the bishop. But where there is no such danger—where there is question simply of the observance of rubrics that were previously slurred over or neglected—there is no reason why he may not, and should not, endeavour to comply with them as exactly as circumstances permit.

87. We cannot do better than give here the words of the Synod of Thurles, in reference to this important matter: “Optaret hæc Synodus ut ea omnia quæ, ob “temporum calamitates, Ecclesiæ legibus minus con- “formia, præsertim in sacramentorum administratione,

¹ 22 Jul. 1848, in *una Montis Politiani*, n. 2968., cf. Decr. 3043 ad. 5.

² In *fine annotationis* ad Dub. ix. *Panormit*, 12 April, 1823. The answer and annotation are not included in the latest Collection. But this fact does not invalidate the author's contention.—*Ed.*

³ Canon 5.

“ inducta sunt, ad normam generalis disciplinæ quam
 “ citissime reducerentur ; verum cum, ut ait S. Augusti-
 “ nus, ‘ *quæ utilitate juvant, novitate quandoque pertur-*
 “ *bant*, sequentia tantum ad renovationem disciplinæ
 “ hac in re spectantia monenda aut statuenda censet.

“ 1° Ritus omnes præscripti in Rituali Romano,
 “ Rubricis Missalis, et Pontificali Romano, pro
 “ Sacramentorum administratione, quantum circum-
 “ stantiæ hujus regionis permittunt, accurate obser-
 “ ventur ”,¹ etc.

88. In explaining some of the rubrics, we shall have occasion to notice a few of the difficulties that are still in the way of a full compliance with what is prescribed, and to suggest means by which, in many instances at least, these difficulties might be diminished or altogether removed.

§ V. RUBRICISTS.

89. It is evident that, in explaining the meaning of any rubric, we must attach great weight to the opinions of writers who have made the rubrics a special study, or who have specially treated the questions which the particular rubric may chance to involve. The Sacred Congregation has sometimes answered a question by directing those who proposed it to consult approved writers on the rubrics. Thus, to a question regarding the genuflections to be made in presence of the Blessed Sacrament exposed, it concludes the answer by the words, “ pro reliquis consulantur Rubricistæ ”.²

90. When these writers are unanimous, or nearly so, in giving a certain meaning to a rubric, or in inculcating a certain obligation, as implied in a rubric, or connected with it, it may be taken as a sure sign that the rubric has that meaning, or involves that obligation. Such unanimity is, in truth, but the expression in words of the sentiments of the Church, or of that approved custom which, as has been previously stated,³ is

¹ De Sacr. p. 16.

² 12 Nov. 1831, in *una Mersorum*. ad 49, n. 2682.

³ Sup. n. 46.

the best interpreter of laws. Just as the unanimous consent of theologians is an evidence of what the Church teaches regarding any point of faith or morals,¹ so here the unanimity of interpreters may be taken as an evidence of the meaning which the Church intends to convey in the words of her law".²

91. But since there is question here, for the most part, of positive laws, which the Church may enforce, modify, or revoke, according to circumstances, it is clear that the authority of rubricists, even if unanimous, must yield to a declaration of the Church herself, and therefore is of no weight against a decree of the Sacred Congregation, which, as we have seen,³ is in this matter the organ of the Church. When we speak, therefore, of the weight to be attached to their authority, we suppose that it is not contravened by any clear declaration of the Church.⁴

92. When rubricists are divided in opinion, we must consider the authority on each side, the character of the writers, and the reasons they give. We should also take into account the time and the place in which they wrote. As there is question of interpreting the rubrics of the Roman Ritual, it may be fairly assumed that those who knew best the Roman practice, ought to be the best interpreters of the Ritual. Modern writers also, *caeteris paribus*, should have greater authority, as they alone can be acquainted with those recent decrees which have set at rest so many questions, formerly the subject of warm discussion.⁵ There are many points on which as yet no clear decision has been given, and regarding which there are different opinions. In treating of these points, though we often indicate a preference for some one opinion, we endeavour to state the others fairly, that the reader may decide for himself.

¹Vid. Melchiorem Canum *De Locis Theol.*, lib. viii. cap. iv. n. 3.

²Falise, *Cours Abrégé de Liturgie Pratique*, Introduction, § iii. n. 1^o

³Sup. n. 26.

⁴Falise, l. c. 3^o.

⁵Falise, l. c. 4^o.

93. At the end of this Volume will be found a notice of the principal works which we have consulted, and from which we have, in a great measure, compiled the "Notes". Here we shall merely say that we cite no authority at second hand, except in a few instances; and in these we are careful to give a reference to the work in which we have found the authority cited.

CHAPTER II.

ON WHAT MUST BE OBSERVED GENERALLY IN THE
ADMINISTRATION OF THE SACRAMENTS.

DE IIS QUAE IN ADMINISTRATIONE SACRAMENTORUM
GENERALITER SERVANDA SUNT.

TITULUS I ; Caput Unicum.

§ 1.—Ut ea quæ ex antiquis Catholicæ Ecclesiæ institutis, et sacrorum Canonum, Summorumque Pontificum Decretis, de Sacramentorum Ritibus ac Cæremoniis hoc libro præscribuntur, qua par est diligentia ac religione custodiantur, et ubique fideliter observentur ; illud ante omnia scire, et observare convenit, quod Sacrosancta Tridentina Synodus. Sess. vii. Can. xiii. de iis ritibus decrevit in hæc verba :

§ 2.—*Si quis dixerit, receptos et approbatos Ecclesiæ Catholicæ ritus in solemnī Sacramentorum administratione adhiberi consuetos, aut contemni, aut sine peccato a Ministris pro libito omitti, aut in novos alios per quemcumque Ecclesiarum Pastorem mutari posse : anathema, sit.*

94. The meaning of this first paragraph of the rubrics, and the obligation imposed by the canon of the Council of Trent here cited, have been noticed in the preceding chapter.¹ The rubric itself, it will be seen, here asserts that what the Ritual prescribes regarding the sacraments is taken from the ancient established usage of the Catholic Church, the decrees of the Sovereign Pontiffs, and the sacred canons. This is substantially the same as what is asserted in the bull *Apostolicæ Sedi* ; viz., that the Ritual contains the received and approved rites of the Catholic Church.²

95. The Canon of Trent is thus immediately and directly applied to *the rites prescribed in this Ritual to be observed* in the solemn administration of the Sacraments.³ These rites, therefore, may not “ be “ contemned, or without sin be omitted at pleasure by

¹Sup., n. 16.

²Vid. supra. chap. i. n. 62.

³Vid. Falise, *Cours Abrégé*, etc., 3^{me} partie, Introduction, n. 6.

“ the ministers, or be changed by every pastor of the churches into other new ones ”.¹

96. It is evident that to maintain the proposition condemned by the Canon of Trent would be implicitly to maintain that the Church has not power to institute ceremonies or require their observance under pain of sin, which is an error in faith.²

97. “ Nor is it without reason ”, says the Catechism of the Council of Trent, “ that the administration of the Sacraments has been, at all times, from the earliest ages of the Church, accompanied with certain solemn ceremonies. There is, in the first place, the greatest propriety in manifesting towards the sacred mysteries such a religious reverence as to appear to handle holy things holily. The ceremonies themselves also display more fully, and place as it were before the eyes, the effects of the Sacraments, and impress more deeply on the minds of the faithful the holiness of these things. They also elevate to the contemplation of sublime things, the minds of the spectators who observe them with attention, and excite within them sentiments of faith and charity ”.³

§ 3.—Cum igitur in Ecclesia Dei nihil sanctius, aut utilius, nihilque excellentius, aut magis divinum habeatur, quam Sacramenta ad humani generis salutem a Christo Domino instituta, Parochus. vel quivis alius Sacerdos, ad quem eorum administratio pertinet, meminisse in primis debet, se sancta tractare, atque omni fere temporis momento ad tam sanctæ administrationis officium paratum esse oportere.

98. “ Of the many definitions, each of them seemingly apt and appropriate, which may serve to explain the nature of a Sacrament, there is none ”, says the Catechism of the Council of Trent,⁴ “ more simple and perspicuous than that of St. Augustine, a definition which has since been adopted by all scholastic Doctors : ‘ A Sacrament ’, says he, ‘ is a sign of a sacred thing ’, or, as has been said in other words, but to the same

¹Vid. *Canons and Decrees of the Council of Trent*, translated by the Rev. J. Waterworth.

²Vid. Perrone, *De Sacramentis in genere*, cap. iv.

³Pars ii. cap. i. n. 18, Donovan's *Translation*, Rome, 1839.

⁴Pars ii. cap. i. n. 4.

“purport, *A Sacrament is a visible sign of an invisible grace, instituted for our justification*”. Some, while adopting this definition in substance, make it more clearly and accurately applicable to the Sacraments of the Old as well as of the New Law, by putting it in some such form as the following, which is that of Coninck,¹ and is perhaps the most exact definition of a Sacrament in general: “*Res vel caeremonia sacra sensibilis ad aliquam sanctitatem pro statu ecclesiae tunc existentis convenientem hominibus suo usu conferendam et ad veram sanctitatem significandam legitime stabiliterque instituta*”.

99. The Sacraments of the Old Law conferred only legal sanctity. Those of the New Law confer true internal sanctity. The Sacraments of the New Law, as the Rubric here states, were instituted by Christ for the sanctification and salvation of men. “Through them”, says the Council of Trent,² “all true justice either begins, or, being begun, is increased, or, being lost, is repaired”. Nothing in the Church, therefore, is more holy, nothing demands to be treated with greater reverence. The parish priest, or any other priest who is charged with the administration of the Sacraments, must always bear this in mind, as he is here admonished, and be prepared at all times to fulfil this sacred duty.

100. During the first three centuries of the Church, the pastoral duties were performed by the Bishop, who resided in the chief city of his diocese, and was assisted by a number of priests who lived with him. It was not until the fourth century that priests were charged with the care of particular districts. This was the origin of the present parochial system, which was formed by degrees as the faithful increased in number, and were scattered through the villages and country districts at a distance from the chief cities.³

101. It is the right and duty of the parish priest to administer the sacraments to his flock, and as a general

¹*De Sacram. in genere*, Art. iv. Dub. i. n. 17. Edit. Rhotomagi MDCXXX.

²Sess. vii. *De Sacrament. Proæmium*, Waterworth's Translation.

³Vid. *Devoti. Inst. Can.* lib. i. tit. iii. sec. x. Bouix, *De Parocho*. Pars i. sect. i. cap. iv.

rule no other can lawfully administer them in his parish without his permission.¹ The *Codex* specially reserves to the parish priest the right to baptise solemnly, to administer the Viaticum and Extreme Unction and to assist at marriages.² But in case of necessity or with the reasonably presumed permission of the parish priest or of the local ordinary *any* priest may administer the last sacraments.³ Canon 849 allows any priest (with at least the presumed sanction of the priest who is charged with the custody of the Blessed Sacrament) to bear the Holy Communion *privately* to the sick but not however to administer the Viaticum except in the circumstances provided for in Canon 462 § 3. The faithful are no longer bound to receive the paschal communion in their own parish or from their own pastor. When, however, they have discharged their Easter duty outside the parish they should make known to the parish priest that they have fulfilled their obligation.⁴

102. But the Bishop has still all the rights of an ordinary pastor throughout every part of his diocese, and the Pope is the supreme pastor of the universal Church; so that a priest may be authorized by either of them to administer sacraments independently of the parish priest.

103. Hence it is that regulars commonly hear confessions and administer the Eucharist in their churches independently of the parish priest. Their privileges do not extend to the administration of the last sacraments to the ordinary faithful, except in case of necessity and with the presumed permission of the parish priest or Ordinary. But the Superior of a religious house of priests has the right to administer, *per se vel per alium*, these sacraments to those persons who live "die nocturne" in the house, whether as professed members, novices, servants, pupils, patients, etc.⁵

¹Codex Juris Canonici, Can. 464. ²Canon 462. ³*Ibid* Can. 848, § 2; Can. 938, § 2.

⁴*Ibid.* Can. 859, § 3.

⁵*Ibid.* Can. 514, Cf. Can. 876.

§ 4.—Quamobrem illud perpetuo curabit, ut integre, caste, pieque vitam agat ; nam etsi Sacramenta ab impuris coinquinari non possint, neque a pravis Ministris eorum effectus impediri : impure tamen et indigne ea ministrantes, in æternæ mortis reatum incurrunt. Sacerdos ergo, si sit peccati mortalis sibi conscius (quod absit), ad Sacramentorum administrationem ne audeat accedere, nisi prius corde pœniteat ; sed si habeat copiam Confessarii, et temporis locique ratio ferat, convenit confiteri.

104. It was an error of the Donatists, refuted by St. Augustine, and condemned by the Church in the fourth century, that a sacrament could not be validly conferred by a person in mortal sin. This error was revived by Wickliff, and condemned in the Council of Constance. Amongst the articles of Wickliff, condemned by that Council, the fourth asserts : “ Si Episcopus vel “ sacerdos est in peccato mortali, non ordinat, non conficit, non consecrat, non baptizat ”. The same error having been adopted by the Anabaptists, was again condemned in the Council of Trent.

105. But, though the sacrament be valid, the minister who confers it in the state of mortal sin is guilty of a grievous crime. This is quite certain in the case of a priest who administers a sacrament solemnly, and “ ex officio ”¹ Some theologians maintain that he would not be guilty of mortal sin by merely giving Holy Communion, because, as they say, in this case, “ non conficit sacramentum ”.² Benedict XIV. cites this opinion, but says the contrary is to be held.³ St. Liguori⁴ also holds that the priest in such a case would be guilty of mortal sin ; though he admits, as more probable, that the sin is not multiplied numerically, but only aggravated by the number of communicants.

106. When baptism is administered in case of necessity by a lay person, or even by a priest, not in the state of grace, it is the opinion of many theologians, with St. Thomas, that he is not guilty of mortal sin. St. Liguori⁵ admits this opinion as probable, but thinks it intrinsically more probable, with Lacroix and others, that the

¹St. Lig., lib. vi. n. 31. ²Lugo, *De Sacramentis*, Disp. viii. n. 155.

³*De Sacrif. Missæ*, lib. iii. cap. xix. n. 2. ⁴Loc. cit. n. 35.

⁵Lib. vi. n. 32.

administration of the sacrament even in this case is *per se* a mortal sin, on account of the great irreverence, though *per accidens* the minister may be excused, as he may be called on so suddenly as to be unable previously to elicit an act of contrition.¹ But this excuse can hardly be admitted in case of the pastor, who is bound "*ex officio*", and may be called on at any moment to administer the sacraments. He should be at all times in a condition to administer them, as he is warned in the preceding rubric, in words taken from the instructions of St. Charles Borromeo, and quoted by St. Liguori.² With regard to marriage, St. Liguori maintains, as more probable also, that the parties contracting would sin grievously, not only by receiving the sacrament, but by administering it, in a state of mortal sin.³

107. If a priest, then, should unhappily be conscious of mortal sin, he must not dare to administer any sacrament without having previously made an act of contrition, or gone to confession. The words of the rubric "*convenit confiteri*", do not imply an obligation of going to confession, even when he has the opportunity.

108. If he has to say Mass, he is bound to confess, if possible, however contrite he may believe himself to be. Should confession be impossible, and it is necessary to say Mass, he should elicit an act of perfect contrition and go to confession *quamprimum* afterwards.⁴ There is a special precept, affecting those who are about to receive the Eucharist, and commonly understood by theologians to be even a divine precept, implied in the words of the Apostle :⁵ "*Probet autem seipsum homo*", etc.⁶

109. But, when there is question of administering a sacrament, even the Eucharist, it is sufficient that he make an act of contrition, or of sorrow which he "*bona fide*" believes to be contrition,⁷ though confession is

¹Loc. cit. n. 33. ²Ibid. *A fortiori*.

³Loc. cit. n. 32. *Infertur* 2.

⁴Conc. Trid. Sess. xiii., *De Euch.*, can. xi. Codex. *Can.* 807.

⁵I. Cor. xi. 28.

⁶St. Lig., lib. vi. 255, 256.

⁷Baruff., Tit. ii. n. 39. St. Lig., lib. vi. n. 6 and n. 269. Vid. Suarez, Disp. xvi. sect. iii. 5 et 6.

recommended if he has an opportunity. This is the more probable opinion, and the one more commonly held by theologians. St. Liguori even proves it from the words of this very rubric, "**convenit confiteri**", which merely recommend confession, but do not impose it as an obligation.¹

II0. Some, however, insist on the obligation of confessing, because, 1°, The reasons why confession is required in the case of one about to receive the Eucharist, may be applied whenever the state of grace must be recovered, before administering or receiving any sacrament. 2°, Because a person in the state of sin cannot have true contrition, if, having an opportunity of confessing, he declines to avail himself of it, since true contrition includes a desire of going to confession.²

III. These reasons, however, are not conclusive; for we have just seen that there is a special positive precept affecting those who are about to receive the Eucharist, which does not exist with regard to those who administer it, nor with regard to those who either administer or receive any other sacrament. The motive of the precept may be the more effectually to secure purity of conscience in the communicant, and this motive may be more or less applicable in the other cases, it is true; but this does not suffice to extend the precept to them. The second reason, though specious, is not solid. Contrition, it is true, includes the "*votum sacramenti*", as the Council of Trent teaches,³ and, therefore, the desire of confessing and receiving absolution—but at what time? Catalani⁴ says, as soon as possible—"quam primum". Few, however, would maintain this opinion. It is enough to have the purpose of confessing *when the precept of confession urges*, and it cannot be shown that a purpose of confessing any sooner is required. A person, therefore, may have true contrition, and thereby recover the state of grace, though he has no intention of going to confession immediately, or on

¹Lib. vi. n. 34. Cfr. Bouvier, *De Sacram.*, cap. v. § ii. Quær. 2, 2°

²Catalini, Tit. i. cap. i. § iv. n. viii., *Secundo quia*, etc. Delahogue, *De Sac. in genere*, cap. vi. art. ii. *Præterea ipsa contritio*, etc.

³Sess. xiv. cap. 4.

⁴Loc. cit.

the first opportunity, provided the precept of confession does not urge just then.

112. And here we may see the effect of the special precept regarding the Eucharist : it renders it impossible that any one, conscious of mortal sin, and being about to receive communion, can have true contrition, if, having the opportunity, he neglects to fulfil the precept of confession *which just then urges*. But, in the other cases, there is no such reason to prevent his having true contrition.

113. In all this we have been considering what the priest is strictly bound to in order to avoid sacrilege. But in reference to his obligations generally, it may be said with perfect truth, that he cannot preserve the necessary purity of conscience unless he makes it his constant study to live "**integre, caste, pieque**", as is stated in the rubric ; and the priest who does so, should he have the misfortune of falling into any grievous sin, will hardly fail to have recourse at once to the tribunal of penance, as the surest and most efficient means of recovering the state of grace ; for few, as the Catechism of the Council of Trent teaches,¹ have that perfect contrition which suffices to blot out sin.

§5.—Quacumque diei ac noctis hora ad Sacramenta ministranda vocabitur, nullam officio suo præstando (præsertim si necessitas urgeat) moram interponat. Ac propterea populum sæpe, prout sese offeret occasio, præmonebit, ut, cum sacro ministerio opus fuerit, se quamprimum advocet, nulla temporis, aut cujuscumque incommodi habita ratione.

114. A pastor or priest charged with the care of souls is bound to reside within the limits of his parish, and in the parochial house, if there be one. This is the general rule, to which few exceptions are allowed.² If there be no fixed parochial residence, his house should be so situated that the parishioners can have easy access to him when they require him to administer the sacraments.³ The statutes of each province or diocese usually determine everything that pertains to the obligation of residence. The priest is, of course,

¹ Pars ii. cap. v. n. 36.

² Cf. Codex. Can. 465.

³ Ibid.

bound to comply with the statutes of the diocese in which he serves.¹

115. But it is of the greatest importance that he should also attend to the admonition of the present rubric. No doubt it may sometimes happen that the priest is sent for without any real necessity; that the person he is called on to visit is unwilling or unfit to receive the sacraments, etc., etc.; but the only safe rule is to obey the summons without hesitation or delay. Better surely to make ten visits that are not strictly necessary, than fail in one that is so. Hence, he is here admonished to give notice to the people, from time to time, that they should have no difficulty in calling on him at once when his ministrations are required. This notice might seem superfluous in some places, but there is no place in which it is not useful; for it always emboldens those who might otherwise be afraid or unwilling to call on him until the last moment.

116. Theologians discuss whether or no the pastor is bound to administer the sacraments even at the risk of his life, as in time of pestilence, etc. They are agreed that he is, when there is question of the sacraments necessary to salvation, as Baptism or Penance; but it is probable that he is not, when there is question of any of the other sacraments.² Even Baptism and Penance he may administer "per alios", and in some circumstances he should do so, in order that he himself may hear the confessions of those who would otherwise be afraid to come near him, lest they might catch the infection.³

¹ Cf. Maynooth Stat.—n. 152, n. 180—182. Codex. Can. 465, 476 § 5.

² Benedict XIV. (*De Synod. Dioec.*, l. xiii. c. 19, n. 6.) quotes the following reply of the Sacred Congreg. of the Council:—"Sacerdotes animarum curæ præpositos, obligatione teneri peinistrandi per se vel per alios idoneos sacerdotes, Christifidelibus mste correptis, non obstante contrahendæ pestis periculo, non solum duo illa Baptismi et Pœnitentiæ Sacramenta sed et duo reliqua, Sacri Viatici et Extremæ Unctionis."—Ed.

³ St. Lig., lib. vi. n. 233. Vid. Benedict XIV. *De Synod. Dioec.*, lib. xiii. cap. xix. n. 6.

§ 6.—Ipse vero, antequam ad hujusmodi administrationem accedat, paululum, si opportunitas dabitur, orationi, et sacræ rei, quam acturus est meditationi, vacabit, atque ordinem ministrandi, et cæremonias pro temporis spatio prævidebit et perleget.

117. Before administering any sacrament he is here recommended to pray and to reflect for a few moments on the sacred act he is going to perform. No particular prayer is prescribed, but the "*Veni Sancte Spiritus*", etc., is very appropriate. It is the prayer recommended by St. Charles.¹ The words "*si opportunitas dabitur*" like the words in the Rubric of the Missal, "*pro temporis opportunitate*",² show, according to Baruffaldi,³ that there is no strict obligation; but it is plain that a compliance with what is here recommended is the best means of securing the gravity and reverence with which these holy functions should be performed.

118. It is very important, too, and especially for any one of little experience on the mission, to read attentively beforehand the rubrics regarding the sacrament he is going to administer, that he may have clearly before his mind what he is to do, and how he is to do it. This precaution would often prevent embarrassment to the priest himself, and consequent scandal to those who witness the ceremony; for few cases occur in which he shall not be instructed by the rubric how he is to act.

§ 7.—In omni Sacramentorum administratione superpelliceo sit indutus, et desuper stola ejus coloris, quem Sacramenti Ritus exposcit; nisi in Sacramento Pœnitentiæ ministrando occasio, vel consuetudo, vel locus interdum aliter suadeat.

119. In administering the sacraments the priest must be vested in surplice and stole. This is the general rule, to which the rubric admits only one exception, apart from cases of necessity. No mention is here made of the soutane, or "*vestis talaris*",⁴ because

¹ *Act. Eccl. Mediol.*, Pars iv. § *Instructiones generales de Sacramentorum administratione*, p. 408.

² *De Prep. Sacerd.*, n. 1.

³ *Rit. Rom. Com.*, tit. ii. n. 42.

⁴ Maynooth Statutes mention it (n. 251).—Ed.

this is supposed to be the ordinary dress of the priest ; but where it is not, of course it should be put on, as the surplice is worn only over a soutane, or at least a garment which can fairly be called a " vestis talaris."

120. There is some variety in the size and form of the surplice in different places. That which is called the French surplice has no sleeves ; but, instead of them, wings or pendants from the shoulders reaching almost to the ground. What is called the Roman surplice is usually shorter and has wide sleeves. The form described by Gavantus¹ and Bauldry,² after the instructions of St. Charles, is the one most commonly adopted. There is no general law, however, fixing the precise shape, and each one should follow the approved custom of his diocese. The first Provincial Council of Baltimore prescribed for the American clergy a particular form of surplice, which it described in its decree as the form used in Rome. But the Sacred Congregation observed that the form described could not be affirmed to be the only form used in Rome, and directed the decree to be altered, so as to order simply : " Superpelliceum esse debere modestum, decorum et sacris functionibus conveniens."³

121. The rochet differs from the surplice in being generally shorter, and always having tight sleeves.⁴ It is a vestment which properly belongs to bishops, and can be worn by inferior dignitaries only when they have special permission from the Holy See.⁵ But in the administration of the sacraments, even by canons who may have the use of the rochet, the surplice must be worn, according to several decisions of the Sacred Congregation.⁶ Bishops alone who are not members of a religious order, can wear the stole immediately over the rochet.⁷

¹ *De mensuris propriis Sacræ Supellectilis*, pars v.

² *De forma et mensuris Eccl. Supell.*

³ *Sacræ Congregationis de Propaganda Fide Instructio circa decreta a Synodo Provinciali Baltimorensi edita*. In decreto 32^o. Vid. Append.

⁴ Gavantus, Par. 2, Tit. 1, n. 2, lit. z.

⁵ Macri, *Hierolex* v. *Rochellum*.

⁶ *Decreta Authen.* n. 2578 ad. 1, (*Dubia addit.*) ; n. 2993 ad. 5, n. 3784.

⁷ Vid. *infra*, chap. viii. § iii.

122. The surplice, according to Gavantus,¹ from the etymology of the word, "*superpelliceum*", and its colour, being a white robe thrown over the garments (*tunicas pelliceas*, Gen. iii. 21), that became necessary in consequence of the sin of Adam, signifies the innocence and purity with which we are clothed in putting on the second Adam. Hence the bishop, in conferring tonsure, puts the surplice on each one, saying, "*Induat te Dominus novum hominem qui secundum Deum creatus est in justitia et sanctitate veritatis*".² And it is a laudable custom, recommended by Baruffaldi,³ to recite the same prayer while putting on the surplice, changing a single word, and saying, "*Induat me Dominus*", etc.

123. The stole is put on over the surplice, so as to fit rather close to the neck, and hang straight over the shoulders in front. It is always worn in this manner over the surplice.⁴ But when worn over an alb, with or without a cope, at the altar or elsewhere, it should be always crossed on the breast as it is in vesting for Mass, unless when the celebrant is a bishop, or has the privilege of wearing the pectoral cross.⁵ It must be of a colour suited to the sacrament that is to be administered. What this colour is, we shall see in treating of each sacrament. There are five ecclesiastical colours—viz., white, red, green, violet, and black—and of these we may here observe that violet is used for Penance, Extreme Unction, and the first part of the ceremony of Baptism; white for the Viaticum, the Marriage ceremony, and the second part of Baptism; and white or the colour of the office of the day for the Eucharist, when not administered as the Viaticum.

124. The stole, which was originally a complete garment covering the whole body, assumed its present form after the introduction of the alb.⁶ It signifies, mystically, the cords by which our Lord was bound, or the cross which was laid on His shoulders. Morally,

¹Loc. cit. lit. a.

²Pontif. Rom., *De clerico faciendo*.

³Tit. ii. n. 48.

⁴Baruff., l. c. n. 49. Deacons wear the stole over the left shoulder, with the ends fastened under the right arm.

⁵Merati, pars ii. tit. i. n. xxxi. ⁶Merati, pars ii. tit. i. n. xxviii.

it signifies the yoke of Christ and the virtue of obedience.¹ Putting on the stole, the priest should kiss it in the centre, and recite the prayer of the Missal as in vesting for Mass, "*Redde mihi Domine stolam*", etc.² This prayer is very appropriate, since it is only by submitting to the yoke of Christ that we can recover what we lost by the disobedience of our first parents.³

125. In requiring the use of the surplice and stole, the rubric makes one exception. It does not insist on their use in administering the sacrament of Penance, when the circumstances of time, place, etc., might make it inconvenient, or when there is a custom against it. Baruffaldi⁴ observes that many religious hear confessions in the habit of their order. In this country the surplice is seldom worn in the confessional, but the stole commonly is.⁵ Another exception, of course, is the administration of Baptism in case of necessity.⁶ With regard to the other sacraments, we shall see hereafter⁷ how far necessity can justify their administration without surplice and stole.

§ 8.—*Adhibebit quoque unum saltem, si habeat, vel plures Clericos, prout loci et Sacramenti ratio postulabit, decenti habitu, et superpelliceo pariter indutos.*

126. The rubric, no doubt, contemplates clerks or clerics in the strict canonical sense, *i.e.* persons who have received at least first tonsure, for these alone have the privilege of wearing the surplice, according to Baruffaldi,⁸ Catalani,⁹ Baldeschi,¹⁰ and others. The Council of Trent expresses a wish that a number of clerics should be attached to every parochial church;¹¹ and if such were the case, the view of these authors might be strictly

¹ Gavantus, pars ii. tit. l. Rub. 6, *Expositio Vestium*. Benedict XIV. *De Sacrif. Miss.*, cap. x. n. 7. De Herdt, l. c. n. 51.

² Baruff., n. 48. ³ Benedict XIV. l. c. ⁴ Loc. cit. n. 56.

⁵ A similar custom exists in England when confessions are heard outside the church; when heard inside the church the first Synod of Westminster prescribes the use of both surplice and stole (D. xix. 2).—Ed.

⁶ Baruff. l. c. Vid. infra, cap. iii. § xiii.

⁷ Infra. chap. xvi.

⁸ Loc. cit. n. 60.

⁹ Tit. i. § viii. n. iii.

¹⁰ *Esposizione delle Sacre Ceremonie*, tom. i. cap. xii. n. 1.

¹¹ Sess. xxiii. cap. 17, De Ref.

adhered to. But it is the case in very few instances at present and the functions of clerk are now nearly everywhere performed by laics vested in soutane and surplice. Seeing that the practice has the sanction, or at least the toleration, of the bishops, and that it contributes so much to the decorous celebration of public worship, Cavalieri¹ would not venture to condemn it; neither would De Herdt.² Even St. Charles Borromeo, so exact in all that regards ritual observances, allowed it in churches not having a sufficient number of clerics.³

127. Those selected for the purpose should be carefully instructed in the ceremonies and duties they are required to perform when serving Mass, or assisting in the administration of the sacraments. There is no parish in Ireland, and there are few places in any country, in which the priest may not easily find some intelligent boys whom he could instruct in this way; and their assistance, while it would comply with the rubric, would make the ceremony easier for himself, and give it an imposing effect, which it otherwise could not have. If a number of such boys be once well instructed in any parish, the succession can be easily kept up, as the older and more experienced would train the others. There should be one clerk at least to assist when a sacrament is conferred, but it would be desirable to have two or more on occasions of greater solemnity. Their duties will be mentioned in treating of each sacrament.

128. In no circumstances can a female be allowed simply to perform the duties of a clerk in the administration of the sacraments.⁴ But in a convent the chaplain may be accompanied by one of the nuns,⁵ not to minister in the strict sense, but to render such assistance as may be necessary.⁶

¹ Tom. iv. cap. iv. in Decr. xiii. n. 19. *De Communionem Fidelium*.

² Tom. i. par. i. n. 50, vi.

³ *Act. Eccl. Mediol.*, pars iv. *Instr. de Sacr. Commun.* p. 607. Cf. Fortescue "Ceremonies" p. 35, Decr. Auth. n. 3647 ad 7.

⁴ Baruff., n. 58. Catal., tit. i. § viii. n. iii.

⁵ Baruff., n. 60., Catal., loc. cit. Falise, 3^{me} partie, *Parag. prelim.*, n. 6.

⁶ De Herdt, pars vi. n. 2. iv.

§ 9.—Curabit etiam, ut sacra supellex, vestes, ornamenta, lintheamina, et vasa ministerii integra, nitidaque sint et munda.

129. He must take care that the vestments, vessels, linens, and other requisites be kept perfectly clean and in good order. Every parochial church should be in charge of some intelligent person, who would act as sacristan, and whose duty it would be to keep the furniture of both church and sacristy in proper order; but it still is necessary, as Baruffaldi observes,¹ for the priest himself to see that this important duty is not neglected. Even though the vestments, linens, sacred vessels, etc., be not rich or costly, they should be at least "**integra, nitida, et munda**", as the rubric prescribes. This is the answer of Cardinal Bellarmine to the excuse that might here be pleaded on the score of poverty.²

§ 10.—In Sacramentorum administratione, eorum virtutem, usum, ac utilitatem et cæremoniarum significationes, ut Concilium Tridentinum præcipit, ex sanctorum Patrum et Catechismi Romani doctrina, ubi commode fieri potest, diligenter explicabit.

130. The Council of Trent expressly commands bishops and parish priests to explain to the people, in a manner suited to their capacity, the efficacy and use of the sacraments.³ The words of the Council seem to imply that this should be done when any sacrament is about to be administered; and most rituals contain a brief instruction on the subject, to be then addressed to the people. This time is undoubtedly very appropriate, and is recommended as such by the Catechism of the Council of Trent,⁴ whenever there is a considerable number of the faithful present, because, seeing the rite performed before them, they are in a condition to profit better by the instructions they receive. It is not required that he should each time touch on every point, but, as the Catechism suggests,⁵ he may select

¹ Loc. cit. n. 62. Mayn. Stat. n. 312.

² *De Gemitu Columbæ*, lib. ii. cap. v. apud catal., loc. cit. § ix, n. ii.

³ Sess. xxiv. cap. 7, De Ref.

⁴ Pars ii. cap. ii. n. 2.

⁵ Loc. cit.

one point now, another again, and so on.

131. But the pastor should take other opportunities also of giving instructions on this important subject.¹ He could do so in short familiar lectures before or after mass or vespers on Sundays. In these he could fully explain the necessity of the sacraments, the dispositions with which they must be received, and the ceremonies to be observed in their administration, particularly those ceremonies in which the recipients or the assistants are to take part. While thus complying with an important duty of his office, he will also save himself a good deal of trouble in the actual administration of the sacraments.

132. Everything pertaining to this matter is explained in the Roman Catechism, or Catechism of the Council of Trent, which is here recommended, and in which the pastor will find abundant materials for all his instructions.² This book, compiled by the ablest theologians of the day, was published by St. Pius V., pursuant to a decree of the Council of Trent, expressly for the use of pastors; and, besides its great authority on this account, it will be found the most convenient book that can be referred to; for, though of moderate size, it contains a perfectly clear and methodical statement of all the points of Catholic doctrine and practice in which the pastor should instruct his flock.

§ II.—Dum Sacramentum aliquod ministrat, singula verba, quæ ad illius formam et ministerium pertinent, attente, distincte, et pie atque clara voce pronuntiabit. Similiter et alias orationes et preces devote ac religiose dicet; nec memoriæ, quæ plerumque labitur, facile confidet, sed omnia recitabit ex libro. Reliquas præterea cæremonias ac ritus ita decenter, graviq[ue] actione peraget, ut adstantes ad cœlestium rerum cogitationem erigat, et attentos reddat.

133. The importance of attending to what is prescribed in this rubric is immediately apparent. A mistake in a single word of the form might render the sacrament invalid. It is the duty of the minister, therefore, to pronounce the words, as he is here directed,

¹ Mayn. Stat. n. 252.

² Vid. *The Catechism, etc., translated into English*, by Rev. J. Donovan. Rome, 1839. Preface.

clearly and distinctly. It is unnecessary to discuss how far the change, suppression, or addition of a word or syllable affects the validity of the form. The rule is, that any change which alters the meaning is to be regarded as a substantial one, rendering the sacrament null; but any which leaves the meaning intact is to be regarded as accidental, which, though it may be illicit, does not destroy the validity.¹ Hence, as the meaning of words that are spoken is more easily affected, so is the form more easily vitiated, by a change at the commencement of any word than by one at the end;² but all danger is avoided by pronouncing the words as here directed. The other prayers prescribed are of less importance, and accordingly we see that in them the rubric is not so exact about the "*singula verba*", but it requires them to be said with devotion, and will not allow the minister to trust to his memory, but will have him recite them from the book.³ He should always use the ritual in Baptism, Extreme Unction, and Matrimony, in which the prayers and ceremonies are of considerable length; but he can easily dispense with it in Penance, and in giving Holy Communion, as in these the forms are so short and so frequently used by him, that, at least after a little practice, there is no danger of mistake in trusting to his memory.⁴

134. The words of the form should be pronounced while the matter is being applied. In the Eucharist the words of the form require that the matter be *physically* present when they are pronounced. In the other sacraments it suffices that the form be pronounced and the matter applied at *morally* the same time. It is not required, *e.g.*, in Baptism, that the water be actually falling on the head when the word "*baptizo*" is being pronounced. The rubric even directs that the water be poured on in naming the persons of the Blessed Trinity.⁵

¹ Gury, n. 198, 199.

² Lacroix, lib. vi. pars i. n. 86. Gury, l. c.

³ Maynooth Statutes (n. 255) sanction the use (in addition to the Latin form given in the Ritual) of an approved version in the vernacular "*claritatis causa.*" *Ed.*

⁴ Catal., § xi. n. iii.

⁵ *Infra.* chap. iv. § xvii. *Vid.* St. Lig., lib. vi. n. 9.

135. The admonition regarding the manner of performing the ceremonies is well worthy of notice. The demeanour of the priest cannot but be closely observed by those who are present, and if it gives evidence of piety and a lively faith, it is sure to produce a salutary impression on them; but if, on the contrary, it gives evidence of carelessness or want of gravity, it cannot fail to give great disedification, and thus defeat one of the ends for which these sacred ceremonies have been instituted.¹

§ 12.—Ad ministrandum procedens, rei, quam tractaturus est, intentus sit, nec de iis, quæ ad ipsam non pertinent, quidquam cum alio colloquatur; in ipsaque administratione actualem attentionem habere studeat, vel saltem virtualem, cum intentione faciendi, quod in eo facit Ecclesia.

136. We must carefully distinguish *attention* from *intention*; the former being defined, “an act of the intellect considering what a person is doing”; the latter, “an act of the will tending to some desired end”.² The distinction, however, is understood from the words themselves, as easily, perhaps, as from any definition of them. In administering a sacrament, the priest, according to the rubric, should endeavour to have actual, or at least virtual attention. It is hard to understand how there can be attention at all, unless it be actual. St. Liguori maintains that it is impossible.³ By virtual attention, the rubric most probably means the absence of *voluntary* distraction. The explanation of Baruffaldi⁴ almost comes to this; and it is in this sense virtual attention seems to be used by La Croix.⁵ Attention in the act of conferring a sacrament is not necessary to its validity, but to be voluntarily distracted is at least a venial sin, and, in the consecration of the Eucharist, is very probably a mortal sin.⁶ Attention is required chiefly in pronouncing the form and in reciting the prayers. It may be directed: 1° to the words, so as to pronounce them well; 2° to the sense of the words, which is better; 3° to God and to the object of the sacred rite, which is best of all.⁷

¹ Vid. supra, n. 97.

⁵ Lib. vi. p. i. n. 84.

² Gury, ii. n. 202, 203.

⁶ St. Lig., l. c.

³ Lib. vi. n. 14.

⁷ St. Lig., lib. v. n. 176. *Attentio autem.*

⁴ Tit. ii. n. 73.

137. It has been defined by the Council of Trent, that in conferring a sacrament the minister must have the intention of doing what the Church does.¹ There are various ways in which a person may be conceived to have an intention in doing a thing. 1° He may have an *actual* intention at the moment he does it. 2° He may have a *virtual* intention, *i.e.*, he may do it in *virtue* of an actual intention which he had, and which still continues in some effect, though he does not think of it; as, *e.g.*, if a priest leaves his house with the intention of baptizing a child, and *in virtue* of this intention goes to the church and performs the ceremony, though in the act he is quite distracted, and does not reflect on what he is doing. 3° He may have an *habitual* intention, *i.e.*, he may have had the intention, and may not have retracted it; but yet it does not continue in any effect, nor can it be said that the act is performed in virtue of it. 4° He may have what is called an *interpretative* intention, *i.e.*, he may be so disposed in doing the act, that *if* he had adverted to it, he *would have had* such an intention in doing it. These seem to be the distinctions as laid down by St. Liguori,² according to whom it is certain that neither the habitual nor the interpretative intention is sufficient; that the actual intention is not required; but that the virtual is required, and is quite sufficient.³

138. So much for the intention as it is an act of the mind. With respect to the object of this intention, it must be "to do what the Church does", and the intention may be directed to this object in two ways, explicitly and implicitly. A well-instructed pious Catholic, in baptizing an infant, would have the *explicit* intention of "doing what the Church does"; while a heretic, or an infidel, not believing in the true Church or in the efficacy of the sacrament, but yet intending, in the act of baptizing, to do what is done amongst Christians, would have the *implicit* intention of "doing what the Church does", and such implicit intention suffices for the validity.⁴

¹ Sess. vii. can. xi. *De Sac. in genere.*

² Lib. vi. n. 15.

³ Loc. cit. n. 16, 17, 18.

⁴ Ibid. n. 22.

139. It is quite certain, then, that a virtual implicit intention is sufficient, but it is a question amongst divines whether this intention must be *internal*, or whether it be not enough for the validity to perform the external rite seriously and in proper circumstances, even though the minister should mentally exclude the intention of doing what the Church does. This is the famous question of the *external* and *internal* intention, which was for a time warmly debated in the schools. It is generally admitted now, that the weight of authority and reason is completely in favour of the necessity of the internal; and the other opinion barely escapes condemnation by Alexander VIII., who condemned the proposition: “*Valet Baptismus collatus “a ministro qui omnem ritum externum formamque “baptizandi observat, intus vero in corde suo apud se “resolvit: Non intendo facere quod facit Ecclesia”*.”¹ At least it cannot be denied, according to Benedict XIV., that this is a very serious blow to it;² and should there be in any case, sufficient reason to think that the internal intention was wanting in the administration of Baptism, or any other sacrament that cannot be iterated, the sacrament should be again conferred conditionally, or if time permit, the Holy See should be consulted.³ The question, however, is very speculative, for in practice the internal intention is hardly ever wanting.

§ 13.—*Illud porro diligenter caveat, ne in Sacramentorum administratione aliquid quavis de causa vel occasione, directe vel indirecte exigat, aut petat: sed ea gratis ministret, et ab omni simoniæ, atque avaritiæ suspicione, nedum crimine, longissime absit. Si quid vero nomine eleemosynæ, aut devotionis studio, peracto jam Sacramento, sponte a fidelibus offeratur, id licite pro consuetudine locorum accipere poterit, nisi aliter Episcopo videatur. Licet tamen exigere aut petere oblationes seu taxas quæ a Concilio provinciali aut a conventu Episcoporum provinciae fuerint præfinitæ et ab Apostolica Sede approbatæ. Gratuitum vero ministerium ne deneget Parochus iis qui solvendo pares non sunt.*

¹ 7 Dec., 1690. Denzinger, *Enchiridion Symbolorum et Definitionum*, c. xxviii. n. 1185.

² *De Syn. Diæc.*, lib. vii. cap. iv. n. 8.

³ *Ibid.* n. 9.

140. The priest must not only be free from the crime of simony, the essential malice of which consists in estimating a spiritual thing at a temporal price,¹ but he must also be careful to keep himself free from the least suspicion of it ; and on the occasion of administering a sacrament, therefore, he must take care to avoid exacting the customary oblations in any way that might leave him open to such a suspicion. The Codex (Can. 463) states that a parish priest who exacts more than the amount sanctioned by approved custom or legitimate taxation (fixed by the bishops of the province and approved by the Holy See) is bound to restitution. And the 1927 Synod of Maynooth decreed :—" Pro administratione Sacramentorum minister nihil quavis de causa vel occasione sive directe sive indirecte exigat aut petat præter oblationes lege vel consuetudine probatas. Sacerdotes qui sive directe sive indirecte Sacramenta fidelibus denegant eo sub prætextu quod aut nullæ aut insufficientes oblationes tribuantur suspensionem ipso facto incurrunt."²

§ 14.—Vetitum est Sacramenta Ecclesiæ ministrare hæreticis aut schismaticis, etiam bona fide errantibus eaque petentibus, nisi prius, erroribus rejectis, Ecclesiæ reconciliati fuerint.

141. This rubric—taken verbatim from Canon 731 § 2 of the Codex—is completely new. But the principle underlying the prohibition has been always admitted. The practice condemned is an obvious example of "communicatio cum hæreticis in sacris".³ The rubric makes it clear that whether the heretic be a "formal" or merely a "material" heretic, reconciliation with the Church and with her doctrines is necessary before a priest may lawfully administer the sacraments to him.

142. But it is not so clear that this law should be rigidly enforced even in the case of a heretic or schismatic who is dying and "sensibus destitutus." Authors in the past were divided on the question of the liceity of absolving in such cases. The majority, with St.

¹ Busemb. apud St. Lig., lib. iv. n. 49. *Unde Patet.* Suarez. *De Simonia*, cap. i. n. 1. Codex. Can. 727, 730.

² *De Sacramentis, in genere*, n. 253.

³ Cf. Noldin *De Sacr.* n. 295, Decr. of Holy Office 20 July, 1898.

Alphonsus,¹ declared it unlawful (at least in cases of formal heretics) because, in the words of St. Alphonsus, “tales nunquam prudenter præsumi valent ea signa præbere in ordine ad confessionem a qua summopere abhorrent.” Several theologians, however, maintain that conditional absolution may be given if the priest judges that there is at least a slight probability that the heretic is disposed.² A positive law, they argue, should be applied in a human way and only to those who are physically capable of complying with its demands. This milder view seems to obtain some support from Canon 752 § 3 which states that when an adult (infidel) in danger of death cannot even ask for baptism (as required by Canon 752 § 1) “but has previously or now, manifested in some probable fashion, his intention of receiving it, he is to be baptized conditionally.”³ We may conclude also that, provided the other requisite conditions are fulfilled, this rubric will not, of itself, forbid a Catholic to act as minister of the sacrament in the case of a mixed marriage.

§ 15.—*Omnes autem, qui Sacramenta suscipiunt, loco et tempore opportuno monebit, ut remoto inani colloquio, et habitu actuque indecenti, pie ac devote Sacramentis intersint, et ea, qua per est, reverentia suscipiant.*

143. The admonition here recommended should be given in general terms, so as not to mark out any individual.⁴ It is to be given “*loco et tempore opportuno*”, and perhaps it could be most conveniently given in the instructions already mentioned.⁵ By this means the risk of giving offence to individuals would be avoided.

§ 16.—*Librum hunc Ritualem (ubi opus erit) semper cum ministrabit, secum habebit, ritusque et cæremonias in eo præscriptas diligenter servabit.*

144. We have treated in the preceding chapter⁶ of

¹ Lib. XI, n. 483.

² Cf. Noldin loc. cit., Capello De Sacr. n. 73.

³ Cf. Canon 943 regarding Extreme Unction.

⁴ Baruff., tit. ii. n. 80.

⁵ Supra, n. 131. Cf. Maynooth Stat. n. 220.

⁶ Vid. n. 62, et seq.

the obligation of using the Roman Ritual, and observing all that is prescribed by its rubrics. The priest is here admonished that he should always have a copy of it with him when he is about to administer a sacrament.¹

§ 17.—*Ceterum illorum tantum Sacramentorum, quorum administratio ad Parochos pertinet, ritus hoc opere præscribuntur, cujusmodi sunt Baptismus, Pænitentia, Eucharistia, Extrema Unctio, et Matrimonium. Reliqua vero duo Sacramenta Confirmationis, et Ordinis, cum propria sint Episcoporum, ritus suos habent in Pontificali præscriptos. Et ea, quæ de iis, atque aliis Sacramentis scire, servare, et docere Parochi debent, cum ex aliis libris, tum præcipue ex Catechismo Romano et Codice Juris Canonici sumi possunt. Siquidem hic de iis fere tantum agere instituti operis ratio postulat, quæ ad ipsorum quinque Sacramentorum ritus pertinent.*

145. The Ritual treats only of those sacraments that are administered by priests. What regards Confirmation and Orders which are conferred normally only by bishops, may be found in the "Pontificale Romanum". But though the priest is not the minister of these sacraments, it may be his duty to explain to the people the doctrine which relates to them,² and especially it is the duty of the pastor to prepare the children of his parish for the worthy reception of the sacrament of Confirmation, and hence he is here referred to such books as may enable him to fulfil his duty in this respect; but, above all, to the Roman Catechism, or Catechism of the Council of Trent, the advantages of which we have had occasion to point out before,³ and to the concise teaching regarding the Sacraments contained in the Code of Canon Law.

§ 18.—*Postremo quisquis Sacramenta administrare tenetur, habeat libros necessarios ad officium suum pertinentes, eosque præsertim, in quibus variarum parochialium functionum notæ ad futuram rei memoriam describuntur, ut ad finem hujus Ritualis habetur.*

146. The books here specially referred to are the Parochial registers, of which there are five, according

¹ Vid. supra, n. 133.

² Baruff. n. 91.

³ Supra, n. 132.

to Canon 470 § 1 of the Codex, to be kept in the manner prescribed at the end of the Ritual itself, viz. : 1° of Baptisms ; 2° of Confirmations ; 3° of Marriages ; 4° of the faithful departed ; 5° a book “ de statu animarum ” which contains the names of the members of each family in the parish and a record of the sacraments received by each individual. The Synod of Maynooth¹ repeats the obligation imposed by the Codex :—“ Habeat parochus omnes libros paroeciales “ de quibus in Can. 470 § 1, talesque adhibeat, typis “ expressos et in columnas divisos, quales ab episcopis “ adprobati sint. Hos autem libros diligenter con- “ scribat et sedulo asservet.” It is of extreme importance that priests should be scrupulously careful in keeping these registers, as it is frequently necessary to refer to them particularly for certificates of Baptism and Marriage.

147. With regard to other books which treat of matters pertaining to the duties of his office, it is enough to observe, that it is impossible for any priest to fulfil the duty of administering the sacraments and instructing the people, unless he be devoted to sacred study,² and, therefore, unless he have a supply of good books. On this subject we may quote the ordinance of the recent Synod of Maynooth :—“ Omnes sacerdotes “ lectioni animum attendant ; apparatus librorum “ ecclesiasticorum sibi comparent ; saltem Sacra Biblia “ cum commentariis probatis, integrum aliquem cursum “ tum theologiæ dogmaticæ et moralis tum historiæ “ ecclesiasticæ, Codicem Juris Canonici, Acta et Decreta “ Synodorum Plenariæ, Provincialis et Diocesanae, “ aliqua commentaria probata de rebus liturgicis et “ cærimoniis Ecclesiæ, Catechismum Romanum et “ Vitas Sanctorum habeant et assidue manibus “ versent.”³

“ Sacerdotes, jam ad munera ecclesiastica admissi ” says the Synod of Westminster, “ non ideo studiis “ præcipue sacris, valedicant ; sed cum ex ore sacerdotis “ scientiam populi requirere debeant (*Mal. ii. 7*), sint

¹ *De Parochis*, n. 163.

² *Vid. St. Lig., Praxis Confessarii*, n. 18, prope finem.

³ *De Obligat. Clericorum* n. 18.

“ assidui in lectione S. Scripturæ, et theologiæ tam dog-
“ maticæ quam moralis et asceticæ. Ita fiet, ut,
“ gregem instruentes, non inanibus verbis hominum
“ tantum pulsabunt aures, non contra inimicos dimica-
“ bunt velut aerem verberantes, sed et illos fructuose
“ vero vitæ pane nutrient, et hos solida argumentatione
“ profligabunt ”.¹

¹ Decr. xxiv. *De Vita et Honestate Clericorum*, 10^o.

CHAPTER III.

ON THE ADMINISTRATION OF THE SACRAMENT OF BAPTISM.

TITULUS II, CAPUT I.

DE SACRAMENTO BAPTISMI RITE ADMINISTRANDO.

§ 1.—Sacrum Baptisma, christianæ religionis et æternæ vitæ janua, quod inter alia novæ Legis Sacramenta a Christo instituta primum tenet locum, omnibus in re vel saltem in voto necessarium esse ad salutem, ipsa Veritas testatur illis verbis : *Nisi quis renatus fuerit ex aqua et Spiritu Sancto, non potest introire in regnum Dei* (Joann. 3, 5). Itaque summa ad illud opportune, riteque administrandum ac suscipiendum diligentia adhibenda est.

148. Baptism is defined by the Catechism of the Council of Trent, "Sacramentum regenerationis per aquam in verbo". "The Sacrament of regeneration by water in the word", *i.e.* the sacrament by which we are spiritually regenerated or born again, by an ablution of water with the prescribed form, "Ego te baptizo in Nomine Patris", etc. It had various other names besides Baptism amongst the early Fathers and ecclesiastical writers. It is called the Sacrament of Faith, of Illumination, etc.¹

149. By Baptism we are cleansed from original sin, made members of the Church, children of God, and heirs to the kingdom of heaven. "By nature", says the Catechism of the Council of Trent,² "we are born from Adam children of wrath, but by Baptism we are regenerated in Christ children of mercy, for he gave power to men, to be made the sons of God, to them that believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (*John*, i. 12, 13)". This spiritual regeneration, then, by Baptism is absolutely necessary to salvation, as has been defined by the Council of Trent,³ and as is clearly inferred from the words of our Lord here cited, "*Nisi quis renatus*",

¹ Vid. Bellarmine, *De Bapt.*, cap. i. ² Pars. ii. cap. ii. n. 5.

³ Sess. vii. cap. 5. *De Bapt.*

etc. "Unless a man be born again of water and the "Holy Ghost, he cannot enter into the kingdom of "God".¹

150. The word *water* in this text has always been understood by the Fathers in the literal sense, and the Council of Trent² has anathematized those who, with Calvin,³ distort its meaning by taking it metaphorically. We see that our Lord himself baptized, as is related in the same chapter⁴ (though by the ministry of his disciples, as appears from what the Evangelist afterwards states),⁵ that he commissioned his apostles to baptize,⁶ and that they did baptize all who received the gospel,⁷ while the nature of the baptism administered is evident from the history of the baptism of the eunuch,⁸ and of the Gentile converts,⁹ in which there is distinct mention of water. There can be no doubt, therefore, that the meaning of our Saviour's words, "to be born again of water", is simply "to be regenerated by Baptism", and this is declared necessary to salvation.

151. Moreover, the expression implies that it is necessary, not merely as the fulfilment of a precept is necessary, because its voluntary omission would be a sin, *necessitate præcepti*; but that it is absolutely necessary as a means positively conducing to salvation, so that without it salvation could not be attained, even though its omission were involuntary, *necessitate medii*. This is shown by the universality of the form, "*Nisi quis*", etc., by which it extends to all, even those to whom a precept could not be addressed, as infants, but still more perhaps by the implied assertion, that this regeneration is as necessary to spiritual life and admission into the kingdom of God, as birth according to the flesh is to natural life, an assertion which is confirmed by what our Saviour immediately adds: "That which is born of the flesh is flesh, and that which "is born of the Spirit is spirit",¹⁰ for what St. Paul so clearly expresses¹¹ is here understood, viz., "that

¹ John, iii. 5. ² Sess. vii. can. 2. *De Baptismo*.

³ *Instit.*, lib. iv. cap. 15, cit. apud Tournel., *De Baptismo*.
Quæstio i. art. ii. ⁴ Vv. 23, 26. ⁵ Chap. iv. 2.

⁶ Matth. xxviii. 19. ⁷ Acts, ii. 41. ⁸ Acts. viii. 36.

⁹ Acts, x. 47.

¹⁰ John iii. 6. ¹¹ I. Cor. xv. 50.

“flesh and blood cannot possess the kingdom of God”.¹

152. The present rubric (modified in accordance with Canon 737 of the Codex) states that Baptism “in re vel saltem in voto” is necessary to salvation for all. The defect in those who, through no fault of their own, are unable to receive actual baptism of water, may be supplied in two ways, according to the common doctrine of the Fathers. 1° by an act of perfect charity which includes the desire of Baptism, and which is called *Baptismus Flaminis*; 2° by martyrdom, which is called *Baptismus Sanguinis* and by which even infants who are put to death for Christ, as were the Holy Innocents, may be saved. There is no other means of supplying for the Baptism of water, or *Baptismus Fluminis*, which is always meant by the word Baptism, when used simply and without any adjunct, and which alone is a sacrament.²

153. It is here said to be “*christianæ religionis et æternæ vitæ janua*”, for although without it salvation may be attained in the two cases we have mentioned, no one properly belongs to the body of the Church or is capable of receiving any other sacrament without the spiritual character which it alone impresses on the soul.³

§ 2.—Cum autem ad hoc Sacramentum conferendum alia sint de jure divino absolute necessaria, ut materia, forma, minister; alia ad illius solemnitatem pertineant, ut ritus, ac cæremoniæ, quas ex Apostolica et antiquissima traditione acceptas et approbatas, nisi necessitatis causa, omittere non licet; de iis aliqua præmonenda sunt, ut sacrum hoc ministerium rite et sancte peragatur.

154. In every sacrament three things are essential the matter, the form, and the minister: “*Hæc omnia Sacramenta tribus perficiuntur, videlicet rebus tanquam materia, verbis tanquam forma, et persona ministri conferentis Sacramentum cum intentione faciendi quod facit Ecclesia: quorum si aliquod desit non perficitur sacramentum*”.⁴ The words

¹ Vid. Corn. A Lapide, *Comment.* in Joan. iii. 6.

² St. Lig., lib. vi. n. 95 et seq. Vid. Bellarmine, *De Bapt.*, cap. vi.

³ St. Lig., lib. vi. n. 79. Cfr. Murray, *De Ecclesia*, Disp. iii. sec. vii.

⁴ Decret. Eugenii IV., *ad Armenos*. Labbe, vol. xviii. p. 547.

matter and form, as applied to the sacraments, were introduced by the scholastics, being used by no writer earlier than the thirteenth century;¹ but the things signified by them were always distinguished. In every sacrament there is a something to be determined, which we now call the "matter", and which ancient writers called "res", "elementum", etc.; and there is that which determines it, which we now call the form, and which ancient writers called the "verbum", since it, at least ordinarily, consists in words. This distinction is clearly expressed in the well-known citation from St. Augustine: "Detrahe verbum et quid est aqua nisi aqua? Accedit verbum ad elementum et fit Sacramentum".² The minister, too, is essential, for he must apply the matter and form with the intention of doing what the Church does.³ In the administration of Baptism, besides what is essential to the Sacrament, certain rites and ceremonies, which have been in use from the earliest times, are to be observed. The rubrics proceed to give instructions on all these in order.

§ 3.—Cum Baptismus ministratur servatis omnibus ritibus et cæremoniis quæ in hoc Rituali libro præcipiuntur appellatur "solemnis"; secus "non solemnus" seu "privatus."

155. This rubric (which is new) simply repeats the definitions of "solemn" and "private" baptism as given in the Codex (Can. 737 § 2). It is well to note that baptism in a private house is not necessarily "private" baptism.⁴ The omission of the non-substantial rites and ceremonies of the sacrament is the real criterion of "non-solemn" or "private" baptism.⁵ We shall see later the two exceptions to the general rule that baptism ought always be conferred solemnly.

¹Baruff., tit. iv. n. l. Drouin. *De Re Sacramentaria*, cap. i. § 4.

²*Tract* 80, in *Joan.*, cit. ap. Drouin. l.c. ³*Vid. supra*, n. 137.

⁴*Vid. Can. 776, Rit. n. 45. Maynooth Synod n. 264.*

⁵"Dicitur baptismus "non sollempnis" seu "privatus" veluti carens sigillo publicæ actionis ecclesiasticæ" (*Blat—Commentarium Text. Codicis, lib. III. p. 24.*)—Ed.

THE MATTER OF BAPTISM.

DE MATERIA BAPTISMI.

§ 4.—Primum, intelligat Parochus, cum hujus Sacramenti materia sit aqua vera ac naturalis, nullum alium liquorem ad id adhiberi posse.

156. The matter of a sacrament is distinguished into "remote" and "proximate"; the remote being that which is applied or used, the proximate being the application or use of the remote, in the act of administering.¹ Thus, in Baptism, water is the remote matter, and ablution with water is the proximate matter.

157. That water alone is the matter of Baptism, is proved by the reasons already mentioned in treating of its necessity.² Any liquid which can be, simply and properly speaking, called "water", whether it be hot or cold, salt or fresh, is sufficient for the validity of the sacrament. The admixture of any other ingredient does not interfere with the validity, provided the liquid still retains, in common estimation, the nature and properties of water. This is the rule by which theologians determine whether any proposed liquid be sufficient or not for the matter of the sacrament.³ But in case of necessity, even doubtful matter may, and should be used when no other can be had.⁴

158. Many very congruous reasons are assigned by the Fathers and theologians, why water was selected by Christ in preference to any other element. "In the first place, water, which is always at hand, and is easily procured by all, was a most fit matter of a sacrament necessary to all, without exception, to attain life;⁵ next, water admirably expresses the effect of Baptism, for, as water washes away uncleanliness, so also does it strikingly illustrate the

¹Vid. Gury, vol. ii. n. 196.

²Supra, n. 150.—Ed.

³Vid. St. Lig., lib. vi. n. 103.

⁴Ibid. *Et hic sedulo*, etc.

⁵The translation from which we copy has "maintain" but this is probably a misprint for "attain," the original being "ad consequendam vitam."

“virtue and efficacy of Baptism, which washes away
 “the stains of sin. Moreover, as water is extremely
 “well adapted to cool bodies, so does Baptism in a
 “great measure extinguish the ardour of the passions”.¹

§ 5.—Aqua vero solemnibus Baptismi sit eo anno benedicta in pervigilio Paschatis vel Pentecostes, quæ in fonte mundo nitida et pura diligenter conservetur; et hæc, quando nova benedicenda est, in ecclesiæ, vel potius Baptisterii sacrarium effundatur.

159. Though common water, as has been said, is sufficient for the validity of the sacrament, the water used in the administration of solemn Baptism should have been blessed on the Holy Saturday, or on the Saturday of Pentecost immediately preceding. Merati shows that the custom of blessing the water used in Baptism has existed in the Church from the earliest times;² and according to the common opinion of theologians, there is an obligation *sub mortali* of using blessed water in solemn baptism.³

160. On the days above mentioned,⁴ the water is blessed according to the form prescribed in the Roman Missal; at other times it is blessed according to the form prescribed in the Ritual,⁵ and should always be preserved with great care in the baptismal font. What remains when new water is to be blessed, should be poured into the sacrarium of the church, or that of the baptistery, if it have one annexed;⁶ and even what is used, as we shall see, should be poured, or allowed to fall, into the same place.⁷

¹Cat. Conc. Trid., pars ii. cap. ii. n. 10.

²Pars ii. tit. x. n. xxxvii. Vid. infra, chap. ix. § vi.

³Vid. St. Lig., lib. v. n. 102, *in fine in parenth.*

⁴It must be clearly understood that there is an obligation to bless the font both on Holy Saturday and on the Vigil of Pentecost (Decr. n. 2878, n. 3331). The meaning of “*vel*” is this: From Holy Saturday until the Vigil of Pentecost the water for solemn Baptism is that which was blessed on the former of these days; during the rest of the year it is that which was blessed on the Vigil of Pentecost. (Cf. Haegy, l.c. I. p. 578).—Ed.

⁵Tit. ii, cap. viii. infra, chap. ix. If for any reason the morning functions are not carried out on Holy Saturday or the Vigil of Pentecost the font should, we think, be blessed according to the formula given in the Ritual.—Ed.

⁶Vid. infra, § 46.

⁷Infra, § 11.

§ 6.—Si aqua benedicta in Baptisterio adeo sit imminuta, ut minus videatur sufficere, alia non benedicta admisceatur, etiam iterato, minore tamen copia. Si vero corrupta fuerit, aut effluerit, aut quovis modo defecerit, Parochus in fontem bene mundatum ac nitidum, recentem aquam infundat, eamque benedicat ex formula, quæ infra præscribitur.

161. It is doubtful whether one or two drops of water would suffice.¹ According to the common opinion there must be an *ablution*, which supposes the water to flow on the part to which it is applied.² When the supply in the font is insufficient, it is here stated that common water may be added, but it must be in less quantity.

162. Since there is no restriction as to the number of times, it would seem that this addition of common water in small quantities, may be made as often as is necessary, though the total quantity of unblessed water thus added may, in the end, exceed that of the blessed water which remained in the font when the first addition was made. This is the opinion of Cavalieri.³ It was expressly decided with respect to the holy oils, that unblessed oil may be added in this way.⁴ And if this be true of what is essential to the sacrament of Extreme Unction,⁵ we may infer that the same will hold for the baptismal water, in which the benediction is by no means required for the validity.⁶

163. Provision is also made for the case in which the water becomes unfit for use, or the supply, from whatever cause, altogether fails. Water that has been for a considerable time stagnant often becomes corrupt,⁷ and might be injurious to infants if used in their baptism.⁸ The font, too, may be leaky or porous, retaining the water only for a short time. The present rubric directs what is to be done in such cases. The font is to be thoroughly cleansed, the putrid water, if

¹St. Lig., n. 107. *Quær.* vi.

²Billuart, *De Bapt.*, dis. i. art. iii. § iii. Collet, *De Bapt.*, art. ii. concl. i.

³Tom. iv. cap. xxii. Dec. x. n. v.

⁴Sac. Cong. Conc. Sept. 23, 1862. Vid. infra, § xxxv.

⁵Vid. chap. xv. § iii.

⁶Cf. Haegy. l. c. p. 579, who cites De Herdt in support of this view. The words "etiam iterato" are new in this rubric.—Ed.

⁷Baruff., tit. iv. n. 13. ⁸Baruff., *ibid.* n. 16.

any remains, being thrown into the sacrarium ; and a new supply having been poured in, is to be blessed according to the formula given hereafter.¹

164. A mucous film is soon formed on the surface of the font from the oils used in the benediction. This does not render the water unfit for use, but it may be removed according to Baruffaldi,² without any injury or irreverence, just as the oil used in the consecration of a chalice. It may be removed with a little cotton, and burned or thrown into the sacrarium.

§ 7.—Sed si aqua congelata sit, curetur, ut liquefiat : sin autem ex parte congelata sit, aut nimium frigida, poterit parum aquæ naturalis non benedictæ calefacere, et admiscere aquæ baptismali in vasculo ad id parato, et ea tepefacta ad baptizandum uti, ne noceat infantulo.

165. Water in the solid state, as ice, cannot be used for Baptism, for there cannot be an *ablution* with it in this state ; at least it is very doubtful matter, and can be used, therefore, only in case of necessity, and then *sub conditione*.³ But if it be dissolved in the act of application, it is certainly valid.⁴

166. The rubric here directs that if the water in the font be congealed, it must be liquefied before use. This may be done in various ways. A little may be taken from the font, and reduced, by the application of heat, to the liquid state ;⁵ or, as the rubric here directs, a little common water may be heated, and mixed with some taken from the font, in a vessel provided for the purpose. The same should be done, even when the water is not frozen, if it be too cold to be poured, with safety, on the child ; but the common water used should always be less in quantity than that taken from the font, as is directed by St. Charles in his instructions,⁶ and as might be inferred from a preceding rubric.⁷ In the Greek Church warm water is used,

¹Chap. ix.

²Tit. iv. n. 10.

³St. Lig., n. 104, *Dub.* 4^o.

⁴Lacroix, lib. vi. p. i. n. 262.

⁵Rit. Leod. et past. Brug. apud De Herdt, p. vi. n. 3, § vi.

⁶*Act. Eccl. Mediol.*, pars vi. *Instructiones de Bapt. administratione*, p. 410.

⁷Supra, n. 161.

according to Goar,¹ not only to guard against danger to the infant, but also because the warmth is regarded as a symbol of the fervour of grace produced by Baptism.

ON THE FORM OF BAPTISM.

DE FORMA BAPTISMI.

§ 8.—*Quoniam Baptismi forma his verbis expressa: Ego te baptizo in nomine Patris, et Filii, et Spiritus Sancti, omnino necessaria est; ideo eam nullo modo licet mutare, sed eadem verba uno et eodem tempore, quo fit ablutio, pronuntianda sunt.*

167. We have already² mentioned the rules by which one may determine what change in the form of a sacrament is to be regarded as substantial, and what as merely accidental. We shall add merely that when the change is such as to leave it doubtful whether or not the sense is substantially altered, the validity very often depends on the intention of the minister.³ It is never lawful to change the words of the form as here given in the rubric. It is admitted, however, that the omission of the pronoun "Ego" (in the Latin form) would not invalidate the sacrament.⁴ Neither would the omission of the *et* before *Filii*, nor, according to the more probable opinion, of the preposition *in*; but this last omission, as it would leave the validity doubtful, could not be excused from mortal sin.⁵ All the other words are essential.

168. St. Liguori seems to suppose that the word "Amen" is as much a part of the form as the pronoun "Ego", for he says the omission of neither one nor other would invalidate the sacrament, nor exceed a venial sin.⁶ The same is supposed by several theologians whom he cites. It is evidently supposed by Lacroix⁷ and by Gury.⁸

Now the truth is, that the word "Amen" does not belong to the form at all, nor is it given in any correct edition of the Ritual. The authority of the theologians,

¹EYXOΛOΓΙΟΝ sive *Rituale Græcorum Illustratum, In Baptismatis Officium Notæ*, n. 24, pag. 366.

²Supra, n. 133.

³Cfr. Lacroix, lib. vi. pars i. n. 38.

⁴St. Lig. lib. vi. n. 112.

⁵Ibid. *Dub. 2, in fine.*

⁶Loc. cit.

⁷Loc. cit. n. 43.

⁸Vol. ii. n. 241.

however, and especially of St. Liguori, suggested a doubt on the matter, which was proposed to the Sacred Congregation, and answered as follows: "Plures Theologi inter quos Sanctus Alphonsus Maria de Liguori sentiunt veniale esse omittere vocem, 'Amen' in fine formæ Baptismi, quæ tamen vox non reperitur in Rituali Romano: quæritur ergo utrum adhibenda sit vel omittenda?" Resp.: "Strictim in casu servetur Rituale Romanum".¹ It is not permitted, therefore, to add the word "Amen" to the form.

169. The Apostles are stated to have baptized "in nomine Jesu Christi",² and these words were understood by some to be the form which they used. If this interpretation be admitted, it must be said, with St. Thomas,³ that the Apostles did so in virtue of a special revelation, in order that the name of Christ might be thus more highly honoured.⁴ But it is much more probable that the words mean simply that the Apostles administered the Baptism instituted by Christ, and therefore with the form instituted by Him. That they baptized with the explicit mention of the three divine persons, may be inferred from *Acts*, xix., where the question of St. Paul clearly implies that those who received the Baptism of Christ must have heard the name of the Holy Ghost.⁵

170. The form must be pronounced while the matter is being applied, that is, at *morally* the same time.⁶

§ 9.—Latinus Presbyter latina forma semper utatur. Cum Baptismum absolute iterare nullo modo liceat, si quis sub conditione (de quo infra) sit baptizandus, ea conditio explicanda est hoc modo: *Si non es baptizatus, ego te baptizo in nomine Patris*, etc. Hac tamen condicionali forma non passim aut leviter uti licet, sed prudenter; et ubi, re diligenter pervestigata, prudens dubium existat, num revera vel num valide Sacramentum Baptismi collatum fuerit.

171. The form given in the preceding rubric is that which a priest of the Latin Church is bound to use. In some of the ancient Liturgical books used in France,

¹ Jun. 1853, in *Cochin.*, ad 2, n. 3014.

² *Acts*, ii. 38, viii. 12, etc.

³ p. qu. 66, art. 6, ad 1.

⁴ *Vid.* Cat. Conc. Trid., p. ii. cap. ii. n. 15.

⁵ St. Lig., n. 112, *Dub.* 3. *Vid.* Bellarmine, *De Bapt.*, lib. i. cap. 3.

⁶ *Vid.* supra, n. 134.

certain words were added after " Spiritus Sancti ", as " ut habeas vitam æternam—Amen "; " in remissionem peccatorum, ut habeas vitam æternam "; " ut habeas vitam æternam, in sæcula sæculorum ".¹ Such additions do not affect the validity, but they are no longer in use anywhere, nor are they at present allowable, as is plain from the answer of the Sacred Congregation before cited.²

The Codex (Can. 98) states as a general principle that of the various Catholic rites a person belongs to that rite the ceremonies of which were used at his baptism. A later canon (n. 756) which is incorporated in the Ritual (n. 27) states that a child is to be baptized in the rite of its parents ; in cases where one of the parents belongs to the Latin and the other to the Oriental the child is to be baptized " ritu patris " unless there is some special legislation to the contrary.

172. In the Greek Church the form used is " Baptizatur servus Christi in nomine Patris ", etc. ; or, as it is in the Euchologium, or Ritual of the Greeks : " Baptizatur servus Dei in nomine Patris ", etc. This form is decreed valid in the decree of Eugene IV., " Pro instructione Armenorum ".³ Though the form " Baptizetur ", etc., in the imperative mood, is likewise declared valid in the same decree, at least according to a common reading, and is often mentioned as the form used by the Greeks, it is maintained by Arcudius⁴ that this form is not, and never was, in use amongst them. Cardinal de Lugo maintains the same,⁵ so also does Collet.⁶

" Baptizatur ", etc., is the only form found in the " Euchologium ", published and commented on by Goar ;⁷ and the same is to be said of that which is cited by Martene.⁸ In the *EYXOΛOΓION MEΓA*⁹ the

¹Martene, *De Ant. Eccl. Rit.*, lib. i. cap. i. art. xiv. n. 15.

²Sup. n. 168. ³Labbe, vol. xviii. pag. 547. ⁴Apud Catal., tit. ii. cap. i. § ix. n. ii. ⁵*De Sacramentis*, disp. ii. sec. vi. n. 109.

⁶*De Baptismo*, cap. iv. art. iii. Conclusio i. ⁷*EYXOΛOΓION sive Rituale Græcorum Illustratum*. Officium Sancti Baptismatis, pag. 350 et seq. ⁸*De Ant. Eccl. Rit.*, lib. i. cap. i. art. xviii. ord. xxii. et seq. ⁹Edit. EN BENETIA., 1834.

words of the form are “ *Βαπτίζεται ὁ δοῦλος τοῦ θεοῦ (ὁ δεῖνα) εἰς τὸ ὄνομα*, etc. The indicative is also the only form given in a Compendium of Theology published for the use of ecclesiastical students in the schismatic Russo-Greek Church.¹ It says: “ *Forma Baptismi* “ (ex antiqua praxi Ecclesiæ Græcæ et nostræ Russicæ) “ *hæc est: Baptizatur servus Dei in nomine Patris et* “ *Filii et Spiritus Sancti* ”.²

It is worthy of note that the word “ *Baptizetur* ”, in the text of the decree of Eugene IV., as given by Labbe,³ is marked by an asterisk, referring to the word “ *Baptizatur* ” printed in the margin, which intimates that “ *Baptizatur* ” is another, and perhaps the correct reading. The words are: “ *Forma autem est: ‘Ego te* “ *Baptizo in nomine Patris et Filii et Spiritus Sancti’*.”

“ *Non tamen negamus quin et per illa* **Baptizatur.* “ *verba: *Baptizetur talis servus* “ *Christi in nomine Patris et Filii et* “ *Spiritus Sancti; vel baptizatur manibus meis talis,* “ *in nomine Patris et Filii et Spiritus Sancti, verum* “ *perficiatur baptisma* ”.

Goar says that the similarity of “ *Baptizetur* ” to the Greek verb gave rise to the error. “ *Propter dictionis* “ *Βαπτίζεται* *affinitatem ad aliam vocem Latinam* “ “ *Baptizetur* ’, *commenti sunt quidam Græces in* “ *Baptismate deprecatoriâ vel imperativâ formâ uti* ”.⁴

173. When Baptism is to be administered conditionally, the condition should be expressed as this rubric directs. According to Natalis Alexander,⁵ Baptism was not administered conditionally before the eighth century; but Benedict XIV refutes this opinion, and shows that the use of conditional Baptism was frequent from the very beginning, though the condition was only implied in the intention, and not expressed in words, previous to the eighth century.⁶ The conditional form, however, is not to be used unless when, after diligent inquiry, there is a prudent reason for doubting whether the sacrament was validly administered before.

¹Petropoli, 1799.

²Cap. lvii. *De Baptismo*, § 10.

³Loc. cit.

⁴*In Baptismatis Officium Notæ*, n. 20, page 365.

⁵*Hist. Eccl.*, sec. iv. cap. iv. art. 12. ⁶*Sun. Diæc.*, lib. vii. cap. vi. n. 1.

174. The Catechism of the Council of Trent warns pastors against the error of supposing that they are free to baptize conditionally any child that is presented to them. They are strictly bound to inquire whether it has been previously baptized, and if so, to ascertain, as well as they can, whether the Baptism was validly conferred; and, as this rubric states, it is only when, after this diligent inquiry, a doubt still remains as to the validity, that they should proceed to baptize conditionally. If they act otherwise, the use of the conditional form will not save them from being guilty of sin.¹

§ 10.—*Licet Baptismus conferri valide possit aut per infusionem aquæ aut per immersionem, aut per aspersionem; primus tamen, vel secundus modus aut mixtus ex utroque, qui magis sunt in usu, pro Ecclesiarum consuetudine retineatur; ita ut trina ablutione caput baptizandi perfundatur, vel immergatur in modum crucis uno et eodem tempore, quo verba proferuntur, et idem sit aquam adhibens et verba pronuntians.*

175. In the Latin Church, Baptism is now generally conferred by effusion (called also infusion and affusion), *i.e.*, by pouring water on the head in the manner hereafter directed.² For many centuries it was much more commonly conferred by immersion, and it would be difficult to fix the time when Baptism by immersion fell into disuse; it was common enough so late as the fourteenth century, as appears from the statutes of several synods mentioned by Martene,³ and it is still retained as part of the Ambrosian rite at Milan.⁴

176. Immersion has been always in use amongst the Greeks. It is the only mode of Baptism given in the *Euchologium*,⁵ though Goar testifies that very frequently they baptize by effusion.⁶ In the Russo-Greek Church, according to the *Compendium of Theology*

¹Pars. ii. cap. ii. n. 57. Bened. XIV., l. c. n. 3. Vid. St. Lig., lib. vi. n. 122. ²*Infra*, chap. iv. § xix.

³*De Ant. Eccl. Rit.*, lib. i. cap. i. art. xiv. n. 6.

⁴*Ibid.* n. 5. Vid. *infra*, chap. iv. § xviii.

⁵Vid. Martene. lib. i. cap. i. art. xviii. Ord. xxii. et seq.

⁶*In Baptismatis Officium Notæ*, n. 24, page 365.

above referred to,¹ both modes are in use : " Modus quo
" baptismus in nostra Ecclesia peragitur duplex est . . .
" alter immersionis, alter ablutionis ".²

177. It is quite certain that, from the very beginning, Baptism was frequently conferred by effusion, as *e.g.*, in the case of those who were baptized in sickness, and who were called " Clinici "; and, at all events, since the thirteenth century, this is the ordinary mode of conferring it in the Latin Church.³

178. Baptism by aspersion or sprinkling is not in use, but there can be no doubt of its validity. It is the common opinion of theologians, that this was the mode used by the Apostles in baptizing the multitude of converts mentioned in *Acts*, cap. ii. v. 41. This whole matter is briefly but clearly stated in the Catechism of the Council of Trent, which directs the pastor to explain " that, by the common custom and practice " of the Church, there are three ways of administering " Baptism—immersion, effusion, and aspersion ; and " that administered in any of these three ways it is " valid ; for in Baptism water is used to signify the " spiritual ablution which it accomplishes, whence " Baptism is called by the Apostle a ' laver ' (*Ephes.*, " v. 26) ; but ablution is not more really accomplished " by immersion, which was long in use from the earliest " period of the Church, than by effusion, which we now " see to be the general practice, or aspersion, the manner " in which there is reason to believe Peter administered " Baptism, when on one day he converted and baptized " three thousand persons (*Acts*, ii. 41) ".⁴

179. The water is to be poured on the head, or the head is to be immersed three times, each time in the form of a cross.⁵ The triple ablution here prescribed is not essential to the sacrament, but it should not be omitted except in case of necessity.⁶

180. The form should be pronounced while the matter is being applied, so that they be physically, or at

¹Supra, n. 172.

²Cap. lvii. § 6.

³Vid. Perrone, *De Bapt.*, cap. i. prop. ii.

⁴Pars ii. cap. ii. n. 17.

⁵Vid. infra, cap. iv. §19 et 20.

⁶Vid. infra, cap. iv. § 29.

least morally, united. It has been already stated¹ that strict physical simultaneousness is not essential to the validity, but at least there must be a moral union, otherwise the words of the form would not be verified, nor would the sacrament, consequently, be valid; and for the same reason it is essential that the same person apply the water and pronounce the form.²

§ II.—*Ubi vero Baptismus fit per infusionem aquæ, cavendum est, ne aqua ex infantis capite in fontem, sed vel in sacrarium Baptisterii prope ipsum fontem extractum defluat, aut in aliquo vase ad hunc usum parato recepta, in ipsius Baptisterii, vel in Ecclesiæ sacrarium effundatur.*

181. The water which is poured on the head in Baptism should never be permitted to fall back into the font from which it is taken. It should either fall immediately into the sacrarium of the baptistery, or be received in a basin or vessel provided for the purpose, and be afterwards poured into the sacrarium of the baptistery or of the Church. The object of the rubric is to preserve the water from impurities, and to prevent the danger of infection.³

182. Immediately adjoining the baptismal font, and on the same or a somewhat lower level, so that the head of the infant may be conveniently held over it while the water is being poured on, there should be constructed a "sacrarium", or basin communicating with the earth by means of a pipe. The font itself is sometimes divided into two compartments, one of which communicates with the earth, and serves as the sacrarium. This arrangement is very convenient, and has been adopted in most of the fonts recently constructed.⁴

183. Should Baptism be administered in a church which has no baptismal font,⁵ or the font of which has no sacrarium immediately annexed, the water flowing from the head of the child ought to be received in a vessel, as here directed, and afterwards poured into the church sacrarium. Should it be administered in a

¹Supra, n. 134.

²St. Lig., lib. vi. n. 119.

³Baruff., tit. v. n. 22. De Herdt, pars. vi. n. 4. § iv.

⁴Vid. infra, § 46.

⁵Vid. infra, § 43.

private house, the water ought to be received in like manner, and conveyed to the sacrarium of the baptistery or church ; or, if this be found too inconvenient, it may be thrown into the fire, as is directed by the Constitutions of St. Edmund of Canterbury.¹ Whether the water used has been blessed or not, it should be disposed of in this way, since it has been used as the matter of the sacrament ; and the reason assigned in the Constitutions is simply "*propter reverentiam Baptismi*".

ON THE MINISTER OF BAPTISM.

DE MINISTRO BAPTISMI.

§ 12.—Minister ordinarius Baptismi sollemnis est Sacerdos ; sed ejus collatio reservatur Parocho vel alii Sacerdoti de ejusdem Parochi vel Ordinarii loci licentia, quæ in casu necessitatis legitime præsumitur.

Etiam peregrinus a Parocho proprio in sua Paroecia solemniter baptizetur, si id facile et sine mora fieri potest ; secus peregrinum quilibet Parochus in suo territorio potest solemniter baptizare.

184. According to the ancient discipline of the Church, the solemn administration of Baptism was generally confined to the bishop, who, nevertheless, occasionally committed it to priests and deacons.² Since the institution of parishes,³ however, the priests appointed to the care of them are, by the very fact, commissioned to administer the sacraments, though a reservation was made as to the solemn administration of Baptism on Easter Saturday and the Eve of Pentecost, to all who belong to his parish. The legislation contained in the Ritual regarding the minister of Baptism is taken verbatim from the corresponding section of the Codex (Canons 738-744). The present rubric while asserting that the ordinary minister of solemn Baptism is a priest states further that the right of conferring solemn Baptism (on his subjects) is reserved to the Parish Priest. Any other priest requires the permission

¹Apud Martene, *De Antiquis Ecclesiæ Ritibus*, lib. i. cap. i. art. xiv. n. 4.

²Catal., tit. ii. cap. i. § xiii. n. iii. et iv. Martene, cap. i. art. ii. n. 2, et seq.

³Vid. supra, n. 101.

of the Parish Priest or of the local Ordinary, which, however, in case of necessity, he may lawfully presume. Even a *peregrinus* ought to be baptized in his own parish, “*si id facile et sine mora fieri potest*”. If however, there is inconvenience in delay, any parish priest may lawfully baptize a *peregrinus* who happens to be in his parish.

§ 13.—*In alieno territorio nemini licet, sine debita licentia, Baptismum solemnem conferre ne sui quidem loci incolis.*

185. This rubric indicates the territorial restriction imposed on the parish priest's (or Ordinary's) rights regarding the administration of solemn Baptism.¹ Without the requisite permission of the parish priest or Ordinary of the place in which the baptism takes place, he cannot lawfully baptize even his own subjects. Canon 90 of the Codex states—“*Locus originis filii, etiam neophyti, est ille in quo, cum filius natus est, domicilium aut in defectu domicilii, quasi-domicilium habebat pater, vel, si filius sit illegitimus aut postumus, mater.*” And Canon 93 states that a minor has the domicile of the person to whose power he is subjected, and accordingly has the same “*proprius parochus*” (Canon 94). A clear understanding of the extent and limitations of a parish priest's rights regarding the solemn administration of baptism—as defined in these rubrics (n. 12 and 13) will materially assist in the solution of difficulties that sometimes arise, particularly in parishes in which hospitals or nursing institutions are situated.

§ 14.—*Ubi parœciæ aut quasi-parœciæ nondum sunt constitutæ, statutorum peculiarium et receptorum consuetudinum ratio habenda est ut constet cuinam Sacerdoti, præter Ordinarium, in universo territorio vel in ejus parte jus insit baptizandi.*

186. Canon 216 gives definitions of “*parish*” and “*quasi-parish*”; and Canon 451 § 2 states that “*quasi-parochi*” enjoy all the rights and are bound by the obligations of parish-priests contained in Canon Law. The present rubric adds that in places where dioceses

¹Cf. Canons 873 and 881 regarding Penance and Canons 1095 and 1097 regarding Matrimony.

or Vicariates or Prefectures Apostolic have not been divided in accordance with Canon 216, the question as to who is the lawful minister of solemn Baptism (apart of course from the Ordinary about whose competency there is no question) is to be decided by consulting particular statutes (decreed by the Ordinary or, perhaps, by the Holy See) and accepted customs.

§ 15.—*Extraordinarius Baptismi solemnis minister est Diaconus ; qui tamen sua potestate ne utatur sine loci Ordinarii vel Parochi licentia, justa de causa concedenda, quæ, ubi necessitas urgeat, legitime præsumitur.*

187. In the rite of Ordination of Deacons the Bishop, reading from the Roman Pontifical thus addresses the candidates—"Diaconum enim oportet ministrare "ad altare, baptizare et prædicare." The Code (and Ritual) however draw a clear distinction between the powers of a Deacon and that of a priest in the administration of solemn Baptism. The ordinary minister of solemn Baptism according to Canon 738 is a priest—and this is true even though the right of conferring the sacrament is reserved to the Parish Priest, and though an ordinary priest has to obtain the permission (*licentia*) of the parish priest or of the Ordinary of the place. A deacon, on the contrary, though he too may use his power of baptizing solemnly with the permission (*licentia*) of the local Ordinary or Parish Priest (granted for a just cause) is nevertheless referred to as an "extra-ordinary" minister.¹

Just causes that would justify the granting of permission to a deacon to baptize solemnly would be the absence of the Parish Priest from his parish, his illness, being overburdened with hearing confessions or any other legitimate impediment.² The rubric states that in case of urgent necessity the deacon may legitimately presume such permission. The case of necessity which will justify the deacon need not be an extreme case ; it will suffice if Baptism cannot be deferred without serious inconvenience.³ In the administration of

¹Cf. Canon 845 § 2 re Eucharist.

²Capello. De Sacr. I. n. 145.

³Noldin. 13th Ed. III. 75, n. 64.

Solemn Baptism, the deacon is to employ all the rites and ceremonies found in the Ritual, but it has been decided by a reply of the Sacred Congregation of Rites¹ that he is not to bless the baptismal water or the salt; he uses instead baptismal water and salt that has been blessed "ad hoc" by a priest.

Before the promulgation of the Code it was commonly held that a Deacon who administered Solemn Baptism without the requisite permission, incurred an irregularity. In view of Canon 985 § 7 that opinion is no longer tenable. But, of course, it still remains true that a Deacon, acting in such circumstances, would be guilty of grave sin, provided there were no excusing cause.

§ 16.—*Baptismus non solemnus, in mortis periculo, potest a quovis ministrari, servata debita materia, forma et intentione; quatenus vero fieri potest, adhibeantur duo testes vel saltem unus, quibus baptismi collatio probari possit.*

Si tamen adsit Sacerdos, Diacono præferatur, Diacono Subdiacono, Clericus laico et vir feminae, nisi pudoris gratia deceat feminam potius quam virum baptizare, vel nisi femina noverit melius formam et modum baptizandi.

Patri aut matri suam prolem baptizare non licet, præterquam in mortis periculo, quando alius præsto non est, qui baptizet.

188. This rubric states that when the subject is in danger of death, anybody who applies the proper matter and form with the necessary intention, may act as lawful minister of non-solemn or private Baptism. "And here truly may we admire the supreme wisdom and goodness of our Lord, who, this sacrament being necessary for all, as He instituted water as its matter, than which nothing can be more common, wished also, in like manner, that no one should be excluded from its administration".² We have already seen³ what words are essential to the form, but they may be pronounced in any language or dialect.⁴ It seems difficult to understand how an infidel or heretic can have the necessary intention of doing what the Church does, but it has been above explained how they can have the intention implicitly.⁵ The importance of

¹Decr. n. 3684. Vid. infra, c. iv., § 27.

²Cat. Conc. Trid., pars. ii. n. 24.

³Supra, n. 167.

⁴A priest will naturally use the Latin formula (Rit. supra n. 9.). Cf. Haegy—t. I. p. 580.

⁵Supra, n. 138.

having two witnesses, or at least one, present when baptism is conferred privately, in order to testify regarding its validity afterwards will be admitted by all who have had to make investigations regarding such baptisms.

189. The order prescribed in the rubric to be preserved amongst the various possible ministers of private baptism is to be understood of non-censured Catholic ministers because even the faithful laity are to be preferred in such cases to heretical and schismatic clerics,¹ and to clerics upon whom censures have been imposed by a declaratory or condemnatory sentence.²

Apart from these extra-ordinary cases, a lay person who baptizes when a priest is present, sins gravely unless a just cause demands that baptism in the particular circumstances, ought be performed by a lay person *e.g.* by a doctor or nurse in cases of difficult parturition. It is the probable opinion that any other departure from the order given in the rubric even when a lay person takes priority to a Deacon—does not exceed a venial sin.³

190. The minister of Baptism—even of private baptism—contracts a spiritual relationship with the baptized which is a diriment impediment to marriage.⁴ This is of no practical importance when the minister is in holy orders, unless in the case wherein the relationship should be mentioned in confession;⁵ but it is of great importance as regards Baptism conferred by a laic, whose subsequent marriage with the baptized would be null, unless a dispensation from the impediment were previously obtained.

191. The present rubric directs that a child should not be baptized by its parent, unless it be in danger of death and nobody else present who is competent and willing to baptize. In any other case, the parent who baptizes is certainly guilty of grievous sin, unless excused by ignorance.⁶ Theologians in the past were divided in

¹H. Office 20 Aug., 1671.

²Canon 2261.

³St. Alph. lib. vi. n. 117, Dub. 3.

⁴Codex. *Can.* 768, 1079.

⁵Vid. St. Lig., lib. iv. n. 450.

⁶St. Lig., lib. vi. n. 150.

their opinions as to whether or no there resulted any impediment to the use of marriage. It is certain, however, that no such impediment can arise in future, as the spiritual relationship between the minister and the parent of the child has been abolished by the new Code of Canon Law. The same decision is now to be given if the husband baptizes the child of his wife by another man, or the wife the child of her husband by another woman. The impediment cannot be contracted, for the reason just stated.

192. Further, if the parents are not already married no impediment to their future marriage can arise should one of them baptize their illegitimate child in danger of death. It may be doubted whether in this case the parent is prohibited more than any other laic from conferring Baptism. De Lugo discusses the question, whether a father could licitly stand sponsor for his illegitimate child, and he decides it in the affirmative, laying down as a general principle that the prohibition of the canons extends to the children of one's present lawful consort, whether they be the issue of the present marriage or no, but that it does not extend to others, because in the case of no other does any inconvenience result from the spiritual relationship contracted.¹ The same reasoning appears to be perfectly applicable to the case in which the parent baptizes his or her illegitimate child. The Catechism of the Council of Trent, however, assigns one reason why the parent of the child should not act as sponsor, which seems to hold good even when the child is illegitimate, viz.: "to mark more strongly the great difference that exists between this spiritual and the carnal bringing up of youth".²

§ 17.—Curet Parochus ut fideles, præsertim obstetrices, medici et chirurgi, rectum baptizandi modum pro casu necessitatis probe ediscant.

193. Pastors are strictly bound to take care that the faithful, and especially midwives, doctors and surgeons, be well instructed in the manner of administering the sacrament. The obligation here mentioned in

¹*Resp. Mor.*, lib. i. *Dub.* v. n. 4.

²*Pars.* ii. cap. ii. n. 29.

the rubric has been inculcated by innumerable provincial and diocesan synods.¹ It is enough to cite the words of the 1920 Synod of Maynooth: "Et quoniam plures
"sunt casus in quibus nonnisi urgente extrema necessi-
"tate deceret sacerdotes operam suam impendere,
"quales sunt partus præmaturi, parturitiones difficiles,
"et abortus in omni periodo gestationis, in quibus
"nihilominus Baptisma conferri debet, gravissime
"onerantur conscientiæ eorum qui curam gerunt anim-
"arum instruere et admonere medicos, obstetrices, alios-
"que quorum intersit, nullam præterire occasionem ani-
"mas a Christo redemptas Illi vindicandi per
"Baptisma".²

194. It is important also that no one should be permitted to perform the office of midwife, who does not hold the Catholic doctrine on the necessity of Baptism. Nothing short of this will insure sufficient care for the spiritual welfare of the child in cases of difficult parturition. It is appalling to think of the disregard for infant life avowed and acted on by some practitioners,³ and it is the undoubted duty of the pastor to prevent, as far as he can, the employment of such persons.⁴

§ 18.—*Adultorum Baptismus, ubi commode fieri possit, ad loci Ordinarium deferatur, ut, si voluerit, ab eo vel ab ejus delegato solemnitus conferatur.*

195. We have already⁵ referred to the ancient discipline of the Church whereby the solemn administration of Baptism was reserved to the Bishop of the diocese. This rubric, in ordering that where it can be conveniently done, the baptism of adults is to be referred to the local Ordinary, recalls the ancient practice, and emphasizes the right of the Ordinary to make provision for the more solemn conferring of Baptism on adults either by administering the sacrament himself or by appointing a delegate to do so.

¹Vid. Catal., tit. ii. cap. i. § xiv. n. ii. et iii.

²*De Baptismate*, n. 50.

³Vid. "The Dublin Review", No. lxxxvii. March, 1858, and No. lxxxix. Sept., 1858, Art. *Obstetric Morality*.

⁴Cf. Maynooth Statutes n. 257.

⁵*Supra* n. 184.

DE BAPTIZANDIS PARVULIS.

§ 19.—Cum agitur de Baptismo :

1° Parvulorum seu infantium nomine veniunt, qui nondum rationis usum adepti sunt, eisdemque accensentur amentes ab infantia, in quavis ætate constituti ;

2° Adulti autem censentur, qui rationis usu fruuntur ; idque satis est ut suo quisque animi motu Baptismum petat et ad illum admittatur.

196. This rubric gives the technical signification to be attached to the words "infant" and "adult" in connection with the conferring of Baptism. In view of the difference in the rites of Infant and Adult Baptism the definitions are important. The term "parvulus" or "infans" means one who has not yet attained the use of reason, and persons, no matter what their age, who have been insane from infancy are also to be included in the category of "infantes."

Those who have attained the use of reason are to be regarded as "adults"; to be lawfully admitted to Baptism an adult must voluntarily make the request. But even though still a minor, the law exempts him from the control of his parents or guardians in this matter (Cf. Can. 89). It seems that possession of the use of reason, and not the age of the subject of Baptism is the deciding factor in distinguishing "infants" and "adults," and hence the general definition of "infans" in Canon 88 § 3 of the Codex—"Impubes, ante plenum septennium "dicitur infans", and "Infanti assimilantur quotquot "usu rationis sunt habitu destituti"—appears more comprehensive than the present definition, (a) because although a child generally has the use of reason at the age of seven there are exceptions, and (b) because persons "usu rationis habitu destituti" may not have been so from infancy.

§ 20.—Nemo in utero matris clausus baptizetur, donec probabilis spes sit ut rite editus baptizari possit.

Si infans caput emiseric et periculum mortis immineat, baptizetur in capite ; nec postea, si vivus evaserit, est iterum sub conditione baptizandus.

Si aliud membrum emiserit, in illo, si periculum immineat, baptizetur sub conditione; at tunc, si natus vixerit, est rursus sub conditione baptizandus.

Si mater prægnans mortua fuerit, fetus ab iis ad quos spectat extractus, si certo vivat, baptizetur absolute; si dubie, sub conditione.

Fetus, in utero baptizatus, post ortum denuo sub conditione baptizari debet.

197. A child is not to be baptized while still enclosed in the mother's womb so long as there is probable hope that it can be baptized in the ordinary way after birth. One reason for this prohibition is the physical difficulty of properly applying the matter of the sacrament in the circumstances. It is certain that the child cannot be baptized if it is so enclosed that the water cannot reach it; but if it can be reached through the enclosure even by means of an instrument, so that water can be poured or sprinkled on it, the baptism would probably be valid, and, therefore, in case of necessity, might be conferred conditionally.¹

Those who maintain that the baptism of a child in utero would be invalid, rely chiefly on the argument used by St. Augustine against the heretics who maintained that the ablution of the mother's body would suffice for the baptism of the infant in her womb, viz., "that it must be first *born* before it can be *born again*". But it is replied that it may be said, in a theological sense, to be "natus" when it is alive in the womb, as in the expression of the Scripture, "*Quod in ea natum est de Spiritu Sancto est*";² and it may be added that, in the case supposed, there is incipient parturition. Benedict XIV. discusses the question at great length, and concludes that pastors should instruct midwives, in such a case of extreme necessity, to administer Baptism conditionally.³

198. There is no doubt about the validity of the baptism when water is poured on the head. And therefore it should be conferred absolutely in the case here mentioned in the rubric, and should not be repeated,

¹St. Lig., lib. vi. n. 107.

²Matth. i. 20. Vid. St. Lig., n. 107. *Secunda Sententia*.

³Synod. Diac., lib. vii. cap. v.

unless when there is reason to fear, as there often is, according to Cardinal Gousset,¹ that the midwife or other person conferring it in such trying circumstances may have omitted something essential, in which case it should, of course, be repeated conditionally. The words of the rubric, “*si caput emiserit*”, ought to be rigorously verified, because it was decided by the Sacred Congregation of the Council, that if a foetus in the womb be baptized on the crown or top of the head, baptism should be repeated conditionally after the birth: “*Foetus in “utero supra verticem baptizatus post ortum denuo sub “conditione baptizetur”*.”²

199. Baptism on any other member than the head is doubtful, and, therefore, it is directed that, if conferred in necessity, it is to be conferred conditionally, and if the child is later born alive, repeated conditionally, though it is commonly held that baptism on any principal part, as the shoulder or breast, would be valid.³ The difficulty of securing a certainly valid administration in these cases is however serious enough to justify the command to repeat the baptism conditionally after birth in these cases, as well as in all cases where the foetus has been baptized while in the womb.

200. It is scarcely necessary to add that the minister of baptism in these exceptional cases both on the grounds of decency and to avoid the danger of injury to the mother will be, ordinarily, a doctor or nurse. To guard the mother against the danger of infection in intra-uterine baptisms, a reply of the Holy Office (21 Aug., 1901) allows an admixture (in the proportion of one to a thousand parts) of bichloride of mercury with the water, provided there is a genuine risk to the mother. The conditional baptism conferred in any of these cases gives a right to ecclesiastical burial which in accordance with Canon 1239 § 3 is to be given to all baptized persons excepting those who are expressly deprived of the right by law.

¹*Theologie Morale*, vol. ii. No. 82.

²12 Julii, 1794, cit. apud. Falise, *Decreta Authentica Sac. Rit. Cong. v. Baptisma*, in nota. This decree is not included in the revised collection.—Ed.

³St. Lig., lib. vi. n. 107, Quær. iv.

201. It is needless to observe that the greatest caution is necessary in carrying out the provisions of the Rubric regarding cases where the mother dies before giving birth to the child. There must be a certainty of the mother's death before any incision is attempted, otherwise it is evident there would be a risk of taking away or shortening her life; and this is never lawful, not even to procure the baptism of the infant.¹ But when it is quite certain that she is dead, the foetus should be extracted without delay, if there be the least hope that it is still alive.

202. It may be useful to dwell a little on this important matter, since priests on the mission are so often obliged to give advice and direction as to what should be done in the distressing case here supposed.

It is evident from the Catholic doctrine regarding the necessity of baptism, that there is a grave obligation of doing all that can be done in the circumstances to give the infant a chance of receiving the sacrament.² And in accordance with general theological principles the gravity of the obligation varies with the hope of securing the effect. Some writers condemn the Cæsarean operation as useless, maintaining that the infant in the womb must die at the same time with the mother; but this opinion is exploded, and all theologians are agreed in inculcating what is here prescribed in the rubric.³ Numberless instances prove that the infant may be alive in the womb a considerable time after the mother's death. Bouvier mentions that infants have been taken out alive twenty-four and even forty-eight hours after the death of the mothers.⁴ It is held that the hope of extracting the foetus alive is slight in cases where the mother has died before the completion of the fourth month of pregnancy, but that in all other cases there is always hope especially if the mother has met with a sudden death.

¹St. Lig., lib. vi. n. 106. *Omnino tenendum*. Gousset, vol. ii. n. 83. Bouvier, *Abrégé d'Embryologie*, Q. v. 2^o.

²Vid. *supra*, n. 149 et seq.

³Benedict XIV., *De Synod. Diœc.*, lib. xi. cap. vii. n. 12.

⁴*Op. cit.*, Quest. vii. 2^o. Vid. Dublin Review, No. lxxxvii. March 1858. Art. *Obstetric Morality*, pag. 127.

203. It was formerly believed that, to preserve the infant's life, the mouth of the deceased should be kept open till the operation has been performed, and a recommendation to this effect is found in most authors.¹ But it has been ascertained, according to Bouvier,² that this is quite useless, and that the only thing necessary is, to prevent, if possible, the cold which follows death from reaching the infant. This is best effected by applying warm clothes to the part where the infant is ; and care should be taken to do so, if it be necessary to wait some time for a person to perform the operation.

204. The operation should be performed by a surgeon, if one can be had. In defect of a surgeon, it should be performed by the nurse in attendance or some other female. If there be no one else, it may be performed by a man, but in no case, according to Bouvier, should it be attempted by a priest, above all, by a young priest.³ At least, according to Cardinal Gousset,⁴ the priest is not bound to perform it, even if there be no one else.

The exception as regards the priest, is not made by any other writer that we have seen. Dens⁵ expressly says, that, in defect of any other to perform it, "in-cumbit parrocho eandem operationem facere". Debreyne⁶ is of the same opinion, and says this is the opinion of the older theologians. He observes that Bouvier himself, in the earlier editions of his book, excepted the case in which it would be impossible to get another to do it. No doubt, such an operation is extremely unsuited to the priestly character, and the priest is not included amongst those "ad quos spectat" in the rubric. But if we suppose a case in which there is good reason to believe that the infant is alive in the body of the deceased mother, while there is no one but the priest to perform the operation, it is hard to see why he might not, and should not, perform it if he can, since the eternal salvation of the infant is here at stake.

¹St. Lig., l. c. Lacroix, lib. vi. pars i. n. 293, etc.

²Op. cit., Q. vi. 2^o.

³Op. cit., Q. viii.

⁴Vol. ii. n. 83.

⁵De Baptismo, n. 24.

⁶Traité Pratique d'Embryologie Sacrée, chap. ii. § iii.

205. At all events it is certain that the pastor is bound to instruct, with regard to this obligation, those of his flock whom it may concern, as mothers, nurses, surgeons, and such as are called upon to attend women at the time of their confinement. His own prudence must direct him as to the time and circumstances in which the instructions may be given.¹

206. For the instruction of those who might, in the absence of a qualified practitioner, be required to perform this operation, Bouvier gives the following directions. 1° The incision should be made on the side that appears most prominent, lengthwise, and not across. It may be made with a razor, when there is no surgical instrument. 2° It should be about six or seven inches long. The flesh having been cut through, and the entrails that may be met with set aside the matrix must be opened very gently, so as not to hurt the infant. When the matrix is sufficiently opened, conditional baptism should be administered with tepid water, lest the infant might die on exposure to the air. It should then be taken out, and, when the membrane which envelopes it is removed, it should be again baptized conditionally.²

207. If baptism has not been administered before extraction, and if the foetus when extracted be certainly alive, it should be baptized absolutely. In case of doubt,

¹Vid. Bouvier, *Op. cit.*, Qu. vii. n. 1, 2. St. Lig., n. 106. *Hic operæ pretium.* We do not think he is obliged to interfere in each individual case, at any rate if legal penalties, opposition on the part of the relatives, or any other serious inconvenience is to be feared. The following rule laid down by the Holy Office in the year 1780 was again quoted in the year 1899 as the guide to be followed by Missionaries in pagan lands where there existed a prejudice against the Cæsarean operation. "Hæc autem foetus extractio de prægnantis defunctæque alvo matris, quamvis patefacienda, ut dicimus, ac persuadenda sit, expresse tamen cavet, prohibetque Sanctitas sua, ne Missionarii in casibus particularibus se ingerant in demandanda sectione, multoque minus in ea peragenda. Sat proinde Missionariis fuerit illius notitiam edidisse, curasseque ut ejus perficiendæ rationem perdiscant qui chirurgicis intendunt, laici homines, tum vero, cum casus tulerit, ejusdem praxim ipsorum oneri ac muneri reliquisse".—*Ed.*

²Bouvier, *Op. cit.*, Qu. ix.

if it shows the least sign of life, however equivocal, it should be baptized conditionally. But if it be certainly dead, baptism should not be attempted, nor should it be buried in consecrated ground, as is plain from Canon 1239 § 1. If it be found dead in the womb, however, it should not be removed, but be buried with the mother.¹

208. We may here observe that the Cæsarean operation is, nowadays, regarded as an ordinary operation even when performed on the living patient, and, thanks to the progress of modern surgery, the cases are rare in which, with skilful handling, it is unsuccessful. Ferreres, in his recent *Compendium* writes as follows: "Hodie
"operatio cæsarea facile et fere semper, vivente etiam
"matre, adhiberi potest, quum vix inter proxime
"periculosas operationes recenseri debeat, sed solum
"inter eas quæ periculum aliquod satis remotum secum
"trahunt: etenim ex centum sectis mulieribus, quinque
"aut sex tantum pereunt, Aliunde medicorum peritia et
"artis chirurgicæ progressus eousque pervenire ut jam
"fere sine sanguinis effusione et (adhibito chloroformio)
"absque gravioribus doloribus, operatio cæsarea
"perficiatur."² In this way the lives of both mother and child are often saved, when otherwise both must have been lost, or one sacrificed to preserve the other.

209. If we suppose a case then, in which there is an experienced surgeon prepared to undertake the operation, while it is certain, 1° that the danger to the mother's life is not increased by it, and 2° that it is the best, if not the only chance of extracting the infant alive, the mother would be plainly bound, in charity to her infant, to submit to it. Bouvier says she should be earnestly exhorted to do so, but not compelled under pain of being refused the sacraments.³ Better leave her *in bona fide*. At all events, in practice it can hardly occur that all the conditions are so certainly placed as to leave no doubt about her obligation.⁴

210. The priest, however, is bound to do all he can

¹Bouvier, Qu. ix. 4°.

²*Compendium Moral Theol.* Vol. II. n. 346. If the operation is performed early on a non-infected case the risk is practically nil or at most 1% to 2%. In infected cases better results are now claimed by a modification of the classic operation called the low incision Cæsarean.—(Ed.).

³*Op. cit.*, Qu. v. n. 3.

⁴Bouvier, l. c. Gousset, vol. n. 84. Vid. St. Lig., n. 106, *circ. medium*. Gurry, vol. ii. n. 259.

to prevent any operation which directly tends to destroy the infant's life.¹ Such an operation is never lawful, unless it be ascertained beyond doubt that the infant is already dead in the womb. If surgical skill can supply no other remedy, the case must be left to the efforts of nature and to Providence. If in these circumstances the mother dies, the Cæsarean operation should be performed after death, and baptism administered to the foetus, according to what has been said above.

§ 21.—Curandum ut omnes fetus abortivi, quovis tempore editi, si certo vivant, baptizentur absolute; si dubie, sub conditione.

211. Taken in conjunction with Canon 745 (Subjectum capax baptismi est omnis et solus *homo*) this rubric (which repeats the words of Canon 747) may be taken as a confirmation of the commonly received view that the foetus is animated by the rational soul from the first moment of conception. That this view was not accepted in the past is apparent from the following reply of the Congregation of the Holy Office in 1715:—"In casibus propositis (nempe de baptismo foetus abortivi) si suppetat rationabile fundamentum dubitandi, an foetus ille sit animatus animâ rationali, tunc potest et debet baptizari sub conditione: si vero non suppetat rationabile fundamentum, nullatenus potest baptizari.

"Ad videndum autem an sit rationabile fundamentum talis dubii, consulendi sunt Medici et Theologi in facti contingentia, sive in casibus particularibus".²

Jerome Florentinius, who was the first to write a formal dissertation on the subject,³ maintained that, on account of the doubt about the time of animation, conditional baptism should be administered to the foetus in case of abortion, no matter how soon after conception it may take place. This dissertation was

¹Cf. Maynooth Statutes n. 257.

²Die 5 Aprilis, an. 1715. The decision, in the words cited was sent, not long ago, in answer to a priest who had made application to Rome on the subject.

³*Disputatio de ministrando Baptismo Humanis foetibus abortivis*, given *in extenso*, by the "Analecta Juris Pontificii", VIeme Serie, pag. 1280, et seq., Rome, 1863.

received with great applause in all the schools of theology.¹ But the author was directed by the Sacred Congregation of the Index to limit his propositions to fœtus, "in quibus apparent prima vitæ humanæ delineamenta",² and he accordingly declares in the commencement of his dissertation that such is his meaning. He further adds (by direction, as it would seem, of the same authority), that he has no intention of binding others under pain of sin to adopt his opinion in practice, nor of introducing any new rite: "Deinde adverto me neminem, quoad praxim attinet, sub mortali obligare, sed tantum rationes speculative id suadentes exponere, ac in suspenso relinquere, sicuti nec inducere novum aliquem ritum in Ecclesiam; cum id ad Sac. Rit. Congregationem, Summumque Pontificem spectet".³

212. It is clear from the new legislation that abortive fœtus "quovis tempore editi" are to be baptized absolutely if it is certain they are alive, conditionally if there is a doubt as to whether they are alive or not. From this it would follow that parish priests are bound to instruct mothers, doctors and nurses of the necessity of complying with this law and that in view of the interests at stake conditional baptism is not to be omitted without clear evidence that the fœtus is dead. And in this connection it is well to state that in the opinion of experts the only really certain sign that death has taken place is actual putrefaction. It is an established fact that such fœtus may retain life for a long period—even for several days.⁴

213 Cangiamila, in his *Embryologia Sacra*, adopting the view of Florentinius, gives minute instructions as to the manner of administering baptism in the various cases that may occur. This work, which is commended by Benedict XIV.,⁵ has supplied nearly all that is found in subsequent writers on the subject.⁶

¹Vid. "Analecta", Veme Serie, *Sacrement de Baptême*, chap. v. pag. 1112 et seq.

²"Analecta", l. c. pag. 1138.

³*Disputat. cit.* apud "Analecta", pag. 1280.

⁴Cf. Cappello De Sacr. I. n. 169.

⁵*De Synodo Diœc.*, lib. xi. cap. vii. n. 13.

⁶Vid. *Dissert. Theolog. De Baptizandis Abortivis* apud Dens, § Appendice ad *Tractatum De Baptismo*. Edit. Mechliniæ, 1830.

If the foetus be enveloped in the secundines it should be baptized in this state conditionally, "Si tu "es capax", etc.; for, on the one hand, such a baptism is probably valid,¹ and on the other, there is danger of instant death from exposure to the air on the membrane being opened.² The baptism thus conferred being doubtful, the foetus should be again baptized conditionally when the membrane is opened.³ Bouvier⁴ observes, that the foetus, though alive, may be so feeble as to be unable to bear the application of cold water, and in this case tepid water, if at hand, should be used. Again, it may be so small that it cannot be baptized in the usual way, and in this case he recommends that it be baptized by immersion; but care must be taken, as far as possible, that nothing be done which would tend to deprive it of life. It cannot live long, it is true, but it would be unlawful to do anything that would directly hasten its death.⁵

214. Since 1831 the practice has been introduced in France, of causing the child to be born prematurely when it is foreseen that it cannot be born alive at the end of the natural term. This method has been found very successful in saving the lives of both mother and child, when the birth is not caused till after the seventh month. And it is not only lawful but highly laudable to have recourse to it, when it is already known from experience that the child, if full-sized, cannot be brought forth alive.⁶

§ 22.—*Monstra et ostenta semper baptizentur saltem sub conditione : Si tu es homo, ego te baptizo, etc. In dubio autem unusne an plures sint homines, unus absolute baptizetur, ceteri sub conditione : Si non es baptizatus, ego te baptizo, etc.*

215. Here again a modification of former legislation is to be noted. The corresponding rubric in the old Ritual drew a distinction between "monstra" that have a human form and those that have not, and directed

¹Benedict XIV., *De Syn. Diac.*, lib. vii. cap. v. n. iii.

²Bouvier, *Op. cit.*, Qu. ii. n. 2^o.

³Bouvier, l. c. Gousset, vol. ii. n. 85.

⁴Loc. cit., n. 3 and 4.

⁵Bouvier, l. c.

⁶Bouvier, Qu. v. n. 3^o. Dublin Review, loc. cit. p. 118.

that the latter ought not be baptized. The rubric may have been influenced by the view—now rejected by modern science—that a being born of woman may possibly not have had a human father. In this connection we may quote St. Liguori¹:—"Quando dubitatur
 "an monstrum sit homo, baptizandum absolute, si caput
 "sit humanum, licet membra sint ferina; sub conditione
 "vero, si caput sit ferinum, et membra humana; hoc
 "vero si prodierit ex congressu viri cum fœmina; nam
 "si prodierit ex viro cum bestia (quod incredibile puto)
 "tunc baptizari semper deberet sub conditione; secus
 "si ex fœmina et bruto, tunc enim nullo modo baptizan-
 "dum, quia non descenderet ex Adam, utpote non con-
 "ceptum ex semine virili". Debreyne² denies the possibility of procreation such as is supposed here, and lays down as the rule to be observed in practice, that the issue of a woman, no matter what shape or appearance it presents, may be baptized conditionally.

The present rubric declares that deformed fœtus (monstra et ostenta) are to be always baptized, at least conditionally—"Si tu es homo." And when there is doubt whether the fœtus is one human being or several, one is to be baptized absolutely, each of the others conditionally "si non es baptizatus."

§ 23.—Infantes expositi et inventi, nisi, re diligenter investigata,* de eorum Baptismo constat, sub conditione baptizentur.

216. The Maynooth Statutes (n. 259) after quoting the words of this rubric add "Docendi sunt fideles suam
 "gravem obligationem infantes expositos et inventos,
 "statim ac inveniantur, afferendi ad sacerdotem vel
 "ad ecclesiam propinquiorem ut sacro fonte abluantur." The priest is strictly bound to make diligent inquiry about the baptism of such children as are here mentioned;³ and they are to be baptized conditionally, unless there be satisfactory proof that they have been already validly baptized. With regard to infants baptized in case of necessity by midwives or lay persons the Maynooth Synod decrees that they are not to be

¹Lib. VI. n. 125.
 Chap. II, § 7.

²*Traité Pratique d'Embryologie*,
³Vid. supra, n. 174.

re-baptized conditionally unless, after diligent investigation of the particular case, a prudent doubt remains as to the validity of the baptism conferred.¹

§ 24.—*Infans infidelium, etiam invitis parentibus, licite baptizatur, cum in eo versatur vitæ discrimine, ut prudenter prævideatur moriturus, antequam usum rationis attingat.*

Extra mortis periculum, dummodo catholicæ ejus educationi cautum sit, licite baptizatur :

1° *Si parentes vel tutores, aut saltem unus eorum, consentiant ;*

2° *Si parentes, idest pater, mater, avus, avia, vel tutores desint, aut jus in eum amiserint, vel illud exercere nullo pacto queant.*

217. The principles underlying the clear directions of this and the following rubric (both of which are taken from the Codex) show that the Church, without surrendering her right to confer Baptism, wishes to prevent the sacrament being profaned by those who would probably, as a result of their subsequent education and environment, neglect their obligations, and at the same time manifests her consideration for parental rights. Up to the eighteenth century the tendency was to allow baptism to be conferred in these cases when one of the parents consented provided it were not certain that the children would subsequently apostatize.² Later the probability of a Catholic upbringing was more insisted upon³, but the question of environment has always remained a practical difficulty in deciding whether this probability exists.

The present rubric states that a child (i.e. an infans) of infidel parents is lawfully baptized, even against the wishes of the parents, when he is in such danger of death that one can prudently foresee that he will die before attaining the use of reason. It is to be noted (1) that the law does not demand imminent danger of death, and (2) that it speaks only of "lawfulness" and not of "obligation."

Outside the danger of death, if provision is made for his Catholic education, the child is lawfully baptized (1) if the parents or guardians, or at least one of them,

¹Decreta n. 260.

²Cf. Reply of Clement VIII, 12th Oct., 1600.

³Cf. Reply of Holy Office, 29 Nov., 1764, Collect Prop. Fid. I. n. 457.

consent; (2) if there be no parents (or grandparents) or guardians, or if they have lost their right over him or can in no way exercise it. As regards the degree of certainty required regarding the future Catholic education of the child, no absolute rule can be laid down by reason of the fact that so much depends on the various circumstances of individual cases.

§ 25.—*Circa Baptismum infantum duorum hæreticorum aut schismaticorum, aut duorum catholicorum qui in apostasiam vel hæresim vel schisma prolapsi sint, generatim servantur normæ in superiore rubrica constitutæ.*

218. The regulations of the preceding rubric are to be applied as a general rule in the case of infants whose parents belong to an heretical or schismatical sect or who have become apostates or have lapsed into heresy or schism. The use of the word "generatim" makes provision for individual cases in which the peculiar circumstances may suggest another course to be followed.

THE RITES AND CEREMONIES OF BAPTISM.

DE RITIBUS ET CAEREMONIIS BAPTISMI.

§ 26.—*Baptismus solemniter conferatur, salvo præscripto rubr. num. 28.*

Loci Ordinarius potest, gravi et rationabili de causa, indulgere ut cærimonix præscriptæ pro Baptismo infantum adhibeantur in Baptismo adutorum.

219. There are only two exceptions (mentioned in rubric n. 28) to the general rule here laid down that Baptism—whether of infants or of adults—is to be conferred with all the rites and ceremonies found in the Ritual. The obligation to use these rites and ceremonies is grave, and it would be gravely sinful for a priest to omit or notably curtail them without a just and serious reason. Notable curtailment would occur by the omission *e.g.* of the anointings, of the insufflation, of the imposition of the saliva and salt,

or of the profession of faith.¹ And of course the obligation to use the rite of the baptism of infants and that of adults only in the circumstances defined by law is also grave. In the latter connection the rubric states that the Ordinary may for a grave and reasonable cause, permit that the ceremonies prescribed for the baptism of infants be employed in the baptism of adults. The importance of this concession may be seen from a comparison of the two rites of baptism, and from the numerous requests for such a privilege that the bishops of several countries addressed to Rome before the publication of the Code.²

§ 27.—*Proles ritu parentum baptizari debet.*

Si alter parentum pertineat ad ritum latinum, alter ad orientalem, proles ritu patris baptizetur, nisi aliud jure speciali cautum sit.

Si unus tantum sit catholicus, proles hujus ritu baptizanda est.

220. The general policy of the Code stated in the first canon—*ipse unam respicit Latinam Ecclesiam*—had, of necessity, to be modified in legislating for cases of baptism that frequently arise in countries where people of different rites live and intermarry. The general rule is that the child is to be baptized in the rite to which its parents belong. As a complement to this we may refer to Canon 98 which states that of the various Catholic rites a person belongs to that rite by the ceremonies of which he was baptized unless (1) the baptism was administered by a priest of another rite either fraudulently, or in case of grave necessity where no priest of the proper rite could be secured, or (2) by apostolic dispensation a person obtained permission to be baptized with the ceremonies of a certain rite without the obligation of adhering to that rite. And the following reply given by the Commission for the Authentic Interpretation of the Code, (October 16th, 1919) while it serves as an important commentary on the canon we have quoted, indicates also the gravity of the obligation of complying with the prescriptions

¹Cf. Const. Bened. XIV, 13 Sept., 1744 ; St. Alphonsus, l. VI, n. 141, 143.

²For history of concessions to Irish Bishops see Appendix to Maynooth Statutes. Cf. 2nd Council Baltimore, n. 243.

of the rubric. It was asked: "Utrum qui ad preces
 "parentum, contra praescriptum Canonis 756 (the
 "present rubric) a ritus alieni ministro baptizati sunt,
 "pertineant ad ritum in quo sunt baptizati vel ad
 "ritum in quo juxta praescriptionem Canonis 756
 "baptizati debuissent?" And the Commission replied:
 "Prout casus exponitur, negative ad primam partem,
 "affirmative ad secundam."¹ The rubric makes no
 official provision for cases where the parents belong
 to different oriental rites, but when one of the parents
 belongs to the Latin and the other to an oriental rite,
 the child is to be baptized in the father's rite unless
 some special laws (approved by the Holy See) provide
 otherwise. And, of course, in cases where only one of
 the parents is a Catholic the child is to be baptized
 as a Catholic.

§ 28.—In mortis periculo Baptismum privatim conferre licet;
 et si conferatur a ministro qui nec Sacerdos sit nec Diaconus,
 ea tantum ponantur, quæ sunt ad Baptismi validitatem
 necessaria; si a Sacerdote vel Diacono, servantur quoque, si
 tempus adsit, cærimonie quæ Baptismum sequuntur.

Extra mortis periculum Baptismum privatum loci Ordinarius
 permittere nequit, nisi agatur de hæreticis qui in adulta ætate sub
 conditione baptizentur.

Cærimonie autem quæ in Baptismi collatione prætermittæ
 quavis ratione fuerint, quamprimum in ecclesia suppleantur,
 nisi agatur de hæreticis qui in adulta ætate sub conditione
 privatim baptizati fuerint ex Ordinarii loci licentia ut supra.

221. This rubric mentions the two exceptions to the
 rule that Baptism is to be solemnly conferred. The
 first is Baptism in danger of death, which of course
 has always been recognized as an obvious and necessary
 exception. The rubric distinguishes between cases of
 private Baptism conferred by the ministers—ordinary
 and extra-ordinary—of solemn Baptism, and that
 conferred by others. The latter are only permitted
 to confer "private" or "non-solemn" Baptism (as
 defined in Rubric n. 3 supra) and hence they merely
 apply the valid matter and form with the necessary
 intention. The former should, if time permits, add
 the ceremonies employed in solemn Baptism *after* the

¹Acta Ap. Sedis XI—p. 478.

actual baptism. The second exception to the solemn administration of Baptism contained in the rubric (and Canon 759 § 2) empowers the local Ordinary (as only particular rescripts did individual bishops of some countries before the Code) to allow private Baptism in the case of adult heretics who are to be baptized conditionally. But although the Church sanctions a departure from the obligation of solemn Baptism in these two cases, she demands in the case of private Baptism administered in the danger of death that all the ceremonies omitted be, as soon as possible, subsequently supplied in the Church if the baptized person survives. She does not demand it in the other case of private Baptism administered conditionally to an adult heretic. The terms of the concluding portion of the rubric are sufficiently comprehensive to embrace cases of Solemn Baptism where for some reason or other, the prescribed ceremonies were not duly carried out.

§ 29.—Cum Baptismus sub conditione iteratur, cæremoniæ, si quidem in priore Baptismo omissæ fuerunt, suppleantur, salvo præscripto rubr. num. 28 ; sin autem in priore Baptismo adhibitæ sunt, repeti in altero aut omitti possunt.

222. This rubric indicates the line of procedure when Baptism is repeated conditionally, and makes the same exception, as the preceding rubric, in favour of adult converts from heretical sects, for whom the bishop may sanction private Baptism. If it is discovered that the convert was never validly baptized, Baptism must of course be conferred absolutely and the formula for the Baptism of adults used unless the bishop, for a grave and reasonable cause in accordance with Canon 755 § 2, permits the use of the formula for Infant Baptism. In the conditional Baptism of an adult Catholic who has been solemnly, but doubtfully, baptized, the ceremonies may be repeated or omitted ; if they are repeated they are taken from the rite of Infant Baptism. In the conditional Baptism of an adult Catholic at whose previous doubtful Baptism the ceremonies were not employed, the rubric directs that these ceremonies must now be supplied. In this case also they are taken from the “Ordo Baptismi Parvulorum.”

§ 30.—Curent Parochi ut ei qui baptizatur, christianum imponatur nomen; quod si id consequi non poterunt, nomini a parentibus imposito addant nomen alicujus Sancti et in libro baptizatorum utrumque nomen perscribant.

223. As in the ancient law names were imposed in circumcision, so, under the Christian dispensation, names are given in baptism.¹ In the early ages, catechumens were required to give in their names, and have them inscribed on the register of the church for some time before receiving baptism.² From this it is inferred, with some probability, that the names given in baptism were frequently imposed or adopted long before.³ It is certain, at all events, as Martene proves at length,⁴ that the custom of giving a name in baptism prevailed from the beginning. The converts from paganism usually laid aside their old names and received others, while the children of Christian parents either had no names previously, or changed those they had for new ones, or, at least, had them again imposed and ratified in baptism.

224. The priest is directed by the rubric to take care that a name which can truly be called a Christian name be imposed at Baptism. "To the person baptized," says the Catechism of the Council of Trent, "is given "a name, which should be taken from some one whose "eminent piety and religion have given him a place "in the catalogue of the saints; for this similarity of "name will easily serve to stimulate to the imitation "of his virtues and the attainment of his holiness, and "to hope and pray that he who should be the model "of his imitation, may also, by his advocacy, become "the guardian of his safety of soul and body. Where- "fore, those are to be reprehended who so industriously "search for, and distinguish their children by the names "of heathens, of those particularly who were the most "conspicuous for their crimes; for they thus show what "little regard they have for the pursuit of Christian "piety, who seem to be so enamoured with the memory

¹Baruff., tit. x. n. 64.

²Martene, *De Ant. Eccl. Rit.*, lib. i. cap. i. art. x.

³Martene, *ibid.*

⁴*Loc. cit.*

“ of impious men, as to wish to have such profane names “everywhere echo in the ears of the faithful”.¹ The Maynooth Synod (n. 356), using the words of the Provincial Synod of Tuam (1907), makes a plea for the names of Irish saints—“*Suadendum est ut nomina “patronorum aliorumque Hiberniæ Sanctorum sæpius “in baptismo et confirmatione assumantur.”*”

225. The names of the Old Testament were generally adopted by the heretics of modern times, especially by the Puritans, in preference to the names of Christian saints.² When one of these heretics is converted, or when any adult, having a name not found in the calendar or martyrology, is about to receive Baptism, there may be some difficulty about changing the name. Should it happen that there are special reasons for retaining a name—as in the case where an inheritance or a legacy might be made to depend on it—the priest need have no hesitation in allowing it. Indeed, it is justly observed by Baruffaldi,³ that hardly a name can be thought of which has not been borne by some one of the faithful, now amongst the saints, though not mentioned in the calendar. Should an unsuitable name be insisted on, the priest must *add* the name of some saint and inscribe both names in the baptismal register.⁴ The name received in baptism may be changed in confirmation ; and, accordingly, many change the names they had, or take others in addition, when they are confirmed.⁵ This—the common opinion of authors—must be harmonized as far as possible with the provisions of the Codex and Ritual regarding the entering of names in the baptismal register, and with the importance of that register in the question of documents that may subsequently be needed either for entrance into religion, or seminaries, or for civil purposes. If a person be allowed to change his baptismal name “*propria auctoritate*” it is easy to see the doubts and confusion such changes might

¹Pars. ii. cap. ii. n. 76.

²Cfr. Catal., tit. ii, cap. i. § lvi. n. viii.

³Tit. x. n. 66.

⁴Codex. *Can.* 761.

⁵Baruff., tit. x. n. 68. Catal., tit. ii. cap. i. § lvi. n. ix.

cause. Regarding the name entered in the baptismal register, the parish priest can make no change—even though requested by the baptized person himself to do so—without first seeking and obtaining the sanction of the local Ordinary.¹

ON SPONSORS.

DE PATRINIS.

§ 31.—Ex vetustissimo Ecclesiæ more nemo solemniter baptizetur, nisi suum habeat, quatenus fieri possit, patrinum. Etiam in Baptismo privato patrinus, si facile haberi queat, adhibeatur; si non interfuerit adhibeatur in supplendis Baptismi cæremoniis, sed hoc in casu nullam contrahit spiritualem cognationem.

226. It has been the practice in the Church, from the very earliest times, to have certain persons assisting at the solemn administration of Baptism, to answer for the infant, making profession of the Christian faith in its name, and to receive it from the hands of the minister when baptized at the sacred font. They assisted in like manner at the Baptism of adults, except that the adults themselves were required to answer the interrogations. Hence they were called "Sponsores," "Fidejussores," "Susceptores," and sometimes also "Offerentes."² They are mentioned by Tertullian, *Lib. de Bapt.*, cap. xviii., St. Basil, *Epist.* 128, and in several places by St. Augustine.³

In later times they have been usually called "Patrini," since they undertake the office of spiritual parents towards those for whom they are sponsors at the sacred font. In English they are called "God-fathers" and "God-mothers" as well as Sponsors; and very commonly, amongst the humbler classes, "Gossips," which is the old Saxon name by which they were designated.⁴

¹Cf. Cappello—De Sacr., vol. i. n. 192.

²Martene, *De Antiquis Ecclesiæ Ritibus*, lib. i. cap. i. art. xvi. n. 11, 12.

³Citat. apud Martene, l. c.

⁴Worcester's Dictionary, v. *Gossip*.

227. It was formerly disputed whether sponsors should be admitted in private Baptism, and whether, if admitted, they contracted the spiritual relationship. But these questions are now definitely settled. A sponsor (or sponsors) should, if it is easy to secure one, assist at a private baptism ; and, provided the baptism is certainly valid, the relationship is contracted.¹ If there was no sponsor present at the private baptism, one is to be employed when the ceremonies are subsequently supplied in the church, but in this case no spiritual relationship is contracted. Nevertheless, it is more probable, according to Bouvier,² that such a sponsor is bound to look after the Christian education of the child.

§ 32.—Cum, Baptismus iteratur sub conditione, idem patrinus, quatenus fieri possit, adhibeatur, qui in priore Baptismo forte adfuit ; extra hunc casum in Baptismo conditionato patrinus non est necessarius.

Iterato Baptismo sub conditione, neque patrinus qui priori Baptismo adfuit, neque qui posteriori, cognationem spiritualem contrahit, nisi idem patrinus in utroque Baptismo adhibitus fuerit.

228. When Baptism is repeated conditionally the sponsors, if any, who assisted at the former baptism should be present if possible ; otherwise, sponsors are not required in conditional baptism. Sponsors *may* assist, however ; but the spiritual relationship is contracted only when the same sponsor or sponsors assisted at both baptisms. If there are different sponsors on each occasion none of them contracts the relationship.

§ 33.—Patrinus unus tantum, licet diversi sexus a baptizando, vel ad summum unus et una adhibeantur.

229. According to the decree of the Council of Trent, only one, or at most two, a male and a female, should be admitted to act as sponsors ;³ and St. Liguori⁴ teaches that the pastor would be guilty of a grievous

¹Cf. Gasparri—De Matrimonio I. 595.

²l.c.5 ; cf. Ritual of Toulon, Tit. ii. §iv. in fine.

³Sess. xxiv. *De Reform. Matrim.*, cap. ii.

⁴Lib. vi. n. 154, in fine.

sin if he admits a greater number. The object of the decree is to prevent a too great extension of the impediment arising from the spiritual relationship contracted by the sponsors with the infant.¹ If a greater number, however, be selected, the priest may permit them to be present and even to touch the child, provided he designates two who are to be the real sponsors, and gives notice that they alone contract the spiritual relationship.² But if, notwithstanding the decree, a greater number be simply admitted to act as sponsors, it is a question amongst theologians whether all contract the relationship. St. Liguori resolves it thus: if all be designated, and if they touch the child *successively*, only the first two contract the relationship; but if they touch it *simultaneously*, all contract it.³

230. When there are two sponsors, they should be of different sexes, according to the rubric—not two males, nor two females. There is a certain congruity in this, from the analogy between the spiritual and natural parentage, as is explained by St. Thomas.⁴ A violation of the rubric would be a grievous sin according to St. Liguori, if the sponsors admitted be of a different sex from that of the child; but it would not exceed a venial sin if they be of the same sex.⁵ The reason for the distinction was that in the former case there is an extension of the impediment of spiritual relationship beyond the limit sanctioned by the Church. Since the publication of the Codex, the impediment of spiritual relationship has itself been considerably restricted (Canon 1079), and hence perhaps the reason just mentioned has not the same weight now as it had under pre-Code legislation.⁶

When there is only one sponsor, it is usual to select one of the same sex with the child; but there is no obligation, since the words of the rubric, leave the choice free.⁷

¹St. Lig., loc. cit. Carriere, *De Matrimonio*, n. 692.

²St. Lig., loc. cit. ³Lib. vi. n. 154.

⁴3 part. quæ. lxxvii. art. vii.

⁵Lib. vi. n. 155, Dub. 2.

⁶Cf. Cappello l. c. n. 181.

⁷St. Liguori, l. c. n. 155, Dub. 1.

§ 34.—*Ut quis sit patrinus, oportet :*

1° *Sit baptizatus, rationis usum assecutus et intentionem habeat id munus gerendi ;*

2° *Ad nullam pertineat hæreticam aut schismaticam sectam, nec sententia condemnatoria vel declaratoria sit excommunicatus aut infamis infamia juris aut exclusus ab actibus legitimis, nec sit clericus depositus vel degradatus ;*

3° *Nec sit pater vel mater vel conjux baptizandi ;*

4° *Ab ipso baptizando ejusve parentibus vel tutoribus aut, his deficientibus, a ministro sit designatus ;*

5° *Baptizandum in actu Baptismi per se vel per procuratorem physice teneat aut tangat vel statim levet seu suscipiat de sacro fonte aut de manibus baptizantis.*

231. The rubric clearly specifies the conditions that must be fulfilled before anybody may validly act as sponsor and, as a consequence, contract the spiritual relationship mentioned in number 37, and the resulting diriment impediment mentioned in Canon 1079. These conditions, as well as those in the next rubric dealing with liceity, need very little comment. The sponsor must have the intention of acting as sponsor ; he must have manifested his consent and assist at the baptism either personally or by proxy. The sponsor must not belong to any heretical or schismatical sect, nor be by a sentence, whether condemnatory or declaratory, excommunicated or "legally infamous" or debarred from legal acts, nor be a deposed or degraded cleric. The crimes to which "infamy of law" is attached are specified in various Canons of the Codex,¹ while Canon 2256 explains the disqualification arising from being debarred from legal acts. But the infamy of law and the exclusion from legal acts must have been inflicted by judicial sentence before the guilty person is rendered incapable of acting as sponsor.

232. It is clear from the rubric that Protestants or schismatics cannot validly act as sponsors. In mixed communities where Catholics and Protestants live together, and often even intermarry, a Protestant is sometimes selected to act as sponsor. In such embarrassing circumstances, the priest, according to the direction of the Holy Office, must inform the non-Catholic that he cannot be admitted as a sponsor but can assist at

¹See Index of Codex under Infamia.

most as a witness.¹ The Holy Office has also declared that if suitable sponsors are not available, it is preferable to have none at all, rather than admit a heretic.² If the priest be careful to instruct the faithful, as he is required to do by the Catechism of the Council of Trent, on the duties and qualifications of sponsors it will rarely happen that one is presented as sponsor whom he will find it necessary to reject. And in these rare cases, if he has ascertained beforehand who are to be presented as sponsors, he will usually find some pretext for setting aside those who are unfit without giving offence. The father, mother, husband or wife of the baptized cannot validly act as sponsor. Hence the question formerly discussed by theologians can no longer arise, namely, whether in case a parent acted as sponsor an impediment to the use of marriage was contracted. It is clear from the rubric that designation by the baptized, (if he has the use of reason), or, in case of an infant, by the parents or guardians or minister, is necessary for validity, and also that a duly qualified sponsor may employ a proxy to perform the material acts—including physical contact with the baptized—at the actual ceremony, but of course, it is he, and not the proxy, that contracts the spiritual relationship.

§ 35.—*Ut autem quis licite patrinus admittatur, oportet :*

1° *Decimum quartum suæ ætatis annum attigerit, nisi aliud juxta de causa ministro videatur ;*

2° *Non sit propter notorium delictum excommunicatus vel exclusus ab actibus legitimis vel infamis infamia juris, quin tamen sententia intercesserit, nec sit interdictus aut alias publice criminosus vel infamis infamia facti ;*

3° *Fidei rudimenta noverit ;*

4° *In nulla religione sit novitius vel professus, nisi necessitas urgeat et expressa habeatur venia Superioris saltem localis ;*

5° *In sacris ordinibus non sit constitutus, nisi accedat expressa Ordinarii proprii licentia.*

233. This rubric enumerates the five conditions required for lawful admission to act as sponsor. Comparing the second condition with the corresponding number in the previous rubric, it will be noticed that a person who is excommunicated, suffering

¹Collect. de Prop. Fid. I. 447.

²Ibid. II. 1831.

from infamy of law or excluded from legal acts is, provided these punishments have not been inflicted by judicial sentence, merely excluded from acting as sponsor. As regards infamy of fact mentioned in this section, Canon 2293 § 3 of the Codex states:—"Infamia facti contrahitur, quando quis, "ob patratum delictum vel ob praves mores, bonam "existimationem apud fideles probos et graves amisit, "de quo iudicium spectat ad Ordinarium." And Canon 2295 adds:—"Infamia facti desinit cum bona existimatio apud fideles probos et graves, omnibus perpensis "adiunctis et præsertim diuturna rei emendatione, "fuerit, prudenti Ordinarii iudicio, recuperata." In general, therefore, the Church excludes from sponsorship "persons who are guilty of a grave public offence "which in the common estimation of respectable "Catholic men makes them so unworthy of the office "of sponsor that their admission would cause scandal. "The Holy See ruled that Freemasons who are publicly "known as such cannot be admitted as sponsors.¹ "The same holds good of Catholics who belong to any "other forbidden society, and are notoriously known "as members; likewise Catholics whose lives are "unchristian and scandalous."²

§ 36.—In dubio utrum quis valide vel licite admitti possit, necne, ad patrini munus, parochus, si tempus suppetat, consulat Ordinarium.

234. Canon 15 of the Codex states:—"Leges etiam "irritantes et inhabitantes in dubio juris non urgent; "in dubio autem facti potest Ordinarius in eis dispensare "dummodo agatur de legibus in quibus Romanus "Pontifex dispensare solet." The Parish Priest ought act prudently and cautiously when the question arises of the rejection of an unsuitable sponsor; hasty action may have the effect of offending others, of causing difficulties to his own ministry, and, frequently, of

¹H. Office, July 5, 1878.

²Woywood—Commentary on Code. Vol. 1. Can. 766.

causing greater evils than the one he has tactlessly sought to avoid.¹

§ 37.—*Ex Baptismo spiritualement cognationem contrahunt tantum cum baptizato baptizans et patrinus.*

235. The idea of a spiritual relationship between the person baptized and those who co-operated in bringing about his regeneration “through water and “the Holy Ghost” can be traced back to Apostolic times. Thus St. Paul frequently refers to himself as spiritual father of those whom, like Timothy and Titus, he baptized.² It is from this idea the practice developed forbidding the marriage of persons between whom this bond of spiritual relationship was deemed to exist. The Council of Trent found it necessary to limit the extent of the relationship and consequent impediment by defining the “*cognatio spiritualis*” as existing only between—to use the well known phrases—“*baptizans, baptizatus baptizatique parentes, and Levans, levatus levatique parentes*” The Codex placed a further limit on the relationship, so that now the relationship is contracted only by the minister of baptism and the sponsors with the person baptized only, and not with the parents. To have the relationship it is necessary of course that the sacrament has been validly conferred, and in the case of the sponsor, that he was not at the time of acting as sponsor one of those disqualified for valid assistance by the preceding rubric (n. 34). A consequence of the spiritual relationship contracted at baptism is a diriment impediment to marriage between the parties as stated by Canon 1079.

§ 38.—*Patrinorum est ex suscepto munere, spiritualement filium perpetuo sibi commendatum habere, atque in iis quæ ad christianæ vitæ institutionem spectant, curare diligenter ut ille talem in tota vita se præbeat, qualem futurum esse solemnem cæremonia spoponderunt.*

236. The words of this rubric (and the corresponding Canon 769) are practically indential with those used

¹“*Lex ecclesiastica non obligat cum gravi incommodo ideoque parochus non tenetur repellere indignos, quos sine gravi damno nequit reicere.*” Cappello l.c. n. 183.

²Cf. ii. Tim. ii. i. ; Titus i. 4, i. Cor. iv. 15.

in the Catechism of the Council of Trent.¹ The obligation of sponsors here mentioned is repeated in Canon 1335 as regards instruction in Christian Doctrine. It does not cease when the godchild comes of age, for the Code and rubric make use of the word "perpetuo" and state that sponsors must take care that during his whole life he lives up to the promises made on his behalf at baptism. Theologians, however, commonly teach, with St. Thomas,² that sponsors are bound to fulfil these duties only when there is reason to think that they are neglected by the parents or others on whom they naturally devolve in the first instance; and hence, generally speaking, sponsors need have no anxiety about the discharge of these duties towards the children of Christian parents.³

THE TIME AND PLACE OF ADMINISTERING BAPTISM.

DE TEMPORE ET LOCO BAPTISIMI CONFERENDI.

§ 39.—*Infantes quamprimum baptizentur; et Parochi ac concionatores frequenter fideles de hac gravi eorum obligatione commoneant.*

237. Since Baptism is necessary for salvation it follows that infants should be baptized, and considering the many accidents to which they are exposed and the high rate of infant mortality it is manifestly expedient that their baptism be not long deferred, and that parish priests and preachers frequently warn the faithful of the grave obligation to secure that infants be baptized "quamprimum." It is difficult to determine exactly what delay would amount to a mortal sin, but the more common and more probable opinion, according to St. Liguori, requires it to exceed ten or eleven days.⁴ In deciding the question attention must be paid to particular laws; it is considered to be within the power of the Bishop to demand that the baptism be conferred within eight days of birth. An Instruction of the Sacred Congregation of the Propaganda, July 31, 1902, to the

¹Pars. ii., c. ii., n. 28.

²3 part. quæst. lxxvii. art. viii.

⁴Lib. vi, n. 144 (in parenth.)

³St. Lig., n. 147.

missionaries among the Nestorians, directed that Baptism be conferred at least within eight days after birth, and that if necessary, private Baptism should be given rather than wait longer for Solemn Baptism.¹ From this instruction, as well as from the ordinary interpretation of the word "*quamprimum*," it is difficult to see how the view that a delay of one or two months might be allowed without serious sin,² or how the more extreme assertion that no matter how long baptism is deferred there is no grave sin provided the danger of death is slight, and there is a serious intention of receiving the sacrament, can be reconciled with the terms used in the Rubric and in the Codex.

§ 40.—*Baptismus privatus, urgente necessitate, quovis tempore et loco administrandus est.*

238. Private Baptism, or Baptism without the rites and ceremonies contained in the Ritual, may be conferred, in case of necessity, at any time and in any place. The ordinary circumstances that justify the administration of private Baptism—danger of death—are such that the Church places no restrictions of time or place that might impede the reception by the dying person of this sacrament necessary for salvation.

§ 41.—*Etiam solemnus Baptismus qualibet die administrari potest; decet tamen ad ultimum Baptismum, secundum antiquissimum Ecclesiæ ritum, conferri, si fieri commode queat, in pervigilio Paschatis et Pentecostes, præcipue in metropolitani aut cathedralibus ecclesiis.*

239. According to the discipline of the Church in the first ages, the solemn administration of baptism took place only twice a year, being confined to the vigils of Easter and Pentecost. Martene proves this by the testimony of the most ancient writers, and decrees of early popes.³ In the Greek Church the feast of the Epiphany was added at least as early as the fourth century.⁴ In Ireland also the decree of the synod of St. Patrick regarding the time of baptism, mentions

¹Cf. Woywood—I. c. I. n. 668.

²Cf. Lehmkuhl ii. 101.

³*De Antiquis Ecclesiæ Ritibus*, lib. i. cap. i. art. i.

⁴*Ibid.*, n. iv.

the Epiphany as well as Easter and Pentecost: "Octavo die catechumeni sunt, postea solemnitatibus Domini baptizantur, id est, Pascha et Pentecoste et "Epiphania".¹ In Gaul, at the close of the sixth century, there were already five days fixed for the purpose, the feasts of the Nativity of our Lord and of St. John the Baptist having been added to the three already mentioned; ² and in some parts of Spain, at a still earlier period, baptism was conferred not only on these feasts, but on all feasts of apostles and martyrs. ³

In case of necessity, however, or when there was reason, from any cause, to apprehend that a catechumen could not be baptized on one of the appointed days, it was conferred, without hesitation on any day. As the number of adults to be baptized diminished, and that of infants increased, with the gradual establishment of Christianity in each country, the discipline restricting baptism to particular solemnities was gradually relaxed on account of the danger in the case of infants, until it altogether ceased. Certain it is, at all events, that it had ceased almost everywhere about the close of the tenth, or beginning of the eleventh century. In one of the canons enacted in the reign of King Edgar, priests were directed to administer baptism whenever they were called on, and to admonish the faithful that the baptism of infants should not be deferred beyond thirty-seven days at most. ⁴ What is required by the present discipline and practice throughout the Church has been already stated. ⁵

240. Some vestiges of the ancient usage still remain in the benediction of the font and other ceremonies prescribed for the vigils of Easter and Pentecost. "On these vigils alone", says the Catechism of the Council of Trent, ⁶ "except in cases of necessity, it was also the practice of the ancient Church to administer baptism. But although, on account of the danger to which common life is exposed, the Church has deemed it expedient not to continue this custom, she has still

¹Synod. Sti. Patricii, cap. xix. *Qua ætate baptizandi sunt*, apud Wilkins. *Concilia Magnæ Britannicæ et Hiberniæ*, vol. i. pag. 5: Londini. MDCCXXXVII.

²Martene, loc. cit. n. vii.

³Martene, n. x.

⁴Martene, l. c. n. xv.

⁵Supra, n. 236.

⁶Pars. ii. cap. ii. n. 61.

“most religiously observed the solemn days of Easter and Pentecost as those on which the baptismal water “is to be consecrated”. She wishes also to give a fuller significance to the ceremonies and prayers by the administration of solemn baptism on these days. In the Canon of the Mass on these festivals, there are words which refer to those who are supposed to be recently baptized; and the “*Cæremoniale Episcoporum*” even prescribes¹ that no infant be baptized in the church for eight days before, except in case of necessity. This provision of the “*Cæremoniale*”, however, according to a recent annotator,² is not attended to even in Rome, on account of the danger in case of infants. But it certainly is the wish of the Church, as the present rubric shows, that, at least in cathedrals, if at all convenient, adults should be presented for baptism on these vigils. Hence in Rome there are always some adult converts in readiness for these occasions,³ and the same is the case in many other cities, the bishops reserving for the Vigils the baptism of those adults that may be preparing at the time.⁴

§ 42.—*Proprius Baptismi solemnibus administrandi locus est Baptisterium in ecclesia vel oratorio publico.*

241. In the first ages, when the Christians had no churches, baptism was administered wherever a supply of water could be found. After the time of Constantine, its administration came gradually to be restricted to the churches and baptisteries; and this usage was adopted and everywhere enforced by the canons, so that baptism could not be lawfully administered elsewhere, except in case of necessity.⁵ The rubrics of the ritual are in exact conformity with the ancient canons;⁶ and many provincial synods, had already taken measures to carry out what is here prescribed.

¹Lib. ii. cap. xxvii. n. 18.

²*Cérémonial des Evêques Expliqué*, in loc. cit. note (2).

³Cfr. Catal., tit. ii. cap. i. § xxix. n. i.

⁴Vid. Cavalieri, tom. iv. cap. xxii. *De Fonte Baptismali*, in Decr. iv. n. iv.

⁵Martene, lib. i. cap. i. art. ii. Catal., § xxx. n. vii.

⁶Catal., loc. cit.

as far as circumstances permitted. It is sufficient to refer to the 1900 Synod of Maynooth ¹ the Synod of Westminster ² and the Synod of Baltimore. ³

The Maynooth Synod orders a baptismal font to be constructed in every parochial church, and in chapels in which Baptism is usually administered by permission of the Ordinary; and the Synod of Westminster orders the same for every church, "cui annexa est cura animarum".

242. Baptismal fonts were first constructed in turret-shaped buildings, called baptisteries, apart from, but contiguous to, the churches. These baptisteries were, in some instances, very spacious, and contained several fonts, some for men, and others for women, being provided also with altars, at which the divine mysteries were celebrated, and the newly-baptized received Holy Communion. ⁴ Many of these buildings are still to be seen in Italy. From about the sixth century, however, fonts were commonly constructed within the principal churches, being placed near the entrance on the left, in chapels which are usually called baptisteries, as well as the buildings just mentioned. ⁵ They were mostly confined to the cathedrals, in which the bishops themselves baptized, and immediately afterwards confirmed the neophytes; and in some cities, to the present day, they are restricted to two or three churches, to which all must be brought for baptism. ⁶ Benedict XIV., when Archbishop of Bologna, insisted on the immemorial right of his metropolitan church, which required all the children of the city to be brought to it for Baptism, and prohibited the parish priests of other churches from conferring Baptism unless in case of necessity. ⁷

¹*De Baptismate*, nn. 57, 58.

²Decr. xvi. *De Baptismo*, n. 1° et 4°.

³Provin. I^m Decr. xvi. ⁴Martene, lib. i. cap. i. art. ii. n. vi. et seq.

⁵Vid. *Revue Théologique*, I^{re} Série, 4^{me} Cahier, Nov. 1856 p. 550.

⁶Martene, loc. cit. n. xv. Cavalieri, *De Fonte Baptismali*, in Decr. i. n. vii. and viii.

⁷*Instit.*, xcvi. n. 12.

Hence the rubric asserts that the proper place for the administration of Solemn Baptism, is the Baptistery (or baptismal font) in a church or public oratory. In reply to a query regarding a custom in a certain cathedral of conferring Solemn Baptism in the sacristy, the Sacred Congregation of Rites stated that the custom could not be continued unless there was a reasonable cause approved by the archbishop.¹ In Ireland, since the destruction or usurpation of her ancient churches, there were very few baptismal fonts in former times ; but they have been constructed, in almost every parish church at present ; and the same may be said of England and America, pursuant to the decrees of the synods above mentioned.

§ 43.—*Quælibet parœcialis ecclesia, revocato ac reprobato quovis contrario statuto vel privilegio vel consuetudine, baptismalem habeat fontem, salvo legitimo jure cumulativo aliis ecclesiis jam quæsito.*

Loci Ordinarius potest pro fidelium commoditate permittere vel jubere ut fons baptismalis ponatur etiam in alia ecclesia vel publico oratorio intra parœciæ fines.

243. This rubric asserts the right (and obligation) of every parochial church to have a baptismal font, and reprobates all contrary statutes, privileges and customs interfering with that right. In former times it often happened that, when a new parish was created by the division of a larger parish, the right to baptize was reserved to the original parish, and the new parish was not allowed to have a baptismal font. Such reservations were recognized in the former law. The Code, however, changes this regulation and rules that every parish church has a right to a baptismal font. The Committee for the Authentic Interpretation of the Code has declared that the churches which had hitherto the exclusive right to confer all the baptisms in a certain town or city or district, shall henceforth have only a cumulative right simultaneously with the parish churches of that town, city, or district. They may, therefore, baptize people from any of these parishes where in former

¹Decr. Auth. n. 3104.

times they had the exclusive right, but each parish church has the right to the baptism of its own subjects if they come to it. If the parish priest of the church who has the right to perform any baptisms in a city or town baptizes persons who belong to another parish by reason of domicile, he must as soon as possible inform the proper parish priest as prescribed by Canon 778.¹ If it be inconvenient for people of a certain district to take their children to the parish church for baptism, and if there is another parochial church or public oratory within the confines of the parish which is convenient, the Ordinary may permit or even command that a baptismal font be erected therein for the baptism of children of the district.

§ 44.—*Si ad ecclesiam parœcialem, aut ad aliam quæ jure fontis gaudeat, baptizandus, propter locorum distantiam aliave adjuncta, sine gravi incommodo aut periculo, accedere aut transferri nequeat, Baptismus solemnus a Parocho conferri potest et debet in proxima ecclesia aut oratorio publico intra parœciæ fines, licet hæc baptismali fonte careant.*

244. In this rubric provision is made for cases where the person to be baptized cannot without grave inconvenience or danger be brought to a church that has the right to a baptismal font. The parish priest may and ought administer Solemn Baptism in these cases in the nearest church or public oratory in the parish notwithstanding the fact that it does not possess a baptismal font. This is the first deviation from the rubric (n. 42) that states that the proper place for the administration of Solemn Baptism is a Baptistery in a church or public oratory, and prepares the way for the more discussed question of the liceity of the conferring of Solemn Baptism in private houses.

§ 45.—*In domibus autem privatis Baptismus solemnus administrari non debet, nisi hisce in adjunctis :*

1° *Si baptizandi sint filii aut nepotes eorum qui supremum actu tenent populorum principatum vel jus habent succedendi in thronum, quoties isti id rite poposcerint ;*

2° *Si loci Ordinarius, pro suo prudenti arbitrio et conscientia, justa ac rationabili de causa, in casu aliquo extraordinario id concedendum censuerit.*

¹Acta Ap. Sedis xiv. 662, Apud Woywood, l. c. n. 671.

In memoratis casibus Baptismus conferendus est in sacello domus aut saltem in alio decenti loco, et aqua baptismali de more benedicta.

245. The administering of Solemn Baptism in private houses is not allowed except in the following two cases :—

(1) When there is question of the baptism of the children or grandchildren of those who actually hold the supreme position in the State or have the right of succession to the throne, and duly request to have the ceremony performed at home. The former rubric used the words—“*magnorum principum filii*” and there were differences of opinion as to the class of persons who were entitled to avail of the privilege. But there can scarcely be any misapprehension on this score in the future.

(2) When the Ordinary of the place, as his discretion and conscience dictate, for a just and reasonable cause thinks that it should be allowed in any extraordinary case.

In Ireland the principle underlying this concession has been acted upon for ages past, with the result that a custom to this effect prevailed. The Synod of Thurles (1850) speaking of this general custom ascribes its origin to the “*calamitates præteritorum temporum*,” and declares—“*Cum sine magno incommodo in pluribus locis hæc consuetudo aboleri nunc possit præcipimus ut in locis prædictis hoc Sacramentum in Ecclesiis in posterum conferatur. Quod si infantes in periculo mortis sint, aut si longe degunt ab Ecclesiis, ita ut ad eas tuto ferri non possint, tunc morem jam inductum necessitas mutari non sinit.*” (n. 7). Similarly, the Maynooth Synod (1900) sanctions the custom in cases where children—“*ob magnam distantiam ab ecclesiis, vel ob gravem æris intemperiem, ad eas tuto ferri non possunt.*” (n. 52). The causes which these Synods alleged to justify the continuance of the Irish custom will probably also constitute the larger percentage of the “just and reasonable causes” which now justify the Ordinary in allowing Solemn Baptism in private houses. But in so far as the “causes” mentioned in the Code (and rubric) may be more

extensive than the "distance" or "climate" causes of the Irish custom, the new legislation may be regarded as an extension of the privilege already enjoyed in Ireland from long-established custom. Although opposed to the Code, this custom, being immemorial, may, in accordance with Canon 5, be retained if the Ordinary, considering all the circumstances, thinks that it cannot prudently be abolished. And if the Ordinary decides that the custom may continue it will not be necessary to obtain his consent (as required by the law) for each individual occasion when the administration of Solemn Baptism in private houses is desirable by reason of distance from the church or climatic conditions.¹

But no matter from what source the permission comes, the concluding section of the rubric must be observed—that the baptism must be administered in a decent place and baptismal water (from the font) and, of course, the full ceremonies employed.² If any of the baptismal water remains unused it should be brought back to the church and poured into the baptismal font; the water that has been used should be thrown into the sacrarium.³

Outside these two exceptions the law forbidding Solemn Baptism in private houses binds *sub gravi*, and the deliberate transgression of it is, according to the common opinion of theologians, a grave sin.⁴

§ 46.—*Baptisterium sit decenti loco et forma, materiaque solida, et quæ aquam bene contineat, decenter ornatum, et cancellis circumseptum, sera et clave munitum, atque ita obseratum, ut pulvis, vel aliæ sordes intro non penetrent, in eoque, ubi commode fieri potest, depingatur seu collocetur imago Sancti Joannis Christum baptizantis.*

246. We have already seen⁵ that "Baptisterium" is the name given to the place containing the baptismal font, whether it be a chapel within the church, or a building apart. But here it must be understood, at

¹The Maynooth Synod of 1927 sanctions the custom (n. 264.)

²Cf. S. C. R. 17 Jan., 1914.

³Baruff. tit. ix, n. 20; Catal. tit. ii, c. i, § 31, n. ii.

⁴Cf. St. Alph. l. c. n. 142; Lehmkuhl n. 94.

⁵Supra, n. 242.

least in the first part of the sentence, to designate the font itself, or basin which contains the water. The rubric prescribes what is to be observed regarding it; and, first, that it be constructed in a suitable place. St. Charles orders that it be placed near the entrance of the church, on the left, in conformity with ancient usage, unless from the plan of the building the bishop may think it expedient to have it placed at the other side.¹ The place set apart for it should be railed off, and, if possible, form a distinct chapel, adorned with a representation of St. John baptizing Christ.

Its position near the entrance is convenient for the ceremonies to be observed,² as we shall see; and, moreover, serves to remind us that by baptism we enter into the Church. Benedict XIII., in the Synod of Rome, ordered the strict observance of what the ritual prescribes regarding the place of the baptismal ceremony. “*Quia Baptismus est janua Sacramentorum et porta per quam in Christi Ecclesiam intramus, sciant Parochi non vane a Rituali Romano præscribi, ut baptizandorum catechismus ad Ecclesiæ januam, his, cum patrinis, extra existentibus, peragatur. Ipsius itaque districte præcipimus ut ritum omnino servant eundem, nec unquam committant, contrarius ultra procedat abusus: quemadmodum et alter ille, domi scilicet infantes baptizandi extra necessitatem, quæ si unquam eveniat, erit ab Episcopo probanda.*”³

247. With respect to the material of which the font should be made, the rubric merely prescribes that it be solid, and such as will keep in the water; and, therefore, it may be of any kind that is not porous, unless some special material be required by diocesan or provincial statute. All the ancient fonts were of stone;⁴ and St. Charles⁵ prescribes that the material be marble or hard stone: “*Fons baptismalis e marmore aut solido lapide constet.*”

¹*Act. Eccl. Mediol.*, pars. i. Concil. Prov. iv. *Quæ pertinent ad Sacramentum Baptismi*, p. 108.

²*Vid. infra*, § 68.

³Concil. Roman., tit. xxvi. cap. iii. apud Labbe, vol. xxi. p. 1895.

⁴Catal., tit. ii. cap. i. § iv. n. xxi.

⁵Loc. cit.

The Synod of Westminster recommends this instruction of St. Charles, and gives it in the appendix to its decrees, so that the material seems to be defined in England. The Synod of Maynooth (n. 263) prescribes that the font should be constructed “e marmore vel alia “materia solida,” and in Ireland some fonts have been made of metal, though stone or marble is generally preferred, and is, on the whole, more suitable, as being more in accordance with ancient usage, and also free from the inconvenience of rust, which sooner or later attacks the metal.

248. In shape, the ancient fonts were circular,¹ and being designed for baptism by immersion, were also large and deep. The fonts now in use for baptism by effusion are also circular or elliptical. The division into two parts, as recommended by the Ritual of Toulon,² is very convenient, and has been of late generally adopted. This form, amongst others, is minutely described in the instructions of St. Charles. In shape, according to the instruction, the font should be oval: “Forma ovi sit ac longè, cubitos duos et “uncias octo pateat; latè cubitum unum et uncias “duodecim”; that is, about three feet six inches by two feet four inches, of our measure. The interior should be divided into two circular basins, of the same dimensions, and separated about two inches at the edges—the one which is nearer to the high altar to contain the baptismal water; the other, to receive the water poured on the head, and communicating with the earth, to serve as the sacrarium. The whole should be supported on a perforated pillar, through which the water from the second basin may pass to a small cistern underground.³

249. The Ritual of Toulon⁴ would have the basin which holds the water larger than the other, and it is usually made so; but it would also have it lined with lead or tin, or have a vessel of this material, or

¹Catal., tit. ii. cap. i. § iv. n. xxii.

²Tit. i. § xi. apud Dictionnaire des Ceremonies, tom. i. Art. *Bapteme*.

³*Act. Eccl. Mediol.*, pars. iv. Instruct. Fabric. Eccl., cap. xix. § *De Baptisterii forma tertia*, pag. 483, 484.

⁴Loc. cit.

of tinned copper, inserted in the stone. De Herdt recommends the same.¹ Many of the ancient fonts used in England were lined with lead. Indeed, according to a recent writer on the subject,² all that were not of granite or very hard stone were so lined.

Such lining with metal is quite unnecessary, if the font be of hard stone or marble, as is described by St. Charles. He would permit the use of metal in this way, when the font is observed to be leaky or porous, but only until another is constructed of proper material.³

250. The font should have a lid, which may be of wood or metal, fitting closely, so as to exclude dust, flies, etc. If it be constructed with two basins as described, the lid need not cover that which serves as the sacrarium. In the instructions of St. Charles,⁴ it is directed that the lid be flat, only one half opening, the other being fastened, and the whole surmounted by a dome or canopy, within which the holy oils should be kept. The Rubric says nothing of this, and, therefore, leaves considerable latitude as to the shape and construction of the covering. It requires, however, that the baptistery be under lock and key, by which, therefore, either the lid of the font or the entrance to the baptistery ought to be secured.

ON THE HOLY OILS AND OTHER REQUISITES.

DE SACRIS OLEIS, ET ALIIS REQUISITIS.

§ 47.—*Sacrum Chrisma, et sanctum Oleum, quod et Catechumenorum dicitur, quorum usus est in Baptismo, debent esse ab Episcopo benedicta Feria V in Cœna Domini proxime superiore; neque adhibeantur vetera, nisi necessitas urgeat.*

251. The chrism, which is a mixture of olive oil and balsam,⁵ and the oil of catechumens used in Baptism,

¹Pars. vi. n. 3, § i.

²F. A. Paley, M.A. *Illustrations of Baptismal Fonts*, introduction, pag. 24.

³Concil. Provin. iv., § *Quæ pertinent ad Sacram. Baptismi*, pag. 108.

⁴Loc. cit.

⁵Vid. St. Lig., lib. vi. n. 162.

must have been blessed by the bishop on the preceding Holy Thursday.

The use of the holy oils in baptism may be traced to the earliest times, as is shown by Catalani.¹ The anointing of the catechumens before baptism, is mentioned by St. Justin Martyr, St. Chrysostom, etc.² With respect to the unction with chrism after baptism, we may observe that, in the beginning, the bishop, as we have seen,³ was usually the minister, and he signed the neophytes on the forehead with chrism immediately after baptizing them so that the chrism used by the bishop was in reality for the sacrament of confirmation. The vertical unction by priests was introduced, according to Bellarmine,⁴ to supply in some way for this, when the bishop was absent, and when, consequently, confirmation could not be immediately conferred as usual. It is said to have been instituted by Pope Sylvester I.⁵ Innocent I., in a letter regarding this matter, says that priests may anoint those whom they baptize with chrism blessed by the bishop; but they must not apply it to the forehead, as this is reserved to bishops.⁶ From the Sacramentary of St. Gregory, it appears that the vertical unction was applied by a priest, even when the bishop was present, and confirmed the neophytes immediately after.⁷ The same may be also inferred from the Sacramentary of Pope Gelasius.⁸ There can be no doubt, therefore, about the great antiquity of this vertical unction with chrism, distinct from the sacrament of confirmation. It is to be applied even by the bishop when he baptizes, though he may confer the sacrament of confirmation immediately after.⁹

¹Tit. ii. cap. i. § xxxiii.

²Cit. apud Martene, lib. i. cap. i. art. xv. n. xv., et art. xiii. n. xxi.

³Supra, n. 184.

⁴*De Baptismo*, cap. xxvii.

⁵Martene. lib. i. cap. i. art. xv. n. ii.

⁶Cit. apud St. Lig., vi. n. 163, Dub. 2.

⁷Chardon, *Histoire des Sacrements*, liv. I^{re} sec. I^{re} part 2^{de} chap. x.

⁸Apud Martene, cap. i. art. xviii. ord. iv.

⁹Pontificale Romanum, *Ritus Pontif. pro Baptismo Adultorum Rubricæ* in fine.

252. The chrism must be blessed by the bishop. A simple priest may be delegated by the Pope to confer confirmation, but it is doubtful whether he could be empowered to bless the chrism, which is necessary for the sacrament.¹ In the Greek Church the priest blesses the oil of Catechumens just before using it; but, although he administers the sacrament of Confirmation immediately after Baptism, the chrism which he uses must have been blessed by the bishop.² In the vertical unction, there is no sacrament, it is true, but the chrism to be used is the same as that which is required for confirmation.

253. The consecration of the oils takes place on Holy Thursday, and, according to the present usage, is not permitted on any other day.³ The bishop is assisted in the ceremony by twelve priests, seven deacons, and seven sub-deacons.⁴ In cases of necessity, however, dispensations are granted both as to the day and the number of assistants.⁵ In Ireland bishops had the following faculty from the *Formula Sexta*:—
 “Consecrandi olea cum quinque saltem sacerdotibus,
 “non tamen extra diem Cœnæ Domini nisi necessitas
 “aliud urgeat.”⁶

§ 48.—Curet Parochus, ut ea suo tempore quamprimum habeat a suo Ordinario et tunc vetera in ecclesia comburat.

254. The parish priest is strictly bound to procure the holy oils every year from his own bishop,⁷ and not from any other, unless with his own bishop's consent.⁸ He must take care to procure them as soon as possible after they are consecrated, since he requires them for the benediction of the font on Holy Saturday. The

¹St. Lig., lib. vi. n. 163, Dub. 2. Vid. Benedict XIV., *Synod. Diœc.*, lib. vii. cap. viii. A priest may get faculties from the Apostolic See to bless the *Oleum Infirmorum* (Can. 945).—*Ed.*

²Goar, in *Baptismatis officium Notæ*, nota 11, pag. 363.

³Catal., tit. ii. cap. i. § xxxiii. n. v.

⁴Pontif. Romanum, *De officio in Feria V. Cœnæ Domini*.

⁵S. C. R., 23 Jan. 1644, in *Emomen.*, n. 1486; 9 Mart. 1765, in *Ramaten.*, n. 4325.

⁶Formula vita, n. 28.

⁷Can. 735.

⁸Catal., tit. ii. cap. i. § xxxiv. n. i. Cavalieri, vol. iv. cap. xxvi. *De sacris oleis*, in *Decr. i. n. iii.*

functions of this day should never be omitted in parochial churches, according to a decree of the Sacred Congregation.¹ Where the number of clergy is insufficient to carry out the ceremonies of the Missal, they should be performed according to the short ceremonial of Benedict XIII.²

The Sacred Congregation has expressly condemned the custom prevailing in some places, of deferring the distribution of the oils until after Low Sunday.³ In a note to the decree condemning this custom, the annotator observes that the holy oils should be distributed so that they may be available for the benediction of the font on Holy Saturday. He cites the "*quamprimum*" of the rubric, and says that it must be interpreted by the obligation of using the new oils on Holy Saturday. Nothing, according to him, but the necessity arising from great distance, difficult roads, or the like, could justify a delay beyond that time on the part either of those who receive, or of those who distribute them.

255. Benedict XIV., while archbishop of Bologna, earnestly exhorted the parish priests of his diocese who had baptismal fonts to be blessed, to procure the holy oils in time for the ceremonies of Holy Saturday. But he did no more than exhort or recommend; and, as the time of distribution for all in the city and diocese, he fixed from Holy Thursday till "*Sabbatum in Albis.*" "*A feria quinta in Coena Domini, statim ac oleum sacratum fuerit, usque ad Sabbatum in Albis pro ipso accipiendo tempus statuitur omnibus qui vel in civitate aut in diocesi versantur. Parochos tamen Diocesanos, qui baptismalem fontem suis in Ecclesiis habent, magnopere hortamur satagere omni studio, ut Oleum a nobis eadem feria quinta consecratum statim obtineant, quo utantur Sabbato majoris hebdomadæ, cum benedictio Fontis Baptismalis instituitur, quæ sacrum Chrisma necessario requirit; et valde commendandi sunt, si tunc recens Chrisma a nobis sacratum adhibeant.*"⁴

¹Decr. Auth. n. 4005.

²22 Jul. 1848, in *una Ord. Carm.*, n. 2970.

³16 Dec. 1826, in *una Gandav.*, ad. iv. n. 2650.

⁴*Instit.* lxxxi. n. 5.

256. These words seem to convey that the old oils should be used for the benediction of the font on Holy Saturday, if the new oils, no matter from what cause, have not been procured in time. They are understood in this sense by Cavalieri;¹ but, according to a recent decree of the Sacred Congregation, it is necessary to take the circumstances into account, and make a distinction. Either there is a prospect of getting the holy oils within a short time, a week or ten days suppose, or there is no prospect of getting them within a reasonable time. In the former case, the infusion of the oils should be omitted in the ceremony of blessing the font, and be supplied privately as soon as the oils are procured. In the latter, the oil and chrism of the preceding year are to be used, and the water thus blessed is to be preserved in the font, and used until the vigil of Pentecost, even though the new oils may have been obtained in the meantime.

Such was the decision of the Congregation of Rites on the question.² This decision is to be found quoted in the "*Analecta Juris Pontificii*,"³ in the "*Revue Théologique*,"⁴ and also in the latest edition of the *Sac. Rit. Cong. Decreta*, etc., *alphabetico ordine disposita*, etc., by Falise.⁵ It may be seen on reading it,⁶ that it serves to reconcile two previous decisions apparently at variance, but of whose authenticity there can be no doubt—one directing that the holy oils, if not procured in time for the blessing of the font on Holy Saturday, should be afterwards poured in "*privatim et separatim*";⁷ the other deciding that, when they cannot be procured, the oils of the preceding year are to be used.⁸ Of these two decrees it declares, that the former proceeds on the supposition that the holy

¹Loc. cit. n. vi.

²12 Aug. 1854, in *Lucionen.*, ad 79 et 80.

³II^{me} Série, p. 2188 et seq.

⁴VI^{me} Série, Février, 1859, pag. 27.

⁵Editio 4^{ta}, MDCCCLXII. V. *Baptisma*, n. 7.

⁶Vid. Decret. in Appendice.

⁷12 April, 1755, in *Lucana*, ad 3^m n. 2436. Vid Gardellini, *Annotationem in Decr. Sac. Cong. Rit.*, 16 Dec. 1826, in *Gandaven. Quest.* v. ad. iii. n. 2650.

⁸23 Sept. 1837. in *Oriolen.*, ad 1^m et 3^m, n. 2773.

oils are only accidentally detained, and that there is a prospect of getting them within a short time; while the latter proceeds on the supposition that they could not be procured in the diocese, or in any of the neighbouring dioceses. This supposition was plainly involved in the case proposed to the Sacred Congregation, for it regarded a diocese in Spain during the civil wars, when most of the sees in the country were deprived of their pastors. Now the fact of its thus reconciling two apparently conflicting decisions, together with its being cited by the authorities mentioned, makes us look on the authenticity of the decree as all but certain, although a slight doubt may still be suggested by its being omitted in the latest edition of the "*Decreta Authentica*."¹

257. As soon as the oils are blessed on Holy Thursday, the use of the oils of the preceding year should cease, unless a case of necessity arises before the new oils are procured. If there be no prospect of getting them within a reasonable time, it has been decided, as we have seen,² that the old oils are to be used in blessing the font. It is further decided in the same decree, that they are to be used also for the unctions in baptism.³ There is, therefore, no difficulty in this case.

258. But if the oils can be procured within a few days, and if in the meantime an infant be presented for baptism, what should be done? There are two difficulties in the case—one with regard to the water to be used, and the other with regard to the oil and chrism. 1° With regard to the water: If the baptism takes place before the font is blessed on Holy Saturday, the old baptismal water still remains, and of course

¹Its authenticity and binding force are defended by a distinguished writer in the *Ephemerides Liturgicæ*, May, 1915, pp. 263, 264. A reply of the Sacred Congreg. of Rites (31 Jan., 1896) included in the official collection (n. 3879) may be also quoted—"Parochus curet, ut presbyter vel clericus, si possibile sit in Sacris constitutus, nova Olea Sacra recipiat. Quod si aliquod adhuc extet impedimentum, idem Parochus vel per se vel per alium sacerdotem benedicat fontem sine sacrorum Oleorum infusione, quæ privatim opportuno tempore fiet; nisi aliquem baptizare debeat; tunc enim ipsa benedictione solemniter vetera Olea infundat." (Ed.)

²Supra, n. 256.

³23 Sept. 1837, in *Oriolen.*, ad 4m, n. 2773.

should be used. If it takes place after, the choice is between common water and the water of the font, which, as we suppose, is blessed, but as yet without the infusion of the holy oils.¹ We should prefer to use the water of the font, though we do not think there is any *obligation* of using it, since it is not, in strictness, baptismal water.² But it would be best of all, in the circumstances we here suppose, to reserve a little of the old baptismal water for such contingencies, until the new oils are procured. This is recommended by Romsée,³ and the "*Revue Théologique*."⁴ 2° With regard to the unctions. These are to be deferred until the new oil and chrism are obtained. This appears to follow from the decision that has been cited;⁵ for if, in the case supposed, the old oils are not to be used in blessing the baptismal water, it may be reasonably inferred that they should not be used in the baptismal unctions. This is also clearly supposed by St. Liguori.⁶ On account of the necessity of deferring the unctions, it would be desirable that the baptism also should be deferred, as it should not be separated from the unctions without a grave reason. St. Liguori⁷ decides that if the delay is only for a few days, baptism ought to be deferred; but if it be necessary to wait for the oils ten or eleven days, baptism may be administered, and the unctions afterwards supplied. He speaks only of the unctions, and seems to suppose that the other ceremonies are applied when baptism is conferred, as is recommended in an opinion cited, apparently with approval by Lacroix.⁸ But it is probable that the other ceremonies may be deferred with the unctions; so that ultimately the case we are discussing may be resolved in practice, by either putting off the baptism for a few days until the new oils are procured, or conferring it, as in the case of necessity,⁹ leaving the usual ceremonies to be supplied when the new oil and chrism are obtained.

¹Vid. *supra*, n. 256.²Vid. *infra*. chap. iv. § xxvii.³*Praxis Divini Officii*, tom. ii. De Sabbato Sancto, § iii. in fine.⁴IV^{me} Série, Février, 1859, pag. 28.⁵*Supra*, n. 256.⁶Lib. vi. n. 141.⁷Loc. cit.⁸Lib. vi. pars. i. n. 342.⁹Rit., Tit., ii. cap. 2. n. 29.

259. When the new oils have been procured, what remains of the old oils should be burned. If there be any contained in bottles or other vessels destined to hold the usual supply for the year, it should be burned in the lamp before the Blessed Sacrament; but what is contained absorbed in cotton in the oilstocks for ordinary use, should be burned with the cotton containing it, as is directed by the rubric of the Pontificale Romanum.¹ The cotton, before it is burned, may be squeezed over the lamps, and the ashes should be thrown into the sacrarium.²

§ 49.—*Mox deficienti oleo benedicto aliud oleum de olivis non benedictum adjiciatur, etiam iterato, minore tamen copia.*

260. Should the supply of blessed oil become short during the year, more should be got from the cathedral or other place where a quantity is usually kept in reserve.³ If, however, there be any difficulty in procuring it in this way, or if there be not time to wait, unblessed oil of olives may be added, but in less quantity. In Ireland, during the operation of the penal laws, the priests were obliged to have recourse frequently to this means of keeping up a supply of the holy oils. Amongst the ordinances drawn up for their direction about the middle of the seventeenth century, we find one prescribing that the quantity of unblessed oil added each time shall not exceed a third part.⁴ Great care should be taken that the oil be pure, "*Oleum ex olivis*," as is mentioned in the rubric.

261. It is plain from the words, that unblessed oil may be added to the chrism as well as to the other oils, and that it may be added too, not once merely, or twice, but as often as may be found necessary, even although the quantity of unblessed oil thus added may in the end exceed the quantity first blessed.⁵ But there must be *bonâ fide* necessity, such as is supposed in the rubric; for it was decided by the Congregation of Rites, that

¹Pars. iii. *De Officio in Feria V.* in fine. ²Caval., l. c. n. viii.

³Cfr. Catal., tit. ii. cap. i. § xxxv. n. ii.

⁴*Collections on Irish Church History*, page 122.

⁵23 Sept. 1682, cit. apud Falise, *Decreta Authentica*, etc. v. *Oleum in nota*, n. 6.

it would not be lawful, *e.g.*, on Holy Thursday, to add a quantity of unblessed oil to what had just been consecrated.¹

§ 50.—*Chrisma, et Oleum sacrum sint in suis vasculis argenteis, aut saltem stanneis, bene obturatis : quæ vascula sint inter se distincta et propriam unumquodque inscriptionem habeat, majusculis litteris incisam, ne quis error committatur.*

262. The necessity of attending to what is here prescribed is obvious. In Baptism there is no question of the validity of the sacrament depending on the oil, but this is not so in Confirmation and Extreme Unction. A mistake with regard to the vessel in either of these, would render the validity of the sacrament at least doubtful.² Even in Baptism the mistake is a serious one. Should it occur, Baruffaldi³ would have the unction afterwards supplied. This ought to be done, if the error be detected at the moment, and can be at once repaired; but, otherwise, we are inclined to the opinion of Falise, who thinks it too severe to insist on the repetition, seeing that, 1° one oil is probably a *valid* substitute for another, even where there is question of a sacrament; 2° that there is here question of a rite, the omission of which does little or no injury; and 3° that the repetition would often be an occasion of murmur or scandal.⁵ To guard against mistake, the rubric here directs that the vessels containing the holy oils be marked with capital letters, so as to be easily distinguished. The vessels should be of silver, or, at least, of tin or pewter; they must not be of glass or any other brittle material, lest they be broken and the contents spilled; nor of iron, brass, or other very oxidizable metal, from which the oil would easily contract impurities.⁶

§ 51.—*Ad usum vero quotidianum minora habeantur vascula ex argento, si fieri potest, aut stanno, sive separata, sive etiam conjuncta : apte tamen distincta, et bene cooperta, et cum suis inscriptionibus, ut supra, ne Parochus aberret, et unum pro altero sumat, quod cavere debet diligenter.*

¹⁷ Dec. 1844, n. 2883, ad 3.

²St. Lig., lib. vi. n. 162 et 709. Vid. chap. xv. § iii.

³Tit. x. n. 19.

⁴Vid. chap. xv. § iii.

⁵*Cours Abrégé*, 3^{me} partie, chap. i. § i. n. 8, note.

⁶Vid. Baruff., tit. x. n. 16 et seq.

263. Besides the vessels for containing the yearly supply, there should be smaller ones to contain what is required for daily use. The material prescribed by the rubric for these is the same as for the others, but being much smaller, they can be had of silver at much less expense, and few are made of any other material. They may be, according to the rubric, either separate or joined together. In missionary countries they are usually made to be joined by a screw, and, with a third compartment containing the "*oleum infirmorum*," likewise screwed on, they form a cylinder about one inch in diameter, and three or three-and-a-half inches long, commonly called "*oilstocks*." The compartments are perfectly distinct, and marked, each with its appropriate letter.

264. It was usual to put only a single letter on each—I, on that containing the "*oleum Infirmorum*," or B, on that containing the "*oleum Catechumenorum*," or *oleum Baptizandorum*; and C, on that containing the Chrism. This, we may observe, is hardly sufficient, for it might easily happen that the compartment marked C would be mistaken for that containing the "*oleum Catechumenorum*"; and to our certain knowledge the mistake was actually made in some instances. It is much better, therefore, to have the first two or three letters engraved on each—as, INF., CAT., CHR. St. Charles ordered the inscriptions to be respectively: CHR., CATH., and EXT. UNCT.¹

We may observe also, that, although formerly it was convenient for priests in Ireland to have the three joined together, there is now no reason why the two required for baptism should not be kept apart from the third which is required for the sick.²

§52.—*In ea igitur ex majoribus vasculis Chrismatis et Olei, quod sufficiat, infundatur, atque ut effusionis periculum caveatur, commodum erit, in his vasculis bombacium, seu quid simile habere, Oleo sacro, et Chrismate separatim perfusum, in quo pollex, cum opus est, ad inungendum immittatur.*

¹*Act. Eccl., Mediol., Instruct, Supell. Eccles., lib. ii. pag. 530.*

²*Vid. inf. § 53.*

265. The oilstocks should always be provided, as here directed, with a little cotton, or some like material, which may absorb the oil, and thus prevent the danger of effusion, and, at the same time, when pressed with the thumb, yield enough for the unctions. A little flax, or a small piece of sponge, would do equally well.¹ The rubric supposes that a little is poured into the oilstocks out of the larger vessels as occasion may require; but it may happen that the priest has no vessels except the oilstocks, and that there is no other supply for the year except what is put into them when the oils are distributed after Holy Thursday. If the supply be insufficient, he must, in this case, either go to the cathedral to have the oilstocks replenished, or add a little unblest oil in the manner already mentioned.²

266. There is no reason, however, why every parish church should not have its supply of holy oils as well as its baptismal font. The larger vessels should be filled at the place of distribution, and brought back in time for Holy Saturday.³ In fact, the quantity which oilstocks of the usual size could contain, would hardly suffice for the benediction of the font on that day, to say nothing of what is required for the vigil of Pentecost, or may be necessary at other times for blessing the baptismal water.⁴ It is hardly possible, therefore, to carry out what is prescribed by a preceding rubric regarding the water to be used in baptism,⁵ without attending to what is here prescribed regarding the oils.

§53.—*Hæc vascula ita parata in ecclesia loco proprio, honesto, ac mundo, sub clave, ac tuta custodia decenter asserventur, ne ab aliquo, nisi a Sacerdote, temere tangerentur, aut eis sacrilege quisquam abuti possit; nec ea domi Parochus retineat, nisi propter necessitatem aliamve rationabilem causam, accedente Ordinarii licentia.*

267. At the end of the Mass at which the holy oils are blessed, the bishop admonishes the priests to keep them carefully, as the canons prescribe.⁶ The oil and

¹Baruff., tit. x. n. 22-23. Catal., tit. ii. cap. i. § xxxviii. n. i.

²Supra, n. 260.

⁴Ritual-Tit. ii. Cap. viii. nos. 7 & 8.

³Vid, supra, n. 251.

⁵Supra, n. 159.

⁶Pontificale Romanum, p. iii., *De Officio in Feria V. Cænæ Domini* in fine.

chrism used in baptism should be kept under lock and key, and if possible in the baptistery, which is undoubtedly the best place for them.¹ St. Charles gives very minute instructions on this subject. He would have the vessels enclosed in a box with the lid fitting closely, and kept in what he calls a "ciborium," which means a kind of press or safe, erected over the font.²

If they cannot be conveniently kept in the baptistery, they should be kept at least somewhere within the church as required by the rubric. They cannot be put into the tabernacle with the Blessed Sacrament, according to a decision of the Sacred Congregation of Bishops.³ But it is recommended by many to place them in a safe near the altar where the Blessed Sacrament is kept, as there would be a lamp burning before or near them.⁴

268. Parish priests are not permitted to keep the holy oils in their houses, except in case of necessity *e.g.* when they live at a considerable distance from the church,⁵ or for some other reasonable cause with the permission of the Ordinary. In the country parishes of Ireland priests generally keep the "Oleum Infirmorum" in their houses; but the same reason does not exist for keeping along with it the oil and chrism used in baptism. These, except in rare cases, can be used only in the church;⁶ and we are convinced that the exceptional cases are not sufficient to justify a priest in keeping them in his house. Hence, we think that a little vessel of silver, containing the "oleum infirmorum" alone, might, in most cases, be conveniently substituted for the oilstocks that have been hitherto in use; two other little vessels of the same kind, for the chrism and oil of catechumens, being kept in the baptistery, or in a safe near the altar of the Blessed Sacrament. In England the Synod of Westminster

¹Baruff., tit. x. n. 24.

²*Instr. Supell. Eccl.*, lib. ii. pars. ii. p. 530. Concil. Prov. iv. p. 108.

³3 Maii, 1693, cit. apud Caval., tom. iv. cap. vi., Decr. xiii. n. i.

⁴Cfr. *Annotat. cit.* in Decr. Sac. Cong., 16 Dec. 1826.

⁵Sac. Cong., 16 Dec. 1826, in *una Gandav.*, ad *Dub. Quæs.* iii. n. 2650.

⁶Vid. chap. iv. § 29.

has ordered, that in all new churches a proper place be prepared for these oils in the baptistery.¹

269. Lay persons are not permitted to touch these vessels unless in case of necessity. Baruffaldi says, that a laic is guilty of grievous sin if he does so.² This decision seems to us very severe. The offence, we think, does not exceed a venial sin, unless where there is contempt. At all events, the decision must be understood of the case in which they actually contain the holy oils; for as they are not consecrated, nor necessarily even blessed, there seems no reason why they may not, when empty, be handled by any one.³

The sacrilegious abuse here referred to, is probably that of applying the holy oils for medicinal purposes, or as charms, etc. It appears from several canons that such superstitious practices prevailed at certain periods;⁴ and hence in the admonition of the bishop already mentioned, the priests are specially warned to guard against this profanation.⁵

§54.—Parochus, quantum fieri potest, curet, ne per laicos, sed per se, vel alium Sacerdotem, vel saltem per alium Ecclesiæ ministrum hæc Olea deferantur: caveat item, ne de iis quidquam ulli umquam tribuat cujusvis rei prætextu.

270. The preceding rubric is to guard against any sacrilegious abuse of the holy oils. This is to secure due reverence for them. Catalani cites a series of canons and decrees, from the fourth council of Carthage, in 398, downwards for several centuries, ordering that none but priests, or others in holy orders, should carry the holy oils from the place where they are distributed to the several churches.⁶ In the fourteenth century the practice had been introduced of allowing them to be carried by inferior clerics; but this was forbidden by several provincial councils, amongst others, by

¹Dec. xvi. *De Baptismo*, 2°.

²Tit. x. n. 25. ³Vid. chap. xi. § v. These vessels *may* be blessed, however, as a special blessing is given for them in the Ritual.—*Ed.*

⁴Cfr. Catal., tit. ii. cap. i. § xxxix. n. ii. et seq.

⁵Pontificale Romanum, loc. cit.

⁶Loc. cit. § xl. n. i. et ii. Cfr. Caval., tom. iv. cap. xxvi. *De Sacris Oleis*, in Decr. i. n. iii. et iv.

that of Milan, under St. Charles.¹ The present rubric requires the ancient discipline to be observed as far as possible.

By "*ministerium*" Catalani² thinks we should understand a deacon or subdeacon. Baruffaldi³ allows it to include inferior clerics. At all events it is plain from the words "*quantum fieri potest*," that the rubric permits the oils to be carried by an inferior cleric, or even by a laic, when no other can be had.⁴ None is to be given away under any pretence, and this for the reason already stated.⁵

§55.—*Sal, quod in os baptizandi immittendum est, sit benedictum sua peculiari benedictione, quæ infra præscribitur; neque utatur sale exorcizato ad benedicendam aquam; sitque prius bene confractum et attritum, siccum ac mundum. Sal ita benedictum nemini tradatur, neque etiam iis, qui benedicendum attulerint, reddatur, sed ad alios baptizandos servetur, aut in sacrarium abjiciatur.*

271. According to Martene,⁶ no mention is made of the salt given to catechumens, by any of the early Greek Fathers, except Origen, who seems to make an allusion to it once, nor is it mentioned in the Euchologium of the Greeks. But amongst the Latins its use dates from the earliest times. It is distinctly mentioned by St. Augustine in his Confessions, by Venerable Bede, and subsequent writers.⁷ It should be "*sal naturale*,"⁸ that is, such as is used for seasoning food, and as is commonly understood by the word itself without an adjunct.

272. There are two benedictions of salt given in the Ritual—one for Baptism, the other for holy water; and care must be taken that the salt used in Baptism has been blessed according to the special form given

¹*Act. Eccl. Mediol.*, pars i. Concil. Provin. ii. Dec. ix. p. 52, et pars ii. Synod. Diœc. ii. Dec. xiv. p. 270.

²*Loc. cit.* n. iv.

³*Tit.* x. n. 29. ⁴*Vid.* chap. xv. § xiii. The Holy Office decided (1 May, 1901) in reply to the Bishop of Leavenworth (U.S.A.) that the Holy Oils may be carried, in case of necessity, by a trusted layman; but they must not be sent by a public conveyance such as "*The Express*".—*Ed.*

⁵*Supra*, n. 269.

⁶*De Ant. Eccl. Rit.*, lib. i. cap. i. art. vi. n. xiv.

⁷*Cit.* apud Martene, *Ibid.*

⁸Baruff., *tit.* x. n. 33. Catal., *tit.* ii. cap. i. § xli. n. iii.

hereafter.¹ It should be reduced to a fine powder, as is here directed by the rubric, so that a very small quantity may be easily administered. What is blessed at one time may serve for several baptisms, if it be kept clean and dry ; but the rubric directs that it be kept exclusively for this purpose, or else thrown into the sacrarium, and not given away under any pretext, most probably lest it might be employed for some superstitious purpose.² It must not be given even to those who may have brought it to be blessed. If they wish to have some blessed salt, the priest may bless some for them, using the benediction in the Ritual, or at the end of the Missal, “Ad quodcumque comestibile.”³

§56.—Cum igitur Baptismi Sacramentum jam administrandum est, hæc in promptu esse debent :

273. The rubric now gives a summary of the things that should be at hand in the baptistery, or in a convenient place near the font, when baptism is about being conferred. The priest who is to perform the ceremony should carefully read over this summary, and see that everything required is in readiness, so that there may be no interruption or delay after he has once commenced.⁴

§57.—Vacula sacri Olei Catechumenorum, et Chrismatis.

274. It would be convenient to have a table near the font, on which several of the things required might be placed before the commencement of the ceremony. Amongst these should be the small vessels containing the oil and chrism, which have been already described.⁵

§58.—Vasculum cum sale benedicendo, vel jam, ut dictum est, benedicto.

¹Cap. iv. § 6. A Deacon cannot bless the salt even though he administers the sacrament ; he must use salt blessed for the purpose by a priest. Decr. Auth. n. 3684. Cf. Ritual, tit. ii, c. ii, n. 27.

²Baruff., n. 34. Catal., l. c. n. iv.

³De Herdt, pars. vi. n. 4, ii.

⁴Baruff., n. 36, 37.

⁵Supra, n. 263.

275. The salt is required soon after the commencement, and before the child is admitted within the church. This vessel, then, which may be a small plate or salver, should be placed on a table within the porch, or near the door, according to circumstances,¹ or it may be held by a clerk.

§59.—*Vasculum, seu cochleare ex argento, vel alio metallo nitidum, ad aquam Baptismi fundendam super caput baptizandi quod nulli præterea alii usui deserviat.*

276. The water should be poured on the head, not with the hand, but out of a ladle or small vessel provided for this purpose, and used for no other. This vessel, according to the rubric, should be of silver, or some other metal not easily tarnished. It may be made also of shell, according to Baruffaldi.² Pewter or tin (*stannum*) is mentioned by many³ as a suitable material; and that it is so may be inferred from the rubric regarding the vessels for containing the holy oils.⁴

St. Charles gives minute instructions as to its form. According to these, it should be furnished with a fairly long handle, somewhat bent, and a lip or spout, through which the water might be easily poured in a gentle, steady stream.⁵ It should be also large enough to hold what may suffice for a single baptism, as it would be inconvenient to be obliged to dip it into the font while pronouncing the form.⁶

§60.—*Pelvis, seu bacile ad excipiendam aquam ex capite defluentem, nisi statim in sacrarium defluat.*

277. Nothing is prescribed as to the material of this basin. It may be of earthenware, but should be reserved for the use of the baptistery exclusively. We have already seen, however, that the sacrarium may be situated so as to render any such vessel unnecessary.⁷

¹Vid. *infra*, § 68.

²Tit. x. n. 39.

³Baruff., l. c. De Herdt, pars. vi. n. 4. iii.

⁴Supra. § 50.

⁵*Act. Eccl. Mediol.*, pars. iv. Inst. Fab. Eccl., cap. xix. *De Baptisterio*, pag. 480.

⁶Baruff., l. c. De Herdt, l. c.

⁷Supra, n. 182.

§61.—*Gossipium, alio nomine bombacium, seu quid simile, ad abstergenda loca sacris Oleis inuncta.*

278. The cotton, flax, or other material to be used for wiping the parts anointed, should be placed on a small dish or salver beside the holy oils on the table. When used, it should be put back again on the dish, and after the ceremony is concluded it should be burned, and the ashes thrown into the sacrarium.¹

§62.—*Stolæ duæ, ubi commode haberi possunt, una violacea, et altera alba, ut infra notatur, mutanda, sin minus, una saltem adhibeatur.*

279. Baruffaldi justly observes, that there are few churches so poor as not to be able easily to provide the two stoles required for the ceremony, and is very severe on the negligence or parsimony of those pastors who fail to do so.² The white stole may be left on the table beside the font; the violet stole is put on with the surplice at the commencement, and exchanged for the white one at the proper time.³

280. The present rubric tolerates the use of the same stole during the whole ceremony. In this case it may be either white or violet, but we should prefer, with Falise⁴ and De Herdt, who cites the pastoral of Bruges,⁵ to have it double—white on one side, and violet on the other—so that it might be reversed at the time marked for the exchange, and thus be equivalent to two stoles. Baruffaldi⁶ seems to reprobate the use of this double stole; but, on examining his words, it will be seen that he does so only when it is adopted as a matter of choice, or from a motive of parsimony, in preference to two distinct stoles; but he does not imply that it is not preferable to a single stole of one colour.

§63.—*Medulla panis, qua inuncti Sacerdotis digiti, cum manus lavat, abstergantur; et vas pro manuum lotionem post Baptismum, quod huic tantum usui deservire decet.*

¹Vid. infra, chap. iv. n. 352.

²Tit. ii. n. 54, et tit. x. n. 41.

⁴*Du Sacrement de Baptême*, § i. n. 10.

³Chap. iv. § 17.

⁵Pars. vi. n. 4, vi.

⁶Loc. cit. The use of this double stole has been expressly sanctioned by the S. C. R. Decr., n. 3086, ad vii.—*Ed.*

281. A crumb of bread, or a little dry meal, is the best means of removing the oil from the fingers. This, as well as the basin for washing the priest's hands, may be placed on a corner of the table already mentioned, or in any other convenient place in the baptistery. The rubric suggests that the basin be reserved for this use exclusively. At least it should not be used for any merely profane purpose; but we would not condemn its being used for receiving the water flowing from the head, and conveying it to the sacrarium.¹

282. It is strange, as Catalani observes,² that the rubric, notwithstanding its minuteness, makes no mention of the towel, which, manifestly, should be in readiness for drying the hands. There should be another towel also for the purpose of drying the child's head after the water has been poured on it.³

§64.—*Alba vestis in modum pallioli, seu linteolum candidum, infantis capiti imponendum.*

283. It is the custom in most places for the parents or sponsors to bring with them this white linen garment. It is usually a piece of plain linen, about the size of a small handkerchief, though it was formerly a complete garment, which was worn by the neophytes for some time after their baptism.⁴ It should be placed on the table beside the holy oils, so as to be at hand when required. It would be well to have one or two at all times in the baptistery, lest in some instance those who bring the child should come without one.⁵

§65.—*Cereus, seu candela cerea, baptizato ardens tradenda.*

284. The wax candle, as well as the linen garment, is presented by the parents or sponsors, according to the custom existing in many places.⁶ Such a custom might be made a convenient means of supplying wax candles for the use of the altar in parishes where no provision exists for the purpose. The candle should

¹Supra, n. 183.

²Tit. ii. cap. i. § xlvii. n. 1.

³Baruff., tit. x. n. 48.

Vid. infra, chap. iv.

⁴Vid. chap. iv. § xxii.

⁵Baruff., tit. x. n. 45.

⁶Baruff., n. 49. Catal., tit. ii. cap. i. § li. It is sufficient if this candle contains beeswax *in majori vel notabili parte*.—Ed.

be placed on the table with the rest. The rubric does not require that it be lighted from the commencement of the ceremony, though this is prescribed in some rituals, as in that of Ghent.¹ St. Charles, in his instructions,² required that during the ceremony there should be two lighted candles on the table, or, if convenient, on the altar of the baptistery. In this matter each one may follow the approved custom of his diocese, but the rubric requires no more than that the candle be burning when it is presented by the priest.

§66.—Hic denique Ritualis liber sit paratus ; et item liber Baptismalis, in quo baptizati describuntur.

285. The ritual to be used is no other than the Roman. We have already discussed the obligation of observing what it prescribes, as far as circumstances permit.³ Generally speaking, there can be nothing to prevent an exact compliance with all that it prescribes regarding baptism when solemnly administered in the church. The ritual itself warns the minister not to trust too easily to his memory, but to recite everything out of the book,⁴ which he should, therefore, have at hand, as he is here directed. He should have in readiness also the baptismal register, in which he is to inscribe the names of the baptized and of the sponsors, in the manner prescribed at the end of the ritual.

§67.—Omnibus igitur opportune præparatis, Sacerdos ad tanti Sacramenti administrationem, lotis manibus, superpelliceo, et stola violacea indutus, accedat : Clericum unum, seu plures, si potest, secum adhibeat superpelliceo pariter indutos, qui sibi ministrent.

286. All things being prepared, both in the baptistery and at the church porch, the priest, already vested in soutane,⁵ washes his hands, and then puts on a surplice and violet stole. Baruffaldi⁶ would prefer

¹De Herdt, pars. vi. n. 5, xx. ²Ant. Eccles. Mediol., pars. iv. § De iis quæ Parochus servet et paret antequam Baptismum ministret, pag. 415.

³Vid. chap. i. n. 62, et seq.

⁴Supra, n. 133.

⁵Vid. supra, n. 119.

⁶Tit. x. n. 54.

that he should vest and unvest at the font, but we believe the sacristy will, generally speaking, be found the most convenient place, the vestments being usually kept there. The clerk or clerks who are to attend him, should be already vested in soutane and surplice,¹ and be prepared to present him with the water and towel, and assist him in vesting.

287. Should baptism be administered, as is often the case, immediately after Mass, it may be asked, whether the priest may not, in such circumstances, retain the alb and stole, having laid aside the chasuble and maniple. We think that in strictness he may, especially since, according to Catalani,² the surplice is but a substitute for the alb, which was formerly in use. He cannot do so, however, unless the stole be violet, as is plain from the rubric; and again, the trouble of changing it for a white stole at the time marked,³ will be much greater in consequence of its being fastened by the cincture.⁴ We think, therefore, that, in the case supposed, it is not only more in accordance with the letter of the rubric, but on the whole more convenient for the priest himself, to lay aside the alb and put on a surplice.

288. No mention is made in our text of the cap or berretta, but De Herdt says that the priest goes towards the porch "tecto capite et junctis manibus."⁵ The Ritual of Toulon⁶ also prescribes that the priest wear his cap at the commencement, and directs him at what parts he is to uncover afterwards during the ceremony. We shall give these directions as they occur under each rubric. They are the same, with one or two exceptions, as those given in the Roman Ritual regarding the use of the mitre when the bishop baptizes.⁷ The priest may, if he chooses, wear his cap according to the directions thus given; but we think the silence of our rubric on the point is sufficient to show that there is no obligation of wearing the cap at any part of the ceremony.

¹Vid. supra, n. 126-7.

³Infra, chap. iv. § 17.

⁵Pars. vi. n. 5, i.

²Tit. ii. cap. i. § liii. n. ii.

⁴Vid. supra, n. 123.

⁶Baptême, tit. ii. § ii.

⁷Rit. Tit. ii., cap. vii. n. 3

§68.—Ita paratus accedat ad limen Ecclesiæ, ubi foris expectant qui infantem detulerunt.

289. The priest thus vested, and preceded by the clerk or clerks, advances to the door or porch of the church, being careful to make the usual reverences in passing the high altar, or any other on his way. Those who present the child for baptism should be in waiting at the door, for the rubric clearly supposes that it is kept outside the church until it is introduced with the ceremony mentioned hereafter.¹ It may be brought, however within the porch, if there be one, as it is still outside the church.² The candidates for baptism were kept outside the church, or place of assembly of the Christians, even from the earliest times, as is proved from Tertullian, *De Cor. Mil.*, cap. 3, and St. Cyril of Jerusalem, *Catech.* 1, referred to by the Catechism of the Council of Trent, which assigns the reason of the exclusion in these words: "The person to be baptized is carried, or, as also happens, conducted, to the door of the church, and is strictly forbidden to enter, as unworthy to be admitted into the house of God, until he shall have cast off the yoke of the most degrading servitude, and devoted himself unreservedly to Christ the Lord, and to his most just sovereignty."³

290. But what is to be done if there be no porch, and if the state of the weather, or other circumstances, should make a strict compliance with the rubric seriously inconvenient? In this case, we think the child may be brought inside. Indeed, this is expressly permitted by the Ritual of Toulon,⁴ and by the rituals published for the use of several dioceses in Belgium; as those of Mechlin, Bruges, Ghent, etc., cited by Dr. Herdt.⁵ The child, however, should be kept near the door, for the only safe rule in this and other such cases is to adhere to the rubric, if not strictly, at least as far as circumstances will allow; and we shall see that, after having entered the church, the priest and sponsors are required by the rubric to recite the "Credo" and "Pater

¹Chap. iv. § 10.

²Baruff., tit. x. n. 55.

³Pars. ii. cap. ii. n. 62. Vid. *Decret.* Benedicti XIII., supra, n. 243.

⁴Tit. ii. § i.

⁵Pars. vi. n. 5, 1.

“Noster” *while they are going to the font.*¹

§69.—Interroget (nisi de his bene sibi constet), an sit suæ parochiæ, masculus, an femina, an sit domi baptizatus, et a quo, et quam rite, et qui sint compadres, qui infantem teneant, pro eoque respondeant; quos pie ac decenter assistere, ac prout opus fuerit, pro baptizando ad interrogationes respondere admoneat.

291. From what has been already stated, it is plainly the duty of the priest to ascertain all the particulars regarding the child presented for baptism, which he is here directed to ask, viz., whether it belongs to his parish, because, if not, he has, generally speaking, no right to baptize it;² its sex, because of the name to be given, and the gender to be used in the prayers, and because it is congruous, though not strictly required, that the sponsor, if there be only one, should be of the same sex;³ whether it has received a private baptism, and from whom, that he may know whether he is now to baptize it absolutely, or conditionally, or at all;⁴ who are the sponsors, that he may know whether they are admissable,⁵ and that he may instruct them how to assist with becoming reverence, and to respond to the interrogations.

§70.—Et quoniam iis qui baptizantur, tamquam Dei filiis in Christo regenerandis, et in ejus militiam adscribendis, nomen imponitur, curet, ne obscœna, fabulosa, aut ridicula, vel inanium deorum, vel impiorum ethnicorum hominum nomina imponantur, sed potius, quatenus fieri potest, Sanctorum, quorum exemplis fideles ad pie vivendum excitentur, et patrociniis protégantur.

292. We have, under a preceding rubric,⁶ considered the obligation of the parish priest to endeavour to secure that a truly Christian name is imposed on those whom he baptizes, and the policy to be adopted if, notwithstanding his efforts, the parents insist on some pagan or undesirable name. It is exceptional to meet a case where parents will continue to be opposed to the imposition of the name of some saint, but it

¹Infra, chap. iv. § 11.

⁴Supra, n. 174.

²Vid. supra, n. 184.

⁵Supra, § 34 et 35.

³Supra, § 33.

⁶Supra n. 224.

frequently happens that inconsiderate parents, influenced by prevailing fashion or by some events of merely transitory importance, thoughtlessly select names that may be the cause of embarrassment and torture to the bearers all through life.

§71.—His igitur expeditis, et accepto nomine baptizandi, positi, si infans fuerit, super brachium dexterum illius, qui eum defert, Parochus ad Baptismum procedat, in hunc modum nominatim interrogans.

293. The infant to be baptized is placed so as to rest, or be borne up, on the right arm of the person holding it; and this, as Baruffaldi states,¹ for the greater convenience of the minister, and because the right arm is reputed more honourable than the left. The Ritual of Toulon directs the child to be held by the godfather, the godmother being on his left, and holding it at the same time by the feet.² Catalani also supposes that it is held up by the godfather.³ In Ireland it is usually held up by the godmother, the godfather standing at her right. The priest takes his place at the door opposite them, standing with his back turned to the high altar,⁴ and with his cap on,⁵ holding the ritual in his hand, or having it held before him by the clerk, proceeds with the ceremony as indicated in the "Ordo."

¹Tit. x. n. 70.

⁴Rit. Leod. apud De Herdt, p.
vi. n. 5, iii.

²Tit. ii. § i. n. i.

³Cap. ii. § ix. n. ii. in fine.

⁵Rit. Toul., l. c.

CHAPTER IV.

ORDER FOR THE BAPTISM OF INFANTS.

ORDO BAPTISMI PARVULORUM.

§1.—Sacerdos interrogat infantem (si plures sint baptizandi, singulariter singulos): N. *Quid petis ab Ecclesia Dei?* Patrinus respondet: *Fidem.* Sacerdos: *Fides, quid tibi præstat?* Patrinus respondet: *Vitam æternam.*

§2.—Sacerdos (etiam singulariter singulis) *Si igitur vis ad vitam ingredi, etc.*

294. The ceremonies prescribed by the ritual to be observed in Baptism, have been in use from the earliest times, and most of them may be traced to the apostolic age, as is shown by abundant extracts from the Fathers and ancient liturgies, given by Catalani and Martene, but they were not always applied in the same order. It appears from the "Ordines" given by Martene,¹ that the unctions, insufflations, etc., in some ancient rituals, precede, and in others follow, the interrogations or catechetical instructions on the doctrines of the Christian faith, of which a profession is to be made in Baptism.

"This practice of instruction," says the Catechism of the Council of Trent, "originated, beyond all doubt, in the command of our Lord addressed to His Apostles: 'Go ye into the whole world, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you' (*Matth.* xxviii. 19, 20; *Mark*, xvi. 15); words from which we may learn that baptism is not to be administered until at least the principal heads of our religion are explained. But, as the catechetical form consists of many interrogations, if the person to be instructed be an adult, he himself answers; but if he be an infant, the

¹ *De Antiquis Ecclesiæ Ritibus*, lib. i. cap. i. art. xviii.

“sponsor answers according to the prescribed form, “and makes the solemn engagement for the child.”¹

In the present case, then, addressing the infant by its name, the priest says :—N. (*i.e.*, Joannes, Maria, etc.). *Quid petis ab Ecclesia Dei?* The sponsor answers: *Fidem*. Priest: *Fides, quid tibi præstat?* Sponsor: *Vitam æternam*. Priest: *Si igitur vis ad vitam ingredi*, etc.

295. When a great many names are given to an infant, as it would be inconvenient to repeat them all every time the letter N. is marked in the ritual, the priest may follow the rule laid down by the Council of Baltimore.² In the first interrogation he may mention all the names if he thinks it expedient; but in the rest of the ceremony let him mention only what may be commonly known as the Christian name, taking care that all be inscribed in the baptismal register.³ Haegy gives the following direction :—“Si l’on donne plusieurs noms, le Pretre appelle l’enfant cette première fois par tous ses noms; il fait de meme en versant l’eau du baptême, et la dernière fois. Les autres fois, il l’appelle par le premier nom seulement.”⁴

296. According to Baruffaldi,⁵ these questions are to be proposed in Latin, exactly as they are given in the ritual. But a custom has generally prevailed, of repeating them in the vernacular, since sponsors, for the most part, are unable to answer in Latin. The editions of the ritual used in Ireland, England, and America, give a translation of the questions and answers annexed to the Latin form. The Irish editions contain the Irish and English equivalent versions, those published for the English clergy and for the United States contain the English, French and German versions.

It is worthy of note, that in the fourth Provincial Council of Baltimore, it was directed that, in the edition of the ritual to be published, there should be inserted

¹ Pars ii. cap. ii. n. 63, 64.

² Provinciale, i. Decr. xiii.

³ Vid. Decret. in Appendice.

⁴ l. c. t. 1 p. 588; cf. Appletern. S. Lit. Prompt. iii. n. 35.

⁵ Tit. x. n. 69, and Tit. xi. n. 2.

at the foot of the page a translation, approved by the archbishop, of certain interrogations and prayers, so that it might be used when expedient—the *Latin form*, however, never being omitted, and, in the decree of the fifth council, which approved of the ritual published, the priests were strictly ordered “*Latinam formam precum nunquam omittere.*”¹

297. More than once in the past the Congregation of Rites insisted on a strict adherence to the form given in the Roman Ritual. All such answers, however, have been expunged from the latest Collection of the Decrees. On the other hand, it has been expressly decided² that the sponsors may recite in the vernacular the *Credo* and *Pater Noster*, and the Sacred Congregation of Rites some years ago declared that the vernacular may be used “*quoad questiones et responsa patrini vel matrinæ, si eadem a Parocho prius sermone latino recitentur.*”³ It is not impossible that former decisions of the Congregation were intended to guard against the danger of introducing incorrect and unauthorised translations. At any rate it is certainly lawful for the priest to repeat the questions in the vernacular, according to an approved translation, such as is given in the rituals above referred to.⁴

298. But at least it is certain that the priest is never justified in simply omitting the Latin, and substituting a translation, in any of the interrogations or prayers of the ritual. The translation, when used, must be merely added “*explicationis causa.*” All this is very well put in the following decree of the first provincial Synod of Baltimore: “*Statuimus juxta Ritualis Romani præscriptum, in sacramentis administrandis et in*

¹ Decr. viii.

² Decr. Authen. n. 3535, ad x. 30 Dec. 1881.

³ 5 Mar. 1904. Vid. *Ephemerides Liturgicæ*, 1904, pp. 164-5. (For some reason, possibly because it was deemed unnecessary, this answer is not included in the sixth volume of the Decrees.) Cf., also S.C.S. Off. 25 Aug. 1880; 23 Aug. 1886.—*Ed.*

⁴ *Supra*, n. 296. Hægy suggests the use of a chart containing the questions and answers in the vernacular, which could be handed to the sponsors (l. c. note (2)).

“ defunctorum sepulturâ, sacerdotes omnino teneri ad
 “ adhibendam linguam Latinam : et si censuerint
 “ expedire, explicationis causâ, eorum quæ recitant
 “ adjungere versionem linguâ vernaculâ, eam tantum
 “ versionem adhibendam esse, quæ fuerit ab Ordinario
 “ sancita. Ubicumque autem consuetudo aliqua inval-
 “ uerit huic Decreto adversa, eam quamprimum abrog-
 “ andam statuimus.”¹ Similarly the Maynooth Synod
 (1927) decreed—“ Meminerint sacerdotes se teneri in
 “ Sacramentis administrandis linguam latinam, ut quæ
 “ in Rituali Romano inveniatur, adhibere. Si vero,
 “ claritatis causa, in lingua vernacula repetantur quæ
 “ iam latine recitata sunt, sive interrogationes, sive
 “ responsiones, sive aliud quodcunque, versio ea adhi-
 “ beatur quæ traditur in Rituali ab Ordinario
 “ approbato.”²

§3.—Deinde ter exsufflat leniter in faciem infantis, et dicit
 semel (singulariter singulis) : *Exi ab eo (ea), immunde spiritus,*
etc.

299. From the insufflations and exorcisms used before
 the baptism of infants, as well as before that of adults,
 St. Augustine proves the doctrine of original sin against
 the Pelagians,³ and that they were used everywhere
 throughout the Church from the time of the Apostles,
 is placed beyond all doubt by this and the other
 testimonies cited by Martene.⁴

300. In reference to the ceremony mentioned in the
 present rubric, as well as to the exorcisms used in
 Baptism generally, the Catechism of the Council of Trent
 says :—“ The exorcism follows, which is composed of
 “ words of sacred and religious import, and of prayers
 “ to expel the devil, and to weaken and crush his power ;
 “ wherefore the priest breathes three times into the face
 “ of him who is to be initiated, that he may expel the
 “ power of the old serpent, and may catch the breath of

¹ Decr. xx.

² n. 255.

³ *Epistola* 194, ad Sixtum. *De Symbola ad Catechumenos*, lib. i.
 cap. 5, cit. apud Catal., tit. ii. cap. ii. § ii. n. i.

⁴ *De Antiquis Ecclesiæ Ritibus*, lib. i. cap. i. art. vi. n. viii.

“lost life.”¹ This ceremony was not always performed by the bishop or priest who administered the sacrament, but often by a deacon, exorcist, or even a simple cleric.²

301. According to the rubric, the priest blows gently on the face of the child three times, and then says, once, *Exi ab eo*, etc. Baruffaldi³ directs this to be done with the mouth fully open, “ore lato,” and not with the mouth nearly closed, “ore stricto”; in other words, he requires the priest to breathe, rather than blow, gently; and this, that the air exhaled may not be too cold. We think, however, that the word in the rubric means to blow, as a person, *e.g.*, would blow dust off a book or paper. This is its ordinary meaning; and in the ceremony for baptizing adults, the rubric itself directs the priest first to blow, “*exsufflet*” and afterwards to breathe, “*halet*,” on the face of the person to be baptized, thus plainly distinguishing between the two.⁴

§4.—*Postea pollice facit signum crucis in fronte, et in pectore infantis, dicens (singulariter singulis): Accipe signum Crucis tam in fronte, quam in corde, sume fidem cælestium præceptorum: et talis esto moribus, ut templum Dei jam esse possis. Orémus. (In plurali pro pluribus) Oratio. Preces nostras, quæsumus, Dómine, etc.*

302. The frequent use of the sign of the cross, from the very commencement of Christianity, is proved by the testimony of the most ancient writers, and is admitted by Protestants themselves. It is enough to refer to the well-known passage of Tertullian,⁵ in which he says:—“Ad omnem progressum atque promotum: ad omnem aditum et exitum; ad vestitum, calciatum, ad lavacra, ad mensas, ad lumina, ad cubilia, ad sedilia; quæcumque nos conversatio exercet, frontem crucis signaculo terimus.” St. Augustine expressly mentions that the catechumens were signed with the sign of the

¹ Pars. ii. cap. ii. n. 65.

³ Tit. xi. n. 3.

² Martene, l. c. n. ix.

⁴ Vid. infra, chap. vi. § v.

⁵ *Lib. de Corona Militis*, c. 3, cit. apud Perrone, *De Cultu Sanctorum*, cap. vi.

cross before baptism,¹ and the same is inferred from St. Basil.²

303. The signing of several parts of the body shows, according to the Catechism of the Council of Trent, "that, by the ministry of baptism, the senses of the person baptized are opened and strengthened to enable him to receive God, and to understand and observe His precepts."³ As to the parts signed, there was a considerable diversity of usage in different churches from the earliest times,⁴ and even still the pastorals or rituals of particular places direct signs to be made which are not mentioned in our rubrics.⁵

304. The priest should make the sign of the cross directed by the present rubric, with his right thumb (the other fingers being joined and extended), on the forehead at the word "*fronte*," and on the breast at the word "*corde*."⁶ He should make it in such a way that the first line be drawn downwards, and the other from right to left (of the child). This will naturally be the case if he stands as he ought, in front of the person holding the child.

305. The rubric does not say whether the breast of the child should be uncovered at this ceremony. De Herdt⁷ here lays it down as a general rule, that when the parts to be signed are covered, it is sufficient to make the sign outside the dress; and he cites for this the rituals of Bruges, Liege, etc.

306. In reciting the prayer which follows—*Preces nostras*, etc.—the priest should be uncovered,⁸ and remain so till after the blessing of the salt.

§5.—Deinde imponit manum super caput infantis (singulorum infantium), et postea manum extensam tenens dicit: *Orémus*. (In plurali pro pluribus) Oratio. *Omnipotens*, etc.

¹ *De Symb. ad Catech.*, ii. cap. i. apud Catal, tit. ii. cap. ii. iii. n. i.

² *De Spiritu Sancto*, cap. 27, apud Catal, ibid.

³ Pars. ii. cap. ii. n. 67.

⁴ Catal., cap. i. § iii. n. ii.

⁵ Vid De Herdt. pars. vi. n. 5, v.

⁶ In the new ritual the ✠ is marked in the middle of the words "*fronte*" and "*corde*," and not after each of these words as in the former edition. (*Ed.*)

⁷ Loc cit.

⁸ Rit. Toul., tit. ii. § i. n. 3.

307. The imposition of hands on catechumens is a ceremony of great antiquity, mentioned by Sulpicius Severus, *De Vita Sti. Martini*, c. 10, and other ancient writers cited by Martene.¹ It is also mentioned, with the prayer which here accompanies it, in many ancient rituals given by the same author.²

The rubric directs the priest to place his hand on the child's head (on the head of each, if several children are being baptized at the same time), and afterwards to hold his hand extended (with fingers joined ³) while saying the prayer "Omnipotens" (in plurali pro pluribus).⁴

§6.—Deinde Sacerdos benedicit sal, quod semel benedictum alias ad eundem usum deservire potest.

308. We need not repeat what has been already said regarding the salt used in baptism.⁵ It must be blessed according to the form given here. A very small quantity, if carefully preserved from dust and moisture, should suffice for a great many baptisms; and, of course, the benediction here mentioned is omitted while the supply lasts. In performing the ceremony, the priest turns to the table where the salt to be blessed is already placed,⁶ and standing, with head uncovered and hands joined,⁷ recites the prayer, making the sign of the cross over the salt at the words marked in the ritual; for which purpose he separates his hands, placing the left on the table or on his breast, and making the sign with the right.

309. In the rubrics of the Missal we have minute instructions as to the manner of making the sign of the

¹ *De Ant. Eccl. Rit.*, lib. i. cap. i. art. iv, n. vii.

² Art. vii. ord. iv. v.

³ De Herdt, pars. vi. n. 5, § vi.

⁴ Cf. Baruff., tit xi. n. 9. De Herdt, l. c. This rubric and number 9 seem to distinguish clearly between the imposing of the hand on each child and the extending of it while saying the subsequent prayer (in plurali pro pluribus) Cf. meaning attached to "imponit" in Rubric n. 10.—*Ed.*

⁵ Supra, n. 271-272.

⁶ Vid. supra, n. 275.

⁷ Rub. Missal., Die iv. *Cinerum*. Vid. De Herdt, pars. v. n. 37, vii.

cross in blessing any person or object. The right hand is to be stretched out, all the fingers being joined together and extended, and the little finger directed to the person or object to be blessed. In signing himself, the priest should always put his left hand below his breast; but in other benedictions, if he be at the altar, he should put his left hand on the altar. The words of the rubric as they are found in the Missal,¹ are :

“Cum seipsum signat semper sinistram ponit infra pectus; in
“aliis benedictionibus cum est ad Altare, et benedicit oblata,
“vel aliquid aliud, ponit eam super Altare, nisi aliter notetur.
“Seipsum benedicens, vertit ad se palmam manus dexteræ, et
“omnibus illius digitis junctis et extensis, a fronte ad pectus,
“et ab humero sinistro ad dexterum, signum crucis format. Si
“vero alios, vel rem aliquam benedicit, parvum digitum vertit
“ei, cui benedicit, ac benedicens totam manum dexteram
“extendit, omnibus illius digitis pariter junctis, et extensis : quod
“in omni benedictione observatur.”

310. The rubric does not say where he should keep his left hand in blessing any object when he is not at the altar. If he be at a table, we are inclined to think from analogy, that he should put it on the table; in other circumstances, we think he should put it under his breast, for it would be very unbecoming to have it suspended in the air, as is observed by Merati on the above rubric. Besides, the rubric itself² directs the priest to put the left hand under the breast in giving the benediction before the last gospel, from which it may be, not unreasonably, inferred, that he should do the same whenever he has nothing before him on which to rest it.

§7.—Deinde immittit modicum salis benedicti in os infantis, dicens (singulariter singulis) : N. *Accipe sal sapientiæ : propitiatio sit tibi in vitam æternam.* R/. *Amen.* Sacerdos : *Pax tecum.* R/. *Et cum spiritu tuo.* Orémus. (In plurali pro pluribus) Oratio. *Deus patrum nostorum,* etc.

311. After the blessing of the salt the priest puts on his biretta,³ and then, taking with the thumb and index

¹ *Rit. Serv. in Celeb. Miss.*, iii. n. 5.

² *Ibid.* xii. n. 1.

³ *Rit. Toul.*, tit. ii. § i. n. 6.

finger of his right hand a very small quantity—a few grains—of the blessed salt, he puts it into the mouth of the child, saying: “*Jacobe, (Catharina,) Accipe sal,*” etc. Baruffaldi observes that he must be careful to put in only very little, lest the child might be injured by it.¹

The meaning of the ceremony is explained by the Catechism of the Council of Trent. “When salt,” it says, “is put into the mouth of the person to be baptized, “it evidently imports that, by the doctrine of faith and “the gift of grace, he should be delivered from the “corruption of sin, experience a relish for good works, “and be delighted with the food of divine wisdom.”²

312. In reciting the prayer which follows—“*Deus “patrum nostrum,*” etc.—he should be uncovered³ and keep his hands joined,⁴ the clerk holding the ritual open before him.

At the end of the prayer he again puts on his biretta,⁵ and proceeds with the exorcism which immediately follows, keeping his hands joined, except when he makes the sign of the cross over the child (which he is to do with his right hand, placing the left hand on his breast),⁶ while he pronounces the name of each of the persons of the Blessed Trinity, as marked in the ritual.

§8.—*Hic pollice in fronte signat infantem, dicens (singulariter singulis) : Et hoc signum sanctæ Cru~~ci~~is, quod,* etc.

313. A rubric is here inserted in the form of the exorcism, directing the priest to make the sign of the cross on the child's forehead, saying: “*Et hoc signum sanctæ Cru~~ci~~is,*” etc. It would not suffice to mark the cross in the text, because the sign is here to be made, not with the hand over the child, as in those immediately preceding, but with the thumb on the child's forehead in the manner before directed.⁷

314. De Herdt, speaking of the crosses marked in the

¹ Tit. xi. n. 20.

² Pars. ii. cap. ii. n. 66.

³ Rit. Toul., tit. ii. § i. n. 6.

⁴ Falise, *Cours Abrégé*, etc., 3^{me} part. chap. i. § iv. n. 3.

⁵ Rit. Toul., l. c.

⁶ Vid. supra, n. 310.

⁷ Supra, n. 304.

Missal as directions to make the sign at certain words, observes that the word or syllable which precedes the cross should be pronounced in the act of drawing the first line, and that which follows, in drawing the transverse line.¹ This rule seems to express very well the direction implied in the mark² and it would be well to follow it in practice. At least care should be taken that the word is pronounced, and the sign made at morally the same moment.

§9.—*Mox imponit manum super caput infantis (singulorum infantium), et postea manum extensam tenens dicit: Orémus. (In plurali pro pluribus) Oratio. Ætérnam, ac justíssimam pietátem tuam, etc.*

315. On this rubric we have only to repeat what has been said above.³ He takes off his cap before extending his hand, and remains uncovered while reciting the prayer.⁴

§10.—*Postea Sacerdos imponit extremam partem stolæ pendentem a suo humero sinistro super primum infantem, et introducit eum (quem sequuntur ceteri) in ecclesiam, dicens (in plurali pro pluribus): N. Ingrédere in templum Dei, ut hábeas partem cum Christo in vitam ætérnam.*

316. It is supposed that, up to this time, the child has been outside the church.⁵ The priest is here directed to put the extremity of his stole over it, and thus in a manner lead it into the Church, while he says the words: *Petre, (Maria). Ingrédere in templum, etc.*

317. This imposition of the stole, according to Baruffaldi,⁶ signifies protection against the assaults of the demons. It is not prescribed in any of the ancient rituals. According to the Ambrosian ritual and the Instructions of St. Charles,⁷ the priest should not touch the child with the stole, but merely give a sign to have it enter, while he goes before saying: "*Ingrédere fili in*

¹ Pars. i. n. 45, i. 4.

² Here again, the cross is marked in the middle of the word "Crucis" in the new Ritual. (*Ed.*)

³ *Supra*, n. 307.

⁵ *Vid. supra*. n. 289.

⁴ *Rit. Toul.*, tit. ii. § i. n. 8.

⁶ *Tit. xi.* n. 22.

⁷ *Act. Eccl. Mediol.*, pars. iv. § *Ordo Baptismi Parvulorum*, pag. 417.

*“ domum Dei, audi Patrem tuum docentem te viam
“ scientiæ.”*¹

318. This rubric clearly indicates that it is the left extremity of the stole which the priest is to place on the child (or on the first child if there are several). This arrangement is very convenient if the child be carried by the godfather, for the priest could easily walk at the godfather's right, having the left extremity of the stole placed on the child ; but it is not quite so convenient when the child is carried, as it usually is, by the god-mother. In this case, the left side of the stole must be extended, so that, passing in front of the godfather, it may reach the child. The present rubric confirms the opinion² that the plural form “ *Ingredimini* ” ought to be used in the baptism of several children. In former editions of the Ritual there was no suggestion that the singular form should be changed. It is also clear that when there are several to be baptized it is sufficient to place the extremity of the stole on the first child and have the others follow the latter into the church.

319. The priest puts on his cap at the end of the preceding prayer, and wears it entering the church, but takes it off as soon as he has entered.³

§ II.—*Cum fuerint Ecclesiam ingressi, Sacerdos procedens ad Fontem cum Susceptoribus conjunctim clara voce dicit: Credo in Deum, etc.*

320. Many ceremonies not here mentioned were prescribed by several ancient rituals ;⁴ one, which was very common, is still retained according to the usage of certain churches—that of reading the Gospel, Matthew, chap. xi., from the 25th verse to the end ; or, more commonly, Matthew, chap. xix., verses 13, 14, and 15 ; making, at the beginning, the sign of the cross on the child's forehead, lips, and breast, and putting the book to its lips at the end. This is still prescribed in many

¹ Cfr. Catal. tit. ii. cap. ii. § ix. n. ii.

² Expressed in previous editions of “ Notes on the Rubrics ” (n. 372). (*Ed.*)

³ Rit. Toul., l. c. n. 9.

⁴ Vid. Catal., § x. n. i. et seq.

diocesan rituals in Belgium and other places on the Continent.¹

The ritual of St. Ambrose, used in Milan, directs that the infant, after being brought into the church, be placed on the ground near to, and with its feet turned towards, the font, while the "Credo" and "Pater Noster" are recited by the ministers and sponsors, looking towards the altar.²

321. According to our rubric, the priest, having entered the church, must, while proceeding to the font, recite conjointly with the sponsors, and in a clear, distinct voice, the "Apostles' Creed" and the "Pater Noster." A profession of faith was always required from those who were about to receive baptism, as is proved from the most ancient rituals and the testimony of several Fathers, and especially of St. Augustine.³

This is evidently in accordance with the institution of Christ, referred to by the Catechism of the Council of Trent, already cited,⁴ and is strikingly illustrated in the baptism of the eunuch by Philip.⁵ Adults are required to make this profession themselves, but infants make it through their sponsors, as St. Augustine states in his work against the Donatists.⁶

322. The "Credo" and "Pater Noster" should be recited in Latin by the priest. If the sponsors are unacquainted with Latin, they are permitted to recite them in the vernacular.⁷

§12.—Ac deinde, antequam accedat ad Baptisterium, versis renibus ostio cancellorum Baptisterii, dicit (in plurali pluribus):—Exorcismus. *Exorcizo te*, etc.

323. When they come near the baptismal font, if they have not yet finished the Pater Noster, they should turn towards the high altar, and remain standing until they conclude it.⁸ Then the priest, having put on his

¹ De Herdt, pars. vi. n. 5, ix.

² *Act. Eccl. Mediol.*, § *Ordo Baptismi Parvulorum*, pag. 417.

³ *Confess.*, lib. viii. cap. ii. apud Catal., § x. n. iii.

⁴ *Supra*, n. 294.

⁵ *Act. Apost.*, cap. viii.

⁶ *Lib. iv. cap. 24*, apud Catal., l. c. n. iv.

⁷ *Supra*, n. 297 et seq.

⁸ *Rit. Toul.*, tit. ii. § i. n. 9. Falise, *Sacr. de Baptême*, § iv. n. 3.

cap,¹ removes his stole from the child and with his back towards the door of the baptistery (or font) turns towards the child, and reads the exorcism, making the sign of the cross three times over the child in the manner already explained.²

§13.—Postea Sacerdos pollice accipit de saliva oris sui, et tangit aures et nares infantis : tangendo vero aurem dexteram et sinistram, dicit (singulariter singulis) : *Ephpheta, quod est, Adaperire*. Deinde tangit nares dicens : *In odorem suavitatis Tu autem*, etc.

324. The ceremony of touching the catechumens with spittle is clearly referred to by St. Augustine, *Tract 44, in Joannem*, speaking of the blind man whom our Lord restored to sight, after having rubbed on his eyes clay mixed with spittle ;³ and by other Fathers, cited by Martene.⁴ It is prescribed in many very ancient rituals quoted by the same author.⁵ The mystic signification is explained by the Catechism of the Council of Trent : “ His nostrils and ears are next touched with “ spittle, and he is immediately sent to the baptismal “ font, that, as sight was restored to the blind man “ mentioned in the Gospel, whom the Lord, after having “ spread clay over his eyes, commanded to wash them “ in the waters of Siloe ; so also we may understand “ that the efficacy of the sacred ablution is such as to “ bring light to the mind to discern heavenly truth.”⁶

325. In performing this ceremony, the priest, still covered,⁷ put his right thumb to his lips, touching it with the point of his tongue, and having thus moistened it with saliva, touches the lobe of the right ear, saying : “ *Ephpheta* ” ; that of the left, saying : “ *Quod est, Adaperire* ” ; then the nostrils, one after the other, saying : “ *In odorem* ” (at the right), “ *suavitatis* ” (at the left), and continuing, “ *Tu autem*,” etc. We believe this to be the most approved manner of performing the ceremony, for there is some diversity of opinion and practice

¹ Rit. Toul., l. c. n. 10.

² Supra, n. 309.

³ John, ix. 7.

⁴ *De Ant. Eccl. Rit.*, lib. i. cap. i. art. vi. n. xvi.

⁵ Art. vii. ordo vi. Art. xviii. ord. vi. et xviii.

⁶ Pars. ii. cap. ii. n. 68.

⁷ Rit. Toul., § c. n. 11.

regarding it. The rubric seems to be clear enough as to the manner of taking the saliva, but De Herdt observes¹ that several Belgian rituals direct it to be put first into the hollow of the left hand, and then taken with the thumb and index of the right. The same direction is found in the ancient ritual of Limoges, given by Martene.² The method in question might be conveniently employed in the baptism of several children at the same time, as the priest would thus avoid the necessity of putting the thumb to his lips after having used it in applying the saliva to the first child. In applying the saliva it is not necessary to make the sign of the cross with the thumb, this not being prescribed as it is in anointing.³ As to the parts of the ear to be touched, we may follow the rule given for extreme unction, in which all agree that the lobes are to be anointed.⁴

326. The above distribution of the words is the one given by De Herdt,⁵ Falise,⁶ and the Ritual of Toulon,⁷ Baruffaldi says⁸ that the words "*quod est, Adaperire,*" may be omitted, as they are merely explanatory of the word "*Ephpheta*"; but in this he is followed by no other writer. He observes that they are printed in a different type. But, whatever was the case in his time, all correct editions of the ritual at present give the words in the same type as the others.

The chief diversity is with respect to touching the nostrils. De Herdt⁹ says both should be touched together; but Falise¹⁰ and the Ritual of Toulon¹¹ prescribe that they be touched one after the other; and this, we think, is the more exact method, and the one usually followed in practice.¹²

§14.—Postea interrogat baptizandum nominatim, dicens (singulariter singulis): N. *Abrenúntias sátañæ?* Respondet patrinus: *Abrenúntio.* Sacerdos: *Et ómnibus opéribus ejus?* Patrinus: *Abrenúntio.* Sacerdos: *Et ómnibus pompis ejus?* Patrinus: *Abrenúntio.*

¹ Pars. vi. n. 5, x.

² Lib. i. cap. i. art. x. viii. ordo xviii.

³ De Herdt, l. c.

⁴ Vid. chap. xvi. § viii et seq.

⁵ Loc. cit.

⁶ *Du Sacrement de Baptême* n. iv. n. 3.

⁷ Tit. ii. § i. n. 11.

⁸ Tit. xi. n. 34.

⁹ Loc. cit.

¹⁰ Loc. cit.

¹¹ Loc. cit.

¹² Vid. inf. chap. xvi.

327. After the preceding ceremony, the priest wipes his thumb with a towel,¹ and gets the holy oils in readiness and arranges the other requisites, if all be not already prepared, in the manner before explained.² In the meantime the nurse or godmother uncovers the head, shoulders, and breast of the child.³ The priest then, standing looking towards the high altar,⁴ and having the sponsors with the child opposite him, puts the interrogations in Latin,⁵ saying *e.g.* “*Joannes, (Catharina,) Abrenuntias satanæ?*” etc.

328. This public and solemn renunciation of the devil immediately before baptism, is expressly mentioned by Tertullian, *De Cor. Militis*, cap. iii. ; St. Basil, who says it is handed down by tradition, *De Spiritu Sancto*, cap. xxvii. ; and other ancient authors cited by Catalani.⁶ It was made by the catechumen standing and looking towards the west, and immediately after he turned round with his face to the east.⁷

“In three distinct interrogatories,” says the Catechism of the Council of Trent, “the person to be baptized is ‘formally asked by the priest: ‘Dost thou renounce ‘Satan? and all his works? and all his pomps?’ to ‘each of which he, or the sponsor in his name, replies: ‘I renounce.’ He, therefore, who is to be enrolled ‘under the banner of Christ, must first enter into a ‘holy and religious engagement that he abandons the ‘devil and the world, and will ever detest them as his ‘worst enemies.’”⁸

§15.—Deinde Sacerdos intingit pollicem in oleo Catechumenorum, et infantem ungit in pectore, et inter scapulas in modum crucis, dicens semel (singulariter singulis): *Ego te linio ✠ oleo salutis*, etc.

329. The priest now uncovers,⁹ and having laid aside his cap, or given it to the clerk, dips his right thumb into the oil of catechumens, and anoints the child on

¹ Rit. Toul., tit. ii. § i. n. 11.

² Supra, n. 273 et seq.

⁴ De Herdt, pars. vi. n. 5, xii.

⁶ Tit. ii. cap. ii. § xiii. n. i.

⁷ Martene, lib. i. cap. i. art xiii. n. viii.

⁸ Pars. ii. cap. ii. n. 69.

³ Rit. Toul., l. c.

⁵ Vid. supra, n. 297 et seq.

⁹ Rit. Toul., l. c. n. 69.

the breast and between the shoulders, making the sign of the cross on each part with his thumb¹ in applying the holy oil, and at the same time saying the words : “ *Ego te linio,*” etc.

330. Only a single cross is marked in the ritual ; but the words of the rubric are understood to imply that the sign is to be made on each of the parts in the act of anointing it. The mark is put between the words *linio* and *oleo*, thus : “ *linio ✠ oleo,*” from which it might, perhaps, be inferred, that both the unctions should take place while pronouncing these words ; but as the child must usually be turned for the unction between the shoulders, we think the pause between the words would be rather long. We should, therefore, prefer the distribution of the words which is given by the Ritual of Toulon,² viz., anointing the breast, he says : “ *Ego te linio ✠ oleo salutis*” ; then anointing between the shoulders, he continues : “ *in Christo Jesu ✠ Domino nostro ut habeas vitam æternam. R. Amen.*” The present rubric indicates clearly by the word “ *semel*” that the form is not to be repeated in anointing the same child.

331. The unctions in baptism have been in use from the earliest times,³ but they were not always confined to the parts here mentioned. According to an ancient sacramentary cited by Catalani,⁴ they were applied to the ears and nostrils ; and in the Oriental Church the whole body was anointed, as is expressly stated by St. Cyril of Jerusalem, *Cat. Myst.*, ii. n. 3, and St. John Chrysostom, *Hom. 6 ad Coloss.*, cited by Martene.⁵

332. The Euchologium still used in the Greek Church, prescribes the unction of the forehead, breast, back (τὰ μετὰφρενα, between the shoulders), ears, feet, hands, and lastly of the whole body, as may be seen in the “ *EYXOΛΟΓΙΟΝ ΜΕΓΑ.*”⁶ The unction of the entire body

¹ The custom of using a silver rod (stylus, virgula) instead of the thumb was ordered to be abolished, and the practice allowed only in case of necessity, e.g., danger of contagion (Decr. Auth. n. 3057, n. 3276, n. 4077). (*Ed.*)

² Loc. cit.

³ Vid. supra, n. 251.

⁴ Tit. ii. cap. ii. § xiv. n. iii.

⁵ Lib. i. cap. i. art. xiii. n. xi.

⁶ Ἀκολουθία τοῦ Ἀγίου Βαπτίσματος.

is likewise prescribed in the several "Ordines" of the Greeks given by Martene, except the one that relates to baptism in case of necessity.¹

333. The mystic meaning of the ceremony as now performed, is thus explained by the Catechism of the Council of Trent :² "The person to be baptized is next "anointed with the oil of catechumens on the breast and "between the shoulders : on the breast, that, by the "gift of the Holy Ghost, he may cast off error and "ignorance, and may receive the true faith, 'for the "'just man liveth by faith' (*Galat.*, iii. 11) ; on the "shoulders, that, by the grace of the Holy Spirit, he "may shake off negligence and torpor, and engage in "the performance of good works ; for 'faith without "'works is dead' (*James*, ii. 26)."

§16.—Subinde pollicem et inuncta loca abstergit bombacio, vel re simili.

334. Immediately after the unctions the priest wipes his thumb and the parts anointed with a little cotton or flax, or some similar material, which he should have at hand for the purpose.³ According to the letter of the rubric, he first wipes his thumb ; and this is certainly convenient, because, having the thumb free, he can more easily wipe the parts anointed. But we think it might be sometimes, and perhaps generally, more convenient to wipe the oil off the breast immediately after applying it ; because otherwise there is danger of its coming in contact with the dress or the hand of the person holding the infant in turning it for the unction between the shoulders, just as in extreme unction it is recommended to wipe the oil from the right ear, before anointing the left.⁴

§17.—Stans ibidem extra cancellos, deponit stolam violaceam, et sumit stolam albi coloris. Tunc ingreditur Baptisterium, in quod intrat etiam patrinus cum infante. Sacerdos ad Fontem interrogat, expresso nomine, baptizandum (singulos baptizandos), patrino respondente : N. *Credis in Deum*, etc.

¹ Lib. i. cap. i. art. xviii. ordo xxii. et seq.

² Pars. ii. cap. ii. n. 70.

³ Vid. supra, n. 278.

⁴ Vid. infra, chap. xvi. § ix.

335. While still outside the baptistery the priest takes off the violet stole and puts on a white one. Violet is the colour used by the Church as expressive of sorrow and affliction ; white, as expressive of joy and innocence.¹ Violet is therefore suited to the condition of the catechumen, and white to the state of the neophyte regenerated by baptism.² If the stole which he has be a double one—violet on one side, and white on the other—he should reverse it.³

336. The priest then enters the baptistery, followed by the sponsor (or sponsors) with the child, and puts the interrogations : “ *Joannes, (Maria,) etc. : Credis in Deum “ Patrem,” etc.* The interrogations on the chief articles of the Creed were put to catechumens when they were just beside the font about to receive baptism, as appears from the ancient ceremonials cited by Martene.⁴ They were often put so as to require a full and explicit profession of Catholic doctrine, in opposition to some spreading heresy of the time, as Arianism, Nestorianism, etc.⁵

337. The practice in these countries has been to put those questions in the vernacular, or at least to repeat them in the vernacular. Catalani says⁶ that the vernacular should be used here, and also in the renunciations above mentioned, citing as his authority the statutes of St. Boniface, Archbishop of Mentz. But there can be no doubt that, according to the decision of the Sacred Congregation already cited, they are to be put and answered in Latin ; they may afterwards be put by the priest and answered by the sponsors in the vernacular. That decision comprehends all the interrogations for which formulæ are given in the ritual.⁷

§18.—Subinde expresse nomine baptizandi, Sacerdos dicit (singulariter singulis) : N. *Vis baptizari ?* Respondet Patrinus : *Volo.*

¹ Gavant., pars. i. tit. xviii. *Rub.* 2 et *Rub.* 5.

² Baruff., tit. xi. n. 37.

³ Rit. Toul., tit. ii. § i. n. 14. Vid. supra, n. 280.

⁴ Lib. i. cap. i. art. xviii. ⁵ Catal., tit. ii. cap. ii. § xvi. n. vii.

⁶ Loc. cit. n. x.

⁷ Vid. supra, n. 297. et seq.

338. On this rubric it is enough to cite the words of the Catechism of the Council of Trent: "When the sacrament is now to be administered, the priest asks the person to be initiated if he will be baptized; and on receiving an answer in the affirmative from him, or, if an infant, from the sponsor, he immediately performs the salutary ablution, in the name of the Father, and of the Son, and of the Holy Ghost: for as, by voluntary obedience to the serpent, man justly incurred sentence of condemnation; so the Lord will have none but the voluntary soldier enrolled under His banner, that, by a spontaneous obedience to the divine commands, he may attain eternal salvation."¹

§19.—Tunc patrino, vel matrino, vel utroque (si ambo admittantur) infantem tenente, Sacerdos vasculo, seu urceolo accipit aquam baptismalem, et eam ter fundit super caput infantis in modum crucis, et simul verba proferens, semel tantum distincte, et attente, dicit (singulariter singulis): N. *Ego te baptizo in nomine Patris, fundit primo, et Filii, fundit secundo, et Spiritus Sancti, fundit tertio.*

339. To act as sponsor validly, and contract the spiritual relationship, it is necessary to touch the child physically;² and hence both sponsors, when two are admitted, are here required to hold it while the priest pours on the water. It is held with the face downwards and so that the water poured on the head may fall into the sacrarium, or the vessel destined to receive it, but by no means into the font.³

The Ritual of Toulon directs that the godfather hold the child by the body, the godmother holding it by the

¹ Pars. ii. cap. ii. n. 72.

² Vid. supra, n. 231.

³ Vid. supra, n. 181. Though most commentators direct that the child be held face downwards there is no such direction in the Ritual, nor is it stated that the child should be baptized on the crown of the head. We believe it is perfectly lawful to baptize on the forehead in all cases; and this method is to be recommended when the child's head is thickly covered with hair, especially if the priest is inclined to be scrupulous. The water may be prevented from flowing into the child's eyes by holding the left hand on the lower part of its forehead. In this method the child is held, of course, with its face upwards. Vid. Noldin, *De Baptismo*; and Lehmkuhl, vol. ii. n. 85.—Ed.

feet.¹ But in places where it is usually held by the godmother, the godfather is required merely to put his right hand on or under the child's right shoulder, and this is as much as is required by the word "tenente", which is used in the rubric.²

340. The child being held in this manner, the priest takes the water out of the font with a ladle or ewer,³ and pours it on the child's head, making with the little stream, as it falls on the head, the sign of the cross at the word *Patris*, another at the word *Filii*, and a third at the words *Spiritus Sancti*; being careful, as here directed, to pronounce the form distinctly and with attention.⁴

The priest then dries the child's head, rubbing it gently with a towel, which should be at hand for this purpose, and used for no other.⁵

341. If the hair be thick, which, generally speaking, can happen only in the case of adults, it is a useful precaution to furrow the hair with the fingers of the left hand, while the water is poured on with the right,⁶ for, should it touch the hair alone, and not the skin, the baptism would be at least doubtful.⁷

§20.—Ubi autem est consuetudo baptizandi per immersionem, Sacerdos accipit infantem, et advertens ne lædatur, caute immergit, et trina immersione baptizat, et semel tantum dicit: N. *Ego te baptizo, etc.*

342. We have already seen that immersion is the mode of baptizing still used throughout the Eastern Church. It is prescribed by the Ambrosian rite, and as such is still used at Milan.⁸ It is in use also in the cathedral and parochial churches of Benevento, as we learn from the Pontificale Romanum,⁹ but, we believe, in no other part of the Latin Church.

¹ Tit. ii. § ii. n. 11, et n. 15.

²Vid. St. Lig., lib. vi. n. 148.

³ Supra, n. 276.

⁴ Vid. n. 167, et seq.

⁵ Baruff., tit. xi n. 44. De Herdt, pars. vi. n. 5, xvii. Accord-
ing to Martinucci one of the sponsors may dry the child's head.
—Ed.

⁶ De Herdt, n. 5, xvi.

⁷ St. Lig., lib. vi. n. 107, *Quær.iii.*

⁸ Vid. supra, n. 175, et seq.
Baptismo Adultorum.

⁹ *Pontificalis Ritus pro*

The following minute instructions as to the manner of baptizing by immersion, are given by St. Charles :¹ "The priest takes the child from the sponsor with both hands, having the right next the head, and keeping it on its back with the face up (*supinum*) ; then he dips the back part of the head (*occiput*) three times into the water in the form of a cross, pronouncing the words, 'N. *Ego te baptizo* ', " etc.

The "Ordo" including this rubric is given at length by Martene,² as well as in the "Instructions" of St. Charles just cited. In another paragraph of the same "Instructions," it is permitted to confer baptism by effusion on an infant in imminent danger of death.³

Great care, of course, must be taken, as our rubric directs, lest the child be in any way injured, as it easily might be, in baptizing by immersion.

§21.—*Mox Patrinus, vel Matrina, vel uterque simul infantem de sacro Fonte levant, suscipientes illum de manu Sacerdotis.*

343. In the case of baptism by immersion, the sponsors do not hold the child while it is being immersed, but they receive it from the hands of the priest after it has been immersed, as the rubric here directs ; and it is from this circumstance they are said "*suscipere*," "*levare de sacro fonte*," etc., while they are said "*tenere*," "*tangere*," etc., from what they are required to do in baptism by effusion.

§22.—*Si vero dubitetur, an infans fuerit baptizatus, utatur hac forma : N. Si non es baptizatus, etc.*

344. Under a preceding rubric we have treated of the conditional form, and the circumstances in which it is to be used,⁴ and we need not repeat what has there been said on the necessity of careful inquiry in every case of doubt.

¹ *Acta Mediol. Eccles.*, pars. iv. § *Ordo Baptismi Parvulorum*, pag. 417.

² *Lib. i. cap. i. art. xviii. ord. xxi.*

³ § *De modo administrandi Baptismum*, pag. 411.

⁴ *Supra*, 173, 174.

§23.—Deinde intingit pollicem in sacro Chrismate, et ungit infantem in summitate capitis in modum crucis, dicens (singulariter singulis) : *Deus omnipotens, Pater Domini nostri Jesu Christi qui te regeneravit ex aqua et Spiritu Sancto, quique dedit tibi remissionem omnium peccatorum (hic inungit), ipse te liniat ✠ Chrismate salutis in eodem Christo Jesu Domino nostro in vitam æternum. R̃. Amen. Sacerdos—Pax tibi. R̃. Et cum spiritu tuo.*

345. The child's head having been dried, the priest dips his right thumb into the little vessel of chrism, and saying the prayer, *Deus Omnipotens*, etc., anoints the crown of the head in the form of a cross, at the words, "*Ipse te liniat ✠ Chrismate salutis*," etc.

We have already treated of this vertical unction with chrism, its antiquity, and the probable cause of its introduction.¹ Here we shall merely add the explanation of the ceremony given by the Catechism of the Council of Trent: "The person being now baptized, the priest anoints with chrism the crown of his head, to give him to understand that from that day he is united as a member to Christ, his head, and ingrafted on His body; and that therefore is he called a Christian from Christ, but Christ from chrism. St. Ambrose observes that what indeed the chrism signifies, the prayers then offered by the priest sufficiently explain."²

§24.—Tum bombacio, vel re simili abstergit pollicem et locum inunctum, et imponit capiti ejus linteolum candidum loco vestis albæ, dicens (singulariter singulis) : *Accipe vestem candidam, quam perferas immaculatam ante tribunal Domini nostri Jesu Christi, ut habeas vitam æternam. R̃. Amen.*

346. Here, as well as after the unction with the oil of catechumens,³ he uses only a little cotton or other such material for removing the oil; but at the end of the ceremony he uses crumbs of bread, to rub off any that might still adhere to his fingers.⁴

347. According to Martene, a small veil or fillet was formerly tied on the head of the baptized immediately after the unction with chrism.⁵ Baruffaldi⁶ says this

¹ Vid. supra, n. 251.

² Pars. ii. cap. ii. n. 73.

³ Supra, n. 334.

⁴ Vid. supra, n. 281, infra, n. 353.

⁵ *De Ant. Eccl. Rit.*, lib. i. cap. i. art. xv. n. vi.

⁶ Tit. xi. n. 52.

was in use till the end of the eleventh century, when the practice was introduced of rubbing off the chrism immediately after its application, as here directed in the rubric. Catalani, however, on the present rubric,¹ maintains that there was no veil or fillet in use distinct from the white garment which is here mentioned ; otherwise, he says, there should be a special form to be used in putting it on, whereas there is no form prescribed but the one, *Accipe vestem*, etc. This reason does not appear to be of great weight. The distinct veil is prescribed in the order for the baptism of adults, as Catalani himself observes in his commentary on the rubric that refers to it,² and yet no form is there given, except the *Accipe vestem*, etc.³

This veil was probably of the same kind as that which is ordered by the rubric of the Pontifical, to be tied on the head after confirmation, and which, according to ancient usage, was worn for seven days,⁴ though the time was afterwards shortened, and in the end it became usual to dispense with the bands altogether, and to wipe off the chrism immediately after the bishop conferred the sacrament.⁵

348. The newly-baptized were clothed in white garments which they continued to wear for some time after baptism, as is expressly mentioned by St. Ambrose, *De Mysterioris*, cap. 7 ; St. Augustine, *serm.* 223, *qui est 5 in Vig. Pasch.*, and other ancient writers cited by Martene.⁶ The vigils of Easter and Pentecost were, as we have seen,⁷ the great days fixed for the solemn administration of baptism. The neophytes wore the white garments in which they were clothed on Easter eve, until the Saturday following, which, from this circumstance, was called "Sabbatum in Albis," the next day being called "Dominica in Albis," probably because they did not lay aside the white garments until after the Sunday.⁸ It is highly probable that the name "Whitsunday" or

¹ Tit, ii, cap. ii. § xxiii. n. vi.

² Tit. ii. cap. iv. § liii. n. i. et ii. ³ Vid. infra, cap. vi. § xxxviii.

⁴ Catalani, *Pontificale Romanum Commentariis Illustratum*, pars. prima, tit. i. § viii. n. i. ⁵ Catal., *ibid.* n. ii. ⁶ Art. xv. n. v.

⁷ Supra, n. 238. ⁸ Fornici, *Inst. Liturg.*, pars. ii. cap. 40. *De temp. Paschali.* Vid. Catal., *Rituale Romanum*, etc., tit. ii. cap. iv. § liv. n. iv.

“Whitsuntide,” by which Pentecost Sunday is known in England, owes its origin in like manner to the white garments worn by those who were baptized on the vigil.¹

349. We have a vestige of this ancient observance in the ceremony prescribed by the present rubric, as indeed the rubric itself clearly indicates, when it says that the “*linteolum candidum*” is “*loco vestis albæ*.” A small piece of clean linen serves for the purpose, and it is usually presented by the parents or sponsors; but to guard against disappointment, there should always be one in the baptistery.²

“The Holy Fathers teach,” says the Catechism of the Council of Trent, “that this symbol signifies the glory of the resurrection, to which we are born again by baptism; the brightness and beauty with which the soul, purified from the stains of sin, is invested in baptism; and the innocence and integrity which the person baptized should preserve through life.”³

§25.—*Postea dat ei, vel Patrino, candelam accensam, dicens (singulariter singulis): Accipe lampadem ardentem, et irreprehensibilis custodi Baptismum tuum: serva Dei mandata, ut, cum Dominus venerit ad nuptias, possis occurrere ei una cum omnibus Sanctis in aula cælesti, et vivas in sæcula sæculorum. R/. Amen.*

350. The priest then puts into the hand of the infant, or, if he cannot do so conveniently, gives to be held by the sponsor,⁴ a lighted candle, saying, “*Accipe lampadem,*” etc. Reference is made by several ancient writers to the lights which the neophytes carried in their hands immediately after baptism,⁵ and the present ceremony is what still remains of that ancient usage in the baptism of infants.

351. Some rituals, as that of Ghent,⁶ require the candle to be lighted from the commencement of the ceremony. This, however, is not prescribed by our rubric, which merely requires that it be lighted when it is presented.⁷ The words of the priest, in presenting it,

¹ Wheatly, *Book of Common Prayer*, etc., cap. v. sect. xxiii. § 2.

² Baruff., tit. x. n. 45.

³ Pars. ii. c. ii. n. 74.

⁴ De Herdt, pars. vi. n. 5. xx. Rit. Toul., tit. ii. § i. n. 20.

⁵ Cfr. Martene, lib. i. cap. i. art. xv. n. ix.

⁶ Cit. apud de Herdt, l. c.

⁷ Vid. supra, n. 284.

contain an evident allusion to the parable of the virgins, who, "taking their lamps went out to meet the bride-groom and the bride";¹ and the mystic meaning is thus explained by the Catechism of the Council of Trent: "A lighted candle is next put into the hand, showing that faith inflamed by charity, and received by him in baptism, is to be fed and augmented by the pursuit of good works."²

§26.—*Postremo dicit (in plurali pro pluribus) N. Vade (Ite) in pace, et Dominus sit tecum (vobiscum). R. Amen.*

352. This parting salutation is supposed by some to be derived from the ancient custom mentioned by St. Cyprian,³ according to which the minister gave a kiss to the newly-baptized, immediately after conferring the sacrament. Martene, however, found no mention of it in any other ancient writer, and supposes it to have been peculiar to the African Church.⁴ Whatever may have been its origin, it is, at all events, a very appropriate conclusion of the ceremony.

353. The priest should now take the piece of cotton, or other material used in wiping the parts anointed, and have it burned on a metal dish, or in some other way, so that the ashes may be thrown into the sacrarium; he should do this himself, unless there be some other in holy orders to do it for him.⁵ Then he rubs his thumb, and any other finger that may have touched the holy oil, with the crumbs of bread, which a preceding rubric directs to be in readiness,⁶ and washes his hands, taking care that the water used in washing them be afterwards thrown into the sacrarium.⁷ After this he closes the font, and puts the holy oils into the place where they are kept.⁸ In the meantime the child will have been dressed, and the priest should then proceed with the admonitions as directed below.⁹

354. The Ritual of Toulon¹⁰ directs that, before the

¹ Matthew, xxv. i.

² Pars. ii. cap. ii. n. 75.

³ *Ep. 59 ad Fidum*, apud Martene, art. xv. n. i.

⁴ Loc. cit.

⁵ Rit. Toul., tit. ii. § i. n. 20.

⁶ Supra, n. 281.

⁷ Rit. Toul., l. c. De Herdt, n. 5, xxi.

⁸ Rit. Toul., l. c. ⁹ Infra, § xxxi. et seq. ¹⁰ Loc. cit.

admonitions, the infant be presented at one of the altars of the church, where the priest, placing the right extremity of the stole over its head, reads the beginning of St. John's Gospel: "*In principio erat Verbum*," etc. This is also prescribed in the ancient ritual of Limoges, given by Martene,¹ and was a usual ceremony in many places.² The practice is still observed in several dioceses of France, according to Cardinal Gousset;³ but it is evidently unauthorized by the Roman Ritual, and can be justified only by special indult or by custom in the sense before explained.⁴

§27.—**Ritus superius descriptus servandus est etiam a Diacono Baptismum solemnem ministrante, qui tamen sale et aqua utetur a Sacerdote ad hunc usum rite prius benedictis.**

355. As we have already seen, a Deacon is the extraordinary minister of solemn baptism. This rubric adds that on the occasions on which it is lawful for him to administer the sacrament, he is to observe all the rites and ceremonies of the Ritual, except that he is to use baptismal water and salt for baptism that has been already blessed by a priest.

§28.—**Si vero sint plures baptizandi, sive masculi, sive feminae, in catechismo masculi statuuntur ad dexteram, feminae vero ad sinistram; omnia pariter dicantur ut supra, in proprio genere, et numero plurali. Verum prima nominis interrogatio, exsufflatio, Crucis impressio, seu signatio, tactus aurium et narium cum saliva, abrenuntiationis interrogatio, unctio Olei Catechumenorum, interrogatio de Fide, seu Symbolo, et ipse Baptismus, inunctio Chrismatis, candidae vestis impositio, atque accensae candelae traditio, singulariter singulis, et primum masculis, deinde feminis fieri debent.**

Sed pro majori commoditate adnotatum est propriis locis in rubricis parenthesi notatis; ita ut, quando dicitur in tali Rubrica: "**Singulariter singulis**," intelligatur quod illa verba, vel actiones usque ad aliam Rubricam dici, vel fieri debent singulariter singulis, et primum masculis, deinde feminis, mutato solum genere, ut dictum est supra. Quando vero in simili Rubrica

¹ *De Ant. Eccl. Rit.*, lib. i. cap. i. art. xviii. ord. xviii.

² Vid. Catal., tit. ii. cap. ii. § xxv. Append n. xii.

³ Vol. ii. n. 101, in fine.

⁴ Vid. supra, chap. i. n. 76, et seq.

dicitur : “ *In plurali pro pluribus* ” intelligatur, quod illa verba usque ad aliam rubricam, dici debent semel, sed pro pluribus in plurali, mutato solum genere, si omnes sint feminae.

356. Baruffaldi seems to think that this rubric is practically of very little importance, for, according to him, nothing short of urgent necessity, as in the case of the conversion of a multitude of infidels, would justify a priest in baptizing a number together in the manner here contemplated : “ *Nonnisi urgentissima causa hæc “ Rubrica et ejus Regulæ sunt adhibendæ,”* etc.¹ This opinion is not maintained by any other writer of note, and it has evidently no foundation in the rubric. The rubric makes no such restriction, but simply directs what is to be done when a number are presented for baptism at the same time.

Baruffaldi cites Clericati in favour of his opinion, but on referring to Clericati in the part cited,² it will be seen that he speaks of the case in which the sacrament is conferred on a number together—“ *unica vice et sub “unica forma”* ; and this, he says, though valid, is illicit, being prohibited by the Church, unless in case of urgent necessity, though she permits the exorcisms and other prayers to be recited for a number together in the plural. And he gives in proof of the permission this very rubric of the ritual, “ *Si vero,*” etc.

357. A priest need have no hesitation in availing himself of this rubric in order to shorten the ceremony, whenever a number of children are to be baptized together. There is no good reason why he should any more than there is why he should not avail himself of the similar rubrics, when a number of adults are to be baptized together,³ or than there is why a bishop should not avail himself of the like rubrics in the Pontifical, which are very clear and explicit on this matter.⁴

358. The rubric states that when children of both sexes are to be baptized, the males are placed on the

¹ Tit. xi. n. 56.

² *De Baptismo*, Decis. xxxiv. num. 1-3, edit. Ancona, 1757.

³ Vid. infra, chap. vi.

⁴ Vid. *Pontif. Rit. pro Baptismo Parvulorum*, et *Pontif. Rit. pro Baptismo Adultorum*, in Pontificali Romano.

right and the females on the left—the usual interpretation of which is that the males are placed on the right of the females, though there are reasons for understanding it differently.¹ The priest, then, vested and attended as before explained, comes to the door or porch of the church, where the sponsors with the infants ought to be in waiting.²

359. The rubric next enumerates the words and actions during the ceremony that are to be applied separately to each individual, beginning always with the male children and finishing with the female. The various portions of the ceremony that are thus proper, are clearly marked in the ritual “singulariter singulis,” while the words or actions that may be employed for all in common are indicated by the words “in plurali” “pro pluribus.” As regards changes that may be necessary in the gender and number of the words of the various formulæ, the feminine singular termination is printed in parentheses at the proper places. The plural forms are not printed in the Roman Ritual,³ but the present rubric states the simple rule that is to be followed in making the required alterations. The masculine plural should be employed except in cases where all the children are females; in the latter case the feminine plural is to be substituted. The rubric of the Pontifical is very explicit on this point:—

“Quod si fuerint masculi et feminæ simul baptizandi, omnia dicantur in numero plurali, sed in genere masculino, etiam si sint plures feminæ, quam masculi.”⁴

360. It may be asked whether the names of all should be distinctly mentioned where the letter N. occurs in the prayers that are to be recited “in plurali pro pluribus.” We have seen no authority on the question, but we think they ought; at least, we take

¹ Vid. chap. vi. § v.

² Vid. supra, n. 289 et seq.

³ In the rituals published for the use of the Irish clergy a special chapter is devoted to the “Ordo Baptismi plurium parvulorum.” A similar chapter is included in the “Addenda ad Rituale Romanum” ad usum Cleri Angliæ (1926).

⁴ *Pro Bapt. Parv.* in fine.

this to be most in accordance with the rubric. If the number, however, be very great, so that the names could not easily be remembered, we are inclined to think they may be omitted. Of course the name is always mentioned in the interrogations, for these are put “*singulariter singulis.*”¹

361. For those who are often required to baptize a number together, it would be very convenient to have the “Ordo” with all the changes given at full length. In defect of this, we would recommend them to note the changes in the margin of the common “Ordo” in the ritual which they use.

§29.—Si infans, vel adultus ægrotus adeo graviter laboret, ut periculum immineat, ne pereat antequam Baptismus perficiatur, Sacerdos, omissis quæ Baptismum præcedunt, eum baptizet, ter, vel etiam semel infundens aquam super caput ejus in modum crucis, dicens : *Ego te baptizo in nómine Patris*, etc., ut supra, pag. 25. Si non habeatur aqua Baptismalis, et periculum impendeat, Sacerdos utatur aqua simplici. Deinde si habeat Chrisma, liniat eum in vertice, dicens : *Deus omnipotens*, etc., ut supra, pag. 26. Postea dat ei linteolum candidum dicens : *Accipe vestem*, etc., ut supra, pag. 26. Ac demum dat ei ceream candelam accensam, dicens : *Accipe lámpadem*, ut supra, pag. 27. Si supervixerit, suppleantur alii ritus omissi.

362. In case of necessity, or when there is danger that the person to be baptized may die before the preceding ceremonies could be completed, all that precedes the baptism itself, that is, all that precedes the application of the matter and form of the sacrament, should be omitted, and the priest should at once pour on the water and pronounce the form in the manner before explained.²

363. If the danger be very imminent, it is enough to pour on the water once, as the triple ablution is not essential,³ and it is hardly necessary to observe with Baruffaldi⁴ that the two ablutions omitted are not to be afterwards supplied.

364. The rubric covers cases where an infant (or

¹ Vid. supra, n. 296.

² Supra, n. 340.

³ St. Lig., lib. vi. n. 107. *Quær* v.

⁴ Tit. xi. n. 60.

adult) that has been brought to the church is observed to be in danger of death. In such circumstances, the priest should at once put on the white stole and commence by pouring on the water, proceeding (unless the infant be dead) with the other ceremonies to the end, as directed in the rubric. Then, if the baptizatus be yet living, and if it be not necessary to remove it from the church to apply remedies or the like, the priest puts on the violet stole, and supplies what has been omitted in the manner prescribed hereafter.¹ This we take to be the order he should follow, for the rubrics here are quite general, comprising every case in which it may be necessary to commence by applying the matter and form.

365. When a priest (or Deacon), however, is called on to baptize, in "mortis periculo," in a private house he is not allowed as we have already seen², to perform any of the ceremonies which precede the application of the matter and form, even though there be no danger of the infant's death until all the ceremonies could be completed. He should vest in a white stole, and, after pouring on the water, apply the ceremonies which follow, leaving those that precede, and for which the violet stole is worn, to be afterwards supplied in the church.

366. If the baptismal water be at hand, or can be easily procured, it ought to be used, as, *e.g.*, when the case of necessity arises in the church itself, or in a house near it. Many hold that, even in private baptism, there is an obligation *sub gravi* of using consecrated water when it can be had. Gury,³ citing the Salmanticenses and others, thinks this the more probable opinion. But St. Liguori,⁴ Lacroix,⁵ and others whom they cite, hold the contrary. St. Liguori says:⁶ "In baptismo privato probabile est licere uti aqua non consecratâ." It is practically certain, then, that the obligation of using consecrated water in private baptism, is at most

¹ Chap. vii.

³ Vol. ii. n. 253.

⁵ Lib. vi. pars i. n. 263.

² Supra, n. 221.

⁴ Lib. vi. n. 102, *in parenth.*

⁶ *Hom. Apost. Tract.* xiv. n. 8.

sub veniali, but all are agreed that it is at least laudable to use it when it can be had.

When baptismal water cannot be had, the rubric here says that he is to use common water. Collet¹ recommends the use of holy water in such circumstances, as more becoming, and approximating more to the practice of the Church. St. Liguori, in the words just cited, seems to approve of this. It would appear, from a statement in the "Révue Théologique,"² that the use of holy water in private baptism by laics is common in France and Belgium. But, whatever may be said of local usages, it is evident from the rubric, that, at least, there is no general obligation to use holy water, or any other than common water, when baptismal water is not at hand.

367. It is not permitted, unless in virtue of special faculties, to bless baptismal water anywhere except in the church.³ We have already seen⁴ that the baptismal font should be blessed according to the form prescribed in the Missal, on Holy Saturday and the eve of Pentecost. At any other time, should the font be exhausted, it ought to be refilled and blessed according to the form given in the ritual,⁵ and the rubrics of this form clearly imply that the ceremony takes place in the church. Even when, by special permission, baptism is solemnly administered in a private oratory, the water is not to be blessed there, but to be carried from the font of the parochial church.⁶ The present rubric provides for the case in which a priest baptizes in necessity, and has not baptismal water, and it tells him that in this case he is to use common water. There is no rubric, then, or general law, as far as we know, which requires, or even allows, a priest to bless water for baptism outside the church.

368. In missionary countries, however, and in places where there are no baptismal fonts, special faculties are granted, in virtue of which baptism is usually administered with all the ceremonies in private houses, and the

¹ *De Baptismo*, cap. iii. Art. i. "*Qui domi innecessitate*," etc.

² IVme Série, pag. 24.

⁵ *Infra*, chap. ix.

³ Or Baptistry, vid. *supra*, n. 242.

⁶ *Supra*, n. 245.

⁴ *Supra*, n. 159.

water blessed for the occasion, if there be not a supply of what had been previously blessed.

369. During the operation of the penal laws, and until very recently, such a custom prevailed fairly generally in Ireland and England. But measures were adopted by the Synod of Thurles,¹ and the first Synod of Westminster,² to abolish the custom wherever the provisions of the ritual regarding the place of baptism could be conveniently carried out.

370. "Ob præteritorum temporum calamitates," says the 1900 Synod of Maynooth, "usus in hanc regionem inductus est Baptisma in domibus privatis conferendi. Cum hæc consuetudo sine magno incommodo aboleri nunc possit, præcipimus ut hoc Sacramentum in ecclesiis in posterum conferatur, nisi infantes ob magnum distantiam ab ecclesiis, vel ob gravem æris intemperiem, ad eas tuto ferri non possunt."³ This decree must be understood of Baptism with the ceremonies before, as well as after, the application of the matter and form, for this is the Baptism which was conferred in private houses according to the custom. It is plain from this canon, which has been repeated by the recent (1927) Synod,⁴ that the old custom may still be retained when, on account of the distance, or of the inclemency of the weather, the child cannot safely be brought to the church.

371. The Synod of Westminster also, while prescribing the observance, generally, of the law of the ritual, excepts the case in which Baptism is administered at a station remote from the church or chapel, and visited by the priest either at stated times, or when he is specially summoned.⁵ In such circumstances, Baptism is still administered with all the ceremonies, "*extra ecclesiam*."

372. The custom prevailing in the United States of America was nearly the same as that in England

¹ *De Baptismo*. 7°, 8°.

² Decr. xvi. *De Baptismo*, n. 4.

³ *De Baptismate*, n. 52.

⁴ Decr. n. 264.

⁵ Loc. cit.

and Ireland. The decree of the first provincial Synod of Baltimore, referring to the custom, directs that care be taken, as far as possible, to have the sacrament of Baptism conferred in the church; but leaves it entirely to the bishops and missionary priests to determine the circumstances in which such a regulation might be enforced.¹

It is worthy of note, that the decree, in its first form, ordered that, in towns where there is a church, Baptism be administered only in the church, but was altered to its present form by direction of the Sacred Congregation. The fact is important as showing clearly that the Sacred Congregation is unwilling to interfere suddenly with an established usage, even when that usage is opposed to the provisions of the rubric regarding the administration of the sacraments.

But the second Plenary Council of Baltimore, excepting only the case of necessity, forbids Baptism in a private house "*in urbibus unam aut plures ecclesias habentibus.*" In country places, villages or small towns where there is no church, it is ordered that the child be brought "*ad Ecclesiam propinquiorem vel stationem, in qua Sacrum fieri solet.*" If this is impossible, however, on account of inclement weather, the difficulty of the journey, the poverty of the parents or other grave causes, Baptism, with the full ceremonies, may be conferred in a private house whenever the missionary priest can prudently and conscientiously decide to do so.²

373. When a priest, then, in any of the exceptional cases, mentioned in Canon 776, baptizes solemnly, he is according to the same canon (§2) to use "*aqua baptismalis de more benedicta.*" Of course, if he can get water from the baptismal font, he should use it;³ but if not, is he to bless water for the baptism in the place where he is? We are inclined to think he should; for even when Baptism is conferred (at least by a priest or deacon) without the solemnities, the water used ought be consecrated water if it can be conveniently

¹ Decr. xvi.

² *Concilii Plen. Balt. II. Acta et Decreta*, n. 237.

³ *Supra*, n. 366.

obtained, as is plain from what has been said ; and there is, evidently, a still stronger reason why it should be blessed, when Baptism is conferred, as we here suppose it to be, with all the solemnities, though outside the church, for such Baptism is really that “ Baptismus “solemnis,” in which, according to the common opinion, there is an obligation, *sub mortali*, of using blessed water.¹ “Curandum est,” says Benedict XIV., “ne, “extra casum necessitatis justique timoris ab infidelibus “incussi, communis et naturalis aqua, vel etiam ea quæ “pro lustrationibus benedicatur, in baptismi administra- “tione adhibeatur, ac temere omittatur usus aquæ ad “hunc præcise effectum benedictæ juxta præscriptum “Ritualis Romani.”² Now, we are much mistaken, if the same custom which justifies the administration of Baptism with the solemnities in a private house, or anywhere outside the church, does not justify also the blessing of baptismal water in the same place, when a supply cannot be had from the font.

374. The form of blessing to be used in such circumstances, is that which is prescribed in the ritual,³ unless in places where the use of a shorter form is allowed by special indult.

375. In the United States of America, the form used is one prescribed by the first Council of Baltimore, and approved by Pius VIII. Though very short, it does not dispense with the infusion of the holy oils.

376. In an epitome of the Roman Ritual published for the use of the clergy in Scotland,⁴ there is an abbreviated form, in which there is no mention of the infusion of the oils. A form similar to this was in use in some parts of Ireland before the Synod of Thurles. It consisted simply of the prayers prescribed by the Roman Ritual for the blessing of the font, omitting the Litany, the infusion of the oils, and, of course, the words to be used in the infusion.

¹ St. Lig., lib. vi. n. 141. Vid. supra, n. 159.

² Constit. *Inter omnigenas*, § 20.

³ *Infra*, chap. ix.

⁴ Glasgow, Margey, 1859.

377. We may conclude, then, that in any diocese or district where an abbreviated form of blessing is in use with the knowledge and approval of the bishop it may be used in the case we are now considering ; while in other places the form given in the Roman Ritual must be adhered to.¹

378. A decree of the Synod of Maynooth (1900) would seem, at first sight, to prevent in Ireland the use of any other form than that of the Roman Ritual, unless an apostolic privilege has been granted ;² but probably it may be understood with the limitation which we have given above,³ and in this sense it would not extend to the cases in which the Synod itself permits the custom of baptizing solemnly in private houses to be continued, and in which it may be necessary to bless water for the occasion. In these cases it would still be left to the bishop to determine how far it is necessary or expedient to continue the observance of the old custom, as regards the blessing of the water as well as the other ceremonies.

379. Since the Synod of Thurles, however, other synods have been held ; and in one of these, for the province of Dublin, the ceremonies are prohibited outside the church, and a strict adherence to the Roman Ritual as regards Baptism, is enjoined everywhere throughout the province. "*Si aliquando contigerit " Parochum aut ejus vicarium vocari ad baptizandum " infantem vita periclitantem in privata domo, is accepta " aqua benedicta de Fonte Baptismali (si tamen com- " mode fieri potest) statim accedat, et Baptismum " administret absque cæremoniis in Rituali Romano " præscriptis, quæ tamen, si baptizatus postea vixerit, et " cum primum convalescerit, in Ecclesia suppleri omnino " debeant, servatâ in omnibus Decreti 23 Septembris*

¹ The sanction of the Holy See is required for any short form other than that given in the Roman Ritual to which reference is made here. It is very doubtful whether such sanction was ever obtained for any part of Ireland, as no trace of a rescript has yet been discovered.—*Ed.*

² De Bapt. n.n. 57, 58.

³ Supra, n. 377.

"1823 formâ editi a Sacra Congregatione Rituum."¹

380. Wherever, then, in Ireland, the old custom has been thus expressly abolished, the priest, when required to baptize outside the church, must adhere to the present rubrics, omitting the ceremonies that precede Baptism, and using common water when he cannot get water from the font.²

381. It is plain from this rubric that all the ceremonies which follow the application of the matter and form, and which have been treated of above,³ should, if they can conveniently, be performed by the priest, even when he baptizes in necessity outside the church. It may easily happen that he has not with him the holy chrism, nor does the rubric impose any obligation of bringing it with him when he is called on to baptize in such circumstances; but if he has it with him—"si habeat chrisma"—he should use it, and not wait till the child, if it survives, be afterwards brought to the church.

382. If he has not the chrism, it may be asked whether he should at least perform the other ceremonies of presenting the garment and the lighted candle. We have not seen this question discussed, but we believe that in such circumstances it is the usual and the approved course, to leave all to be afterwards supplied in the church in the manner directed by the ritual.⁴

¹ *Acta et Decreta Conc. Prov. Dublinen.* Dublini habiti mense Junio, 1853. *Decr.* 10. The Decree of the S.C.R. referred to is, no doubt, the one that has been cited above, n. 382, so that 1823 must be a misprint for 1820.

This statute merely deals with the case in which Baptism is conferred in a private house *in case of necessity*. In such a case the ceremonies which precede Baptism must not be supplied. When Baptism is conferred in a private house by episcopal permission, general (as in the cases mentioned by the National Synod) or special, the full ceremonies are to be employed.—*Ed.*

² Vid. *supra*, n. 366. The old custom has been abolished by the Dublin statute only when there is question of Baptism in case of necessity. See preceding note.—*Ed.*

³ *Supra*, n. 345, et seq.

⁴ Vid. *infra*, chap. vii.

§ 30.—Si plures sint baptizandi, et periculum mortis imminet, tempusque non suppetat, ut singuli separatim baptizentur, poterit minister singulorum capitibus aquam infundens omnes simul baptizare, dicendo : Ego vos baptizo in nómine Pa^{tr}is, et Fi^{li}i, et Spíritus ^Sancti. Quam tamen formam ad plures simul baptizandos solum in mortis periculo, et ubi tempus non patiat, ut singuli separatim baptizentur, alias numquam licet adhibere.

383. The circumstances, for which provision is made in this rubric, are not likely to be often met with in these countries. But in missionary countries it may happen that a priest will be obliged to avail of the short ceremony here described in the Baptism of several—infants or adults—in imminent danger of death. It is manifest from the rubric that it is only when danger of death renders the time necessary for the baptism of each with the use of the singular form impossible, that this plural form for all can be lawfully employed.

§ 31.—Admonendi sunt Susceptores de spirituali cognatione, quam contraxerunt cum baptizato ; quæ cognatio impedit Matrimonium, ac dirimit.

384. As noted elsewhere, the sponsors, according to the new Code of Canon Law, contract the spiritual relationship only with the child, and not with its parents.

Baruffaldi observes¹ that it may be useful sometimes to give this admonition to the sponsors before the ceremony commences, for some might be unwilling to act as sponsors if they knew the relationship they were about to contract, and the matrimonial impediment resulting from it. But, however they may have been instructed on the subject previously, the priest must not omit, at the conclusion of the ceremony, to give them the admonition here prescribed, telling them that a spiritual relationship has been contracted with the child such as to prevent a marriage between the godfather or godmother and the child. This is the precise extent of the impediment which results, and renders such a marriage null, unless a dispensation has been

¹ Tit. xi. n. 62.

previously obtained ;¹ but no impediment arises between the sponsors themselves. We have seen already that the relationship of sponsors and baptized is contracted at private Baptism, and also at conditional Baptism where the same sponsors have acted at both ceremonies.

§ 32.—Curet Parochus parentes infantis admoneri, ne in lecto secum ipsi, vel nutrices parvulum habeant, propter oppressionis periculum; sed eum diligenter custodiant, et opportune ad christianam disciplinam instituant.

385. Attention to this admonition is of the greatest importance, for experience proves that many infants are suffocated by being allowed to sleep in the same bed with their parents or nurses. This abuse was noticed as destructive to infant life, and prohibited as such from an early period by the Canon Law.² It was severely censured in several provincial and diocesan synods, and not unfrequently made a reserved case.³ It was made a reserved case in a synod of the province of Armagh, held in 1670, under Blessed Oliver Plunket.⁴ St. Charles, in the fourth Council of Milan, enacted that those who keep in the same bed with themselves infants of less than a year old, without adopting certain precautions, to be specified by the pastor, shall incur excommunication *ipso facto*.⁵

386. We have the more reason to admire the wisdom and tenderness of the Church in her efforts to ward off this danger to infants, when we consider certain facts that have been brought out by the registration of deaths in England. It appears that, during the seven years, 1848-1854, of 8,277 who were returned as having died from "hanging and suffocation," 2,826, or more than a third, were children under one year;⁶ and,

¹ Codex. Can. 768, 1079.

² Cfr. Reiffenstuel, lib. v. *Decretal.* Tit. x. n. 11.

³ Baruff., tit. xi. n. 65. Catal., tit. ii. cap. ii. § xxxiv. n. iii.

⁴ Cap. viii. *De Casibus Ordinario reservatis*, 2^o. Vid. *Collections on Irish Church History*, etc., pag. 161.

⁵ *Act. Eccl. Med.*, pars i. conc. prov. 4. *Quæ pertinent ad Sacramentum Baptismi*, pag. 110.

⁶ Eighteenth Annual Report of the Registrar-General in England.

although it is not stated, it can hardly be doubted that most of these were suffocated in bed. Dr. Lankester, in an analysis of the verdicts returned by coroners' juries in London, from 1st August, 1862, till the 31st July, 1863, stated that, out of 1,080 inquests in all, no less than ninety were held on children who met their death, according to the verdict returned, by "suffocation from lying in bed with the mother." Of these, four were newly born, seven between one and five years, and seventy-nine under one year. "In a very large proportion of these cases," he observes, "the mother falls asleep with her babe upon her breast, and the child is thus suffocated in the act of sucking. Sometimes the child is found dead between the father and mother. In such a position, even when the clothes are adjusted before sleep comes on, the infant is likely to be easily covered over, by the restlessness of either of its parents."¹

387. It would be difficult, no doubt, to insist on a strict compliance with what our rubric prescribes, amongst the very poor, who are badly provided with beds, clothing, etc.; but at least their attention should be called to the matter, and they should be earnestly exhorted to take all the precautions they can, in their circumstances, to guard against danger. St. Liguori² cites with approval the opinion of Collet and others, that if the infant cannot otherwise be kept sufficiently warm, and if the mother or nurse is certain that she is not in the habit of changing her position during sleep, the practice of keeping the infant in bed with her may be free from any fault.

§ 33.—Commonendi sunt etiam parentes, et alii, si opus fuerit ne filios hebræis, aliisve infidelibus, vel hæreticis mulieribus ullo modo lactandos, aut nutriendos tradant.

388. The mother is evidently bound by the law of nature to suckle her infant, and there must be a just cause to exempt her from complying with this obliga-

¹ *Social Science Review*, June, 1864, p. 516.

² Lib. vi. n. 160.

tion. The milk of the mother, and not that of a strange woman, is provided by nature as the nutriment best suited to the child. To withhold this nutriment, then, unless for very good reasons, is to act against the dictates of nature, and to do an injury to the child, which, according to all theologians, is at least a venial sin.¹ Amongst the excusing causes, St. Liguori mentions delicacy of health, and the custom which may exist amongst persons of the same rank.²

389. In all cases, however, in which an infant is confided to a nurse, care must be taken that a proper person be selected. The neglect of parents in this particular may easily amount to grievous sin.³ It is not enough that she be sound and healthy, she should also be of good moral dispositions ; and to make sure of this, as well as to guard against any danger to the faith or morals of the child, should it be in any way under her charge after the period of infancy, care ought to be taken that she be a good practical Catholic.

390. The qualities of the nurse have proverbially a great influence, not only on the health, but on the temper and dispositions of the child. It is not without reason that persons are often said to have imbibed such or such a disposition with their mother's milk. If it be true that certain dispositions are often transmitted from the parent to the child, we cannot be surprised if the dispositions of the nurse too are sometimes conveyed with the nourishment which she supplies to it. Whatever may be said of the question physiologically, there can be no doubt about the fact ;⁴ and it is the duty of the pastor to instruct parents in their obligations on this point, as is here directed by the ritual. It may be useful to remind them of these obligations immediately after the Baptism of the child ; but, as was before observed,⁵ the priest may do so at other times, and perhaps he might do so with greater fruit, and with less

¹ Vid. A Lapide, *Commentarium* in Gen. xxi. 7.

² Lib. iv. n. 336, 2 in parenth.

³ Busembaum, apud St. Lig., l. c.

⁴ Cfr. Catal., tit. ii. cap. ii. § xxxv. n. ii.

⁵ Supra, n. 131.

danger of offending individuals, by speaking of the matter in a general instruction.

§ 34.—*Antequam infans ex ecclesia asportetur, aut Susceptores discedant, eorum nomina, et alia de administrato Baptismo ad præscriptam formam in Baptismali libro Parochus accurate describat.*

391. It is not without reason that the priest is here admonished to make the usual entry in the Baptismal Register before the parties withdraw from the church. If he does not do so, he may easily forget the names, or even neglect the matter altogether. Hence the “*liber baptismalis*” is reckoned amongst the things that should be in readiness when Baptism is about to be administered.¹ The Synod of Maynooth directs that the register be kept in the manner prescribed by the ritual.² It is unnecessary to dwell on the importance of accuracy in this matter, since the weightiest interests, such as the proof of marriages, the transmission of property, etc., may often depend upon it.

392. The Codex (Canon 777) declares the obligation of the parish priest to enter carefully and without delay in the Baptismal Register the names of the person baptized, of the minister, parents, and sponsors, and the date and place of the Baptism. Canon 1813 includes amongst the principal public ecclesiastical documents “*inscriptiones baptismi, confirmationis, ordinationis, professionis religiosæ matrimonii, mortis quæ habentur in registis Curia vel parœciæ, vel religionis et attestationes scriptæ ex iisdem desumptæ et a parochis, vel Ordinariis, vel notariis ecclesiasticis confectæ aut earum exemplaria authentica,*” while a subsequent Canon (1816) states—“*Documenta publica fidem faciunt de iis quæ directe et principaliter in eisdem affirmantur.*” And although these parochial records are not accorded such importance in Civil Law, they will nevertheless be included under the rule which admits entries made in the regular course of one’s business or profession. The priest himself may be

¹ Vid. *supra*, chap. iii. § 66.

² *De Parochis*, n. 337.

called upon to testify in court, and may use the Baptismal Register to refresh his memory.

393. Towards the end of the Roman Ritual a special Title is devoted to the registers that a parish priest ought have, and the manner in which the various entries ought be made. The Codex (Canon 470) directs that the fact of a person having received Confirmation, contracted marriage, having been ordained subdeacon or solemnly professed ought also be noted in the baptismal record and that such notes ought be included in baptismal certificates. All entries ought be made with great care, so that subsequent alterations may be unnecessary. The serious consequence of erasures or alterations in the written record is clear from Canon 1818 which states—"Si abrasa, correcta, interpolata, aliove vitio documenta infecta demonstrentur, iudicis est aestimare an et quanti hujusmodi documenta facienda sint."

394. If the child baptized is illegitimate, Canon 777 § 2 directs that the name of the mother is to be entered if her motherhood is publicly known, or if she of her own accord makes a written request, or asks in the presence of two witnesses that such entry be made. Similarly the name of the father is to be entered, provided he himself requires the parish priest to do so, making his request either in writing or orally in the presence of two witnesses, or provided he is known to be the father from some public authentic document. In other cases the Baptism is to be recorded as of a child whose father or whose parents are unknown. A maintenance order pronounced by the civil court against a certain individual would be an example of the public authentic document required by the Canon. Special caution is necessary in recording the baptism of a child whose parents are invalidly married in the eyes of the Church but validly according to the civil law. Instead of noting that the child is illegitimate, and running the risk of an action for libel, the parish priest may record that the parents were married before a non-Catholic minister or in a registry office.

§ 35.—*Si Baptismus nec a proprio Parocho nec eo præsente administratus fuerit, minister de ipso collato quamprimum proprium ratione domicilii Parochum baptizati certiores reddat.*

395. This Rubric refers especially to cases where the mother was absent from her home parish when she gave birth to the child and the child was baptized (in accordance with Canon 738 § 2) by the parish priest of the place, because it could not be conveniently taken to the parish of its parents for Baptism. In these and similar cases where Baptism was conferred outside the proper parish church, the required record is to be sent as soon as possible to the proper parish priest, to be inserted by him in his Baptismal Register. Of course, the fact of the Baptism having been conferred, the names of sponsors, parents and minister, etc., must be also recorded in the Baptismal Register by the parish priest who performs the ceremony, with a note that the parents do not belong to his parish.

§ 36.—*Ad collatum Baptismum comprobandum, si nemini fiat præjudicium, satis est unus testis omni exceptione major, vel ipsius baptizati jusjurandum, si ipse in adulta ætate Baptismum receperit.*

396. It has been noted already that the baptismal record, if properly made, is a public document, and as such, is full legal proof in Canon Law, that Baptism has been conferred. If, however, no such record can be produced, Baptism may be proved by the evidence of witnesses. Unless the rights of a third party are prejudiced thereby, one witness who is absolutely trustworthy, or the oath of the baptized person himself if he were baptized in adult age, suffices to prove that Baptism was conferred. The Holy Office similarly decided (March 18, 1896) that Baptism may not be repeated conditionally when one trustworthy witness testifies that Baptism had been properly administered previously. Where the rights of a third party are affected by the proof of Baptism, *e.g.*, in cases in which the validity of marriage, or in cases where the rights of inheritance depend on the proof of Baptism, the evidence of one witness will not suffice.

ADDITAMENTUM.

397. Before concluding this chapter, it may not be uninteresting to note, that according to the ancient discipline of the Church, Confirmation and Holy Communion were administered immediately after Baptism, even to infants.¹ When the bishop himself baptized, he confirmed the neophyte immediately after Baptism, anointing him on the forehead with chrism. It was to supply for this, in some way, when the bishop was absent, and when, therefore, the sacrament of Confirmation had to be deferred, that priests were admitted to anoint the crown with chrism; and it was thus the vertical unction was introduced and prescribed amongst the ceremonies of Solemn Baptism.²

398. When Baptism came to be generally administered by priests,³ the newly-baptized, infants as well as adults, were presented to the bishop to be confirmed, when he visited the several districts of his diocese.⁴ A good illustration of this is given in the life of St. Cuthbert, cited by Lingard.⁵ Martene cites the decrees of several ancient synods, which order parents, under severe penalties, to present their children for Confirmation when they have the opportunity. Amongst others, he cites one of a synod held at Oxford in 1287, which provided "that, if, through the negligence of a parent, a child be not confirmed before it is three years of age, the parent be obliged to fast on bread and water every Friday until the child shall have received Confirmation."⁶

399. This usage of administering Confirmation, even to infants, as soon as convenient after Baptism, was generally observed throughout the Latin Church until the thirteenth century. After this time a different custom began to prevail, and it was judged more expedient not to confirm children until they had attained

¹ Martene, lib. i. cap. i. art. xv. n. x. Bened. XIV. *De Synod Diac.*, lib. vii. cap. x. n. 3, et cap. xii. n. 1.

² Vid. supra. n. 251.

³ Vid. supra, n. 184.

⁴ Martene, lib. i. cap. ii. art. i. n. iv.

⁵ *History and Antiquities of the Anglo-Saxon Church*, chap. vii. pag. 322.

⁶ Loc. cit. n. vi.

the use of reason.¹ "It is to be observed," says the Catechism of the Council of Trent, "that after baptism, "the sacrament of confirmation may, indeed, be administered to all; but that, until children shall have reached "the use of reason, its administration were inexpedient. "If not, therefore, to be postponed to the age of twelve, "it is most proper to defer this sacrament to at least "that of seven."²

400. While stating that the general rule in the Latin Church at present is to defer Confirmation until about the seventh year, the Codex³ declares that it may nevertheless be conferred before this age in two cases—(1) if the infant is in danger of death, or (2) if the minister thinks it expedient for just and grave reasons.

401. In the Greek Church there is still a rigid adherence to the ancient discipline. The priest, immediately after conferring Baptism, instead of applying the vertical unction, as is done in the Latin Church, confers the sacrament of Confirmation. He is directed by the "Euchologium" to make the sign of the cross with chrism on the forehead, and also on the eyes, nostrils, mouth and ears—the breast also, and the hands and feet, according to some ordines, as in the *ΕΥΧΟΛΟΓΙΟΝ ΜΕΓΑ*⁴—pronouncing the words "Σφραγὶς δωρεᾶς Ἁγίου Πνεύματος, Ἁγίου" ("Signaculum doni Spiritus Sancti,") which are the form of the sacrament.⁵

402. It is true that a bishop is the ordinary minister of Confirmation, and that a simple priest has not the same power of conferring it that a bishop has;⁶ but Canon 782 states that the extraordinary minister of Confirmation is a priest who either from the common law or by special indult of the Apostolic See, has received the faculty. Benedict XIV. clearly conveys that the priests in the Greek Church are delegated, by the Pope at least tacitly, unless where there is evidence to the

¹ Benedict XIV. *De Synod. Diæc.* lib. vii. cap. x. n. 3.

² Pars. ii. cap. iii. n. 18.

³ Can. 788. ⁴ Cfr. Martene, lib. i. cap. art. xviii. ord. xxii. et seq et cap. ii. art. iii. n. x.

⁵ Vid. Perrone, *De Confirmatione*, cap. iii.

⁶ Concil. Trid. sess. xxiii. can. vii.

contrary, as is the case with respect to some districts.¹ The same canon of the Codex states however—"Nefas
 "est presbyteris ritus orientalis, qui facultate vel
 "privilegio gaudent confirmationem una cum baptismo
 "infantibus sui ritus conferendi, eandem ministrare
 "infantibus latini ritus." And the previous canon (781)
 declares that the chrism to be used in Confirmation,
 ought be consecrated by a bishop, even though a priest,
 in virtue of faculties derived from law or apostolic indult,
 confers the sacrament.

403. With regard to Holy Communion, it is quite certain that, according to the ancient discipline, it was administered to infants after Baptism.² It was administered to them "sub specie vini." At first it was usual to put the chalice to the infant's mouth, as may be inferred from a passage of St. Cyprian, in his book *De Lapsis*.³ But afterwards a different practice was introduced. The priest dipped his finger into the chalice, and put it thus moistened with the Sacred Blood into the mouth of the infant, who would naturally suck it. In some churches the priest used, instead of his finger, a spoon, which he moistened and presented in the same way.⁴

404. It would appear from Martene, that this use of the spoon was generally adopted, for it is still continued by the Greeks and other Oriental Churches that adhere to the ancient usage of administering Communion to infants.⁵ Goar, describing the present practice of the Greeks, says: "Cochleari, quod *Λάβιδα* dicunt, sacro sanguine intincto, guttulam e calice eductam pueri lingua exsugendam apponunt; et si quidem extra liturgiam aliquem initiant ægrotis sacramenta reservata depromunt; sin liturgia celebretur, ex ipsis speciebus consecratis."⁶

405. In the Latin Church, the practice of giving Communion to infants after Baptism was common until

¹ Cap. ix. n. 2, et seq. Cf. Codex. Can. 782, § 5.

² Martene, lib. i. cap. i. art. xv. n. xi. et seq. Benedict XIV., lib. vii. cap. xii. n. i.

³ Cit. apud Martene, l. c. n. xv.

⁴ Martene, loc. cit.

⁵ Loc. cit. Vid. etiam, lib. i. cap. iv. art. x. n. xiv.

⁶ *ΕΥΧΟΛΟΓΙΟΝ*, etc., *De Pueri post Baptismum ablutione*. not. 5. pag. 374.

the tenth century, and had not altogether ceased even in the twelfth, as is clearly shown by Martene,¹ and Benedict XIV.,² who, however, observes that it had completely disappeared in the thirteenth. In reference to the ancient usage, as well as to the existing discipline, the Council of Trent has the following : “ Denique eadem
 “ sancta Synodus docet parvulos usu rationis carentes,
 “ nulla obligari necessitate ad sacramentalem Eucharis-
 “ tiæ communionem ; siquidem per baptismi lavacrum
 “ regenerati et Christo incorporati, adeptam jam filiorum
 “ Dei gratiam in illa ætate amittere non possunt. Neque
 “ ideo tamen damnanda est antiquitas, si eum morem
 “ in quibusdam locis aliquando servavit : ut enim sanc-
 “ tissimi illi patres sui facti probabilem causam pro
 “ illius temporis ratione habuerunt : ita certe, eos nulla
 “ salutis necessitate id fecisse, sine controversia creden-
 “ dum est.”³

406. Besides Confirmation and Communion, it was usual, according to the ancient observance, at least in the Western Church, to administer also milk and honey to the newly-baptized, as Martene shows from the testimony of Tertullian, St. Jerome, and others.⁴ Catalani⁵ observes that this ceremony, as appears from a formula for blessing the milk and honey, given in an ancient Roman Ordo which he cites, was designed to signify, mystically, that the neophyte, having left the Egypt of darkness and sin, had entered the Church—a land abounding in spiritual blessings.

¹ Loc. cit.

² Loc. cit.

³ Sess. xxi. cap. iv. *De Communione*.

⁴ Lib. i. cap. i. art. xv. n. xvi.

⁵ Tit. ii. cap. ii. § xxv. Appendix, n. x.

CHAPTER V.

ON THE BAPTISM OF ADULTS.

DE BAPTISMO ADULTORUM.

§ 1.—Adultus, nisi sciens et volens probeque instructus, ne baptizetur; insuper admonendus ut de peccatis suis doleat.

In mortis autem periculo, si nequeat in præcipuis fidei mysteriis diligentius instrui, satis est, ad Baptismum conferendum, ut aliquo modo ostendat se eisdem assentire serioque promittat se christianæ religionis mandata servaturum.

Quod si Baptismum ne petere quidem queat, sed vel antea vel in præsentī statu manifestaverit aliquo probabili modo intentionem illum suscipiendi, baptizandus est sub conditione; si deinde convalescit et dubium de valore Baptismi collati permaneat, sub conditione Baptismus rursus conferatur.

407. We have seen that the Church requires infants to be presented for Baptism with as little delay as possible;¹ but in the case of adults (that is, those who have attained the use of reason (Can. 745 § 2)) she demands that they shall not be baptized except with their own knowledge and consent and after due instruction so that there may be no doubt as to their intention and disposition in receiving the sacrament. Hence, according to the ancient discipline, all adult candidates for Baptism were obliged to receive a certain course of instructions in the Christian doctrine, from which they were called "Catechumens," *i.e.*, persons under instruction. They were distinguished into several classes or grades, according to their progress; but there is some diversity of opinion as to the number of these grades, and the names by which they were known. According to Catalani² and Fornici³ there were three: 1° the "Audientes," who merely heard the public instructions in the Church, and were obliged to leave with the pagans and public penitents, not being yet enrolled amongst the catechumens properly so called; 2° the catechumens themselves, also called

¹ Supra, n. 237. ² Tit. i. cap. ii. § i. n. vi. ³ Pars iii. cap. viii.

“Genuflectentes,” who knelt in the church, and over whom certain prayers were pronounced; 3° the “Electi” or “Competentes,” who were judged fit to receive Baptism at the Easter or Pentecost next following.

408. The duration of the catechumenate varied in different churches, and it does not appear that it was at any time fixed by a uniform discipline: it was left to the prudence and discretion of the bishop to determine it according to circumstances.¹ There was some diversity of practice also as regards the ceremonies observed in the admission of catechumens and in the subsequent stages of their probation; but it is evident from Martene,² that, generally speaking, they included all those ceremonies that are still used by the Church in the solemn administration of Baptism, though they were then applied at intervals during the preparation, and not, as at present, altogether, when the sacrament is conferred. The ceremonies were comprised under the general name of “Scrutinia,” so called because they implied a careful scrutiny as to the dispositions of the catechumens.³

409. This ancient discipline regarding the catechumens naturally fell into disuse as the spread and establishment of Christianity lessened the number of adult baptisms, and it ceased, at least as to its form, in the ninth, or, at latest, the eleventh century.⁴ So far, however, as it required the instruction of the person to be baptized in the Christian doctrine and in the dispositions necessary for the worthy reception of the sacrament, it is still retained—“Adultus, nisi sciens “et volens, probeque instructus, ne baptizetur.”

410. The duty of instructing the catechumens was often performed by the bishop, but more frequently by priests, deacons, or persons in minor orders, and some-

¹ Martene, *De Antiq. Eccl. Rec.*, lib. i. cap. i. art. viii. n. i. ii. iii.

² Art. vi. per totum.

³ Ibid. art. xi.

⁴ Martene, art. xi. n. iv.

times even by laics.¹ At present the missionaries in infidel countries are very glad to avail themselves of the services of any one who is himself sufficiently instructed to undertake the office of catechist,² and it is a matter of no great moment by whom the duty is performed, if it be efficiently performed. According to the instructions drawn up for the missionaries of the Propaganda the time for the instruction and preparation of the Catechumens should not, as a general rule, be less than forty days.

411. Great care must be taken, not only to instruct the candidate in the Christian doctrine and precepts, but also to ascertain, as far as possible, his dispositions, his wishes, and intentions in presenting himself for Baptism. "The faithful," says the Catechism of the Council of Trent, "are also to be instructed in the dispositions for baptism, and are to be taught that, in the first place, they must desire and purpose to receive it; for as in baptism we die to sin, and engage to enter upon a new manner and discipline of life, it is fit that it be administered to those only who receive it of their own free will and accord, and it is to be forced upon none. Hence we learn from holy tradition, that it has been the invariable practice of the Church to administer baptism to no one without previously asking him if he will receive it. This will even infants are presumed not to be without, for the will of the Church, who answers for them, cannot be doubtful."³

412. An intention of receiving Baptism is necessary in the case of adults for the validity of the sacrament.⁴ In treating of that which is required in the minister of a sacrament, we mentioned the several kinds of intention distinguished by theologians,⁵ and we may here observe, that in the recipient what is called the *habitual* intention suffices for the validity of Baptism.⁶

¹ Martene, lib. i. cap. i. art. v. n. ii.

² "Annals of the Propagation of the Faith," passim.

³ Pars ii. cap. ii. n. 88.

⁴ St. Lig., lib. vi. n. 81 et. n. 139. Instruction of H. Office, Aug., 1860.

⁵ Supra, n. 137.

⁶ St. Lig., l. c.

It might seem that the intention of receiving Baptism, if it exists at all, could not be other than explicit, but yet it might be implicit. A desire of embracing the Christian religion in one who has yet heard nothing of Baptism, would, according to De Lugo, be sufficient for the validity. He denies, however, that the mere "*voluntas generalis*" contained in an act of attrition by one who has never heard of the Christian religion or of Baptism, suffices for validity. Some theologians, however, maintain that supernatural attrition begotten of faith contains implicitly a "*voluntas Baptismi*" "*fortasse sufficiens.*" If, in an extreme case, this opinion were acted upon the baptism should however be conferred conditionally.¹

413. To receive Baptism, however, not only validly, but licitly and with fruit—in other words, to receive not only the character which it impresses on the soul, but the sanctifying and regenerating grace which it produces—certain dispositions are required besides the intention. What these are we are taught in the following words of the Catechism of the Council of Trent: "Besides a will to be baptized, in order to obtain the grace of the sacrament, faith also is, in like manner, most necessary; for our Lord and Saviour has taught: 'He that believeth and is baptized, shall be saved' "*(Mark, xvi. 16)*. Another necessary condition is "compunction for past transgressions, and a fixed "determination to refrain from all sins for the future."² In an Instruction dated August 3, 1860, the Holy Office teaches that in the case of an adult faith and sorrow for sin are required for the licit reception of Baptism, but the intention to receive the sacrament is necessary for validity.³

414. "The remission of all sin, original and actual," says the Catechism of the Council of Trent, "is the "proper effect of baptism; and that such was the "object of its institution by our Lord and Saviour,

¹ De Lugo *De Sacramentis*, Disp. ix. n. 130, *Valeret tamen.*, Cappello l. c. n. 155.

² Loc. cit. n. 40.

³ Collect. de Prop. Fid. I. n. 1198.

“ is, to omit other testimonies, conveyed in the clearest terms by the Prince of the Apostles, when he says : “ ‘ Do penance, and be baptized every one of you in “ ‘ the name of Jesus Christ, for the remission of sins ’ “ (Acts, ii. 38). ”¹

415. For the remission of original sin no act of sorrow is necessary ; and hence, if we suppose a catechumen never to have fallen into any actual sin, it is enough for him, in order to receive Baptism with fruit, to have, besides faith and hope, the purpose of observing the precepts.² This, however, is a very rare case,³ and it is certain that, if he has been guilty of grievous actual sin, he must have sorrow for it in order to obtain its remission.⁴ The Council of Trent teaches that this sorrow has been at all times necessary for justification for all who have defiled themselves by mortal sin, even for those who seek to be cleansed by the sacrament of Baptism : “ Fuit quidem pœnitentia universis hominibus “ qui se mortali aliquo peccato inquinassent, quovis “ tempore ad gratiam et justitiam assequendam “ necessaria, illis etiam qui baptismi sacramento ablui “ petivissent, ut perversitate abjecta et emendata, “ tantam Dei offensionem cum peccati odio et pio animi “ dolore detestarentur.”⁵ The catechumen then should be admonished, as the rubric here directs, to repent of his sins.

416. Unless we suppose the rare case in which Baptism is administered immediately after he comes to the use of reason, it is certain that he is not free from all actual sin ; and if, as is commonly the case, he has been guilty of grievous sin, the sacrament, though valid, will be without fruit, unless he has at least attrition.⁶ If he has committed only venial sins, it is true that want of sorrow will not be an obstacle to the grace of the sacrament and the remission of original sin ; yet, since no actual sin, however venial, is remitted

¹ Pars ii. cap. ii. n. 4.

² Suarez, *De Baptismo*, Disp. xxviii. sect. i. n. 5.

³ Suarez, *ibid.*

⁴ St. Lig., vi. n. 86.

⁵ Sess. xiv. cap. i.

⁶ St. Lig., l. c. et n. 139.

without sorrow for it, as theologians commonly teach with St. Augustine, these venial sins will not be remitted, but will remain until he repents of and retracts them.¹

417. According to the ancient discipline, catechumens prepared themselves for Baptism by a course of penitential exercises.² They frequently even made a confession of their sins;³ but of course this cannot be understood of sacramental confession, since no sacrament could be received before Baptism. It was an act of humiliation performed in a penitential spirit, and, though not necessary as a preparation for Baptism, was most useful with the view of getting advice and direction as to their future lives.

418. St. Thomas, for this reason, recommends that the confession should be heard before Baptism of those who wish to confess. Having stated that, before Baptism, there is no obligation of making a particular confession of sins, such as is required to obtain absolution in Penance, but that it suffices to make a confession in a general way, as is made by the catechumen when he renounces Satan and his pomps, he concludes by adding : " Si qui tamen baptizandi, ex devotione, sua peccata confiteri vellent, esset eorum confessio audienda, non ad hoc quod eis satisfactio imponeretur, sed ad hoc quod contra peccata consueta eis spiritualis informatio vitæ traderetur."⁴

419. " In baptism, not only are sins forgiven, but " all the punishments due to sins and enormities are also " benignantly remitted by God."⁵ Hence the exercises of penance which precede Baptism, are never undertaken or imposed as works of satisfaction, but in order to correct evil habits, and to prepare the catechumens to receive more abundant grace in the sacrament.⁶ The only act of the virtue of penance that is strictly required, is sorrow for the actual sins of which they may have

¹ De Lugo, *De Sacramentis*, Disp. ix. n. 36, et *De Pœnitentia*, Disp. ix. n. 13.

² Martene, lib. i. cap. i. art. x. n. ix. et seq.

³ Ibid. n. xii.

⁴ Pars 3, Quæst. lxxviii. art. vi.

⁵ Cat. Conc. Trid., l. c. n. 45.

⁶ Vid. Billuart, *De Baptismo*, Diss. iii. art. v. *Petes* 4°.

been guilty, with the purpose of avoiding sin for the future. Some theologians would require them to have perfect contrition, but there can be no doubt that attrition is sufficient.¹

420. If any one, conscious of actual mortal sin, is baptized without this sorrow, he does not receive the grace of the sacrament. He receives the character which it impresses on the soul, and becomes subject to the laws of the Church ;² but his sins remain and will remain until he has the dispositions required, in order that the sacrament may produce its effect. As soon as these dispositions are present, the sacrament revives and produces those effects of grace, which it would have produced the instant it was conferred, had the dispositions been then present.³

421. If he has committed no grievous sin since his baptism, the same dispositions which would have sufficed for its effect at the time of receiving it, will suffice still, that is to say, attrition ;⁴ but if he has committed any grievous sin since his baptism, either by knowingly receiving it without the requisite dispositions (which would be a sin continued and consummated after the moment of receiving the sacrament), or by any other mortal transgression, it is necessary for him to have either perfect contrition or attrition with the sacrament of Penance.

Baptism remits only original sin, with the actual sins committed before receiving it ; and as these cannot be remitted without the remission, at the same instant, of the grievous sins committed since receiving it, it follows that, in the present case, Baptism cannot revive to produce its effect in remitting the former, unless there be concurrent with it the means of remitting the latter ; and the only means for the remission of sin after Baptism, is, according to all, either perfect contrition or attrition with the sacrament of Penance.⁵

¹ St. Lig., lib. vi. n. 139.

² Cfr. Collet, *De Bapt.*, cap. vii. art. ii. concl. 2 et 3.

³ De Lugo, *De Sacramentis*, Disp. ix. sect. iii. n. 22.

⁴ De Lugo, sect. iv. n. 52. ⁵ De Lugo, sect. iv. n. 55. et seq.

422. It is not to be supposed that the sin committed after Baptism must be remitted *before* Baptism produces its effect; for in this supposition original sin would be remitted by the infusion of sanctifying grace *before* Baptism could operate. We must here distinguish the presence of a cause from its operation. We can conceive the presence of contrition or of attrition with the sacrament of Penance for an instant, *prioritate signi*, before the effect. Now this presence is enough for the reviviscence of Baptism, for we have then not only the disposition which would have sufficed for its effect at the time it was conferred (or subsequently, if no grievous sin has been committed after it), but we have also present, and ready to co-operate with it, the means of remitting the sins committed since, and which it could not of itself remove. Both causes then operate simultaneously—Baptism, in the remission of original sin and the actual sins committed before it; and Penance, or perfect contrition, in the remission of those committed after it. All this is beautifully explained by De Lugo.¹ In like manner, if a person has received Baptism without sufficient sorrow to obtain the remission of his venial sins, they will be afterwards remitted, both as to guilt and punishment, as soon as he has this sorrow.²

423. This rubric, providing for the case in which an adult is in danger of death, states that if he cannot be more thoroughly instructed in the principal mysteries of faith it suffices, for the conferring of Baptism, that he manifest in some way his assent to these mysteries, and seriously promise that he will keep the commandments of the Christian religion. Such manifestation of the required assent would occur for instance if the adult in danger of death says he believes all the truths taught by the Church or professed by the faithful, or whatever is necessary for salvation. The Catechism enumerates the principal mysteries of religion, and theologians discuss the articles of faith, belief in which is necessary, *necessitate medii*, for the justification of an adult.

¹ Sect. iii. n. 41, et seq.

² Ibid. n. 36.

424. They are unanimous in demanding as necessary, "necessitate medii," an explicit belief in the truth "that God exists and is a rewarder to them that seek Him."¹ An explicit belief in the doctrines of the Incarnation and of the Trinity is held by most theologians to be, since the promulgation of the Gospel, equally necessary. The Congregation of the Holy Office was asked whether before administering Baptism, a missionary is bound to explain all the mysteries of the faith to an adult, even to one who is in danger of death, or whether it might not suffice if the adult promised that he would be instructed in these truths in case of recovery from his illness. And the decision given was:—"Non sufficere promissionem, "sed missionarium teneri adulto etiam moribundo, qui "incapax omnino non sit, explicare fidei mysteria, quæ "sunt necessaria necessitate medii, ut sunt præcipua "mysteria Trinitatis et Incarnationis."² In a subsequent reply during the same year the Holy Office stated:—"Missionarium non posse baptizare non "credentem explicite in Dominum Jesum Christum, "sed teneri illum instruere de omnibus iis quæ sunt "necessaria necessitate medii juxta captum baptizandi."³ If he be at all capable of instruction, therefore, he must be taught these mysteries before he is baptized. But if we suppose the case of a convert from paganism, who explicitly believes in the existence of God and the rewards and punishments of the next life, and desires to embrace the Christian religion, but is suddenly seized with a fatal illness, that renders him incapable of being instructed, Baptism may and ought to be administered to him. Every Christian adult is bound under pain of grievous sin⁴ to know at least in substance and according to his capacity, the Lord's Prayer, the Apostles' Creed, the ten commandments and the Christian doctrine regarding the sacraments of Baptism, Penance and the Eucharist, and hence no adult should

¹ Heb. xi. 6.

² 25 Jan., 1703 (Quebec), Collect de Prop. Fid. Vol. I., n. 254.

³ 10 May, 1703 (Quebec) ad 2., ibid. Vol. I. n. 256.

⁴ St. Lig., lib. iii. n. 3. De Lugo, *De Fide*, Disp. xiii. n. 63, et n. 161, et seq.

be baptized, unless in case of necessity, until he has learned these.¹ Thus to the query whether it is necessary to explain the doctrine of the Eucharist to an adult about to be baptized, the Holy Office in the reply just referred to replied—"Quoad adultum
 "extra mortis periculum, per se loquendo, teneri nisi
 "tale in contrarium urgeat motivum ut expediens
 "prudenti missionario judicetur dilatio post Baptismum.
 "Quoad moribundum, pariter teneri, nisi vel tempus
 "non suppetat, vel tanta prævideatur in eo animi
 "perturbatio, ut a susceptione Baptismi distrahere
 "valeat."² An instruction from the same Congregation (August 3, 1860), addressed to the Vicar Apostolic of Tche-Kiang (to which we have already referred in distinguishing the dispositions required for validity from those for liceity in the baptism of adults) gives the following rule—"In dubio enim utrum adultus
 "morti proximus sufficienter instructus sit de fidei
 "mysteriis, et ea sufficienter crediderit, atque in dubio
 "utrum ipsum anteactae vitæ sincere poeniteat, quum
 "mortis necessitas urgeat, sacramentum absolute
 "administrare ei debet absque ulla conditione."³

So much for what is of strict obligation. But we need scarcely add that every adult candidate for Baptism should, as far as circumstances permit, be fully instructed in the Christian doctrine as contained in some approved catechism, and not only learn in substance, but carefully commit to memory, the Apostles' Creed, the Lord's Prayer and the Angelical Salutation, as all the faithful are bound to do, at least sub veniali.⁴

425. There can be no doubt that, according to the ancient discipline of the Church, full instruction was dispensed with in danger of death, not only in the case of catechumens, but even with regard to those who were not yet enrolled amongst the catechumens, provided they manifested, either by themselves or

¹ St. Lig., lib. vi. n. 139.

² l. c. ad 4.

³ l. c. Vol. I. n. 1198.

⁴ St. Lig., lib. iii, n. 3, De Lugo loc. cit. n. 133.

through others, a desire of receiving Baptism.¹ The intention of receiving Baptism—as being necessary for validity—was and is always required, and hence the rubric states that if the adult cannot even ask for Baptism, but has, either before, or in, his present condition, given some probable manifestation of his intention of receiving it, he should be baptized conditionally; if afterwards he gets well, and a doubt remains as to the validity of the Baptism, he should be baptized again conditionally. In the Constitution “Postremo Mense,” Pope Benedict XIV. teaches that there must be some positive sign of the intention to receive Baptism, and that it is not sufficient for validity to be neither for nor against the reception. He furthermore holds that if one has had the intention to receive Baptism and has not retracted it, the intention perseveres: thus, in case of sudden loss of consciousness or other illness which makes it impossible for him to manifest his mind a person might be baptized on the supposition that his intention perseveres.² If there is a doubt as to whether the adult, *sensibus destitutus*, has manifested his intention, Baptism may be conferred conditionally.³

§ 2.—*Adultorum Baptismus, ubi commode fieri possit, ad loci Ordinarium deferatur, ut si illi placuerit, ab eo vel ab ejus delegato solemnius conferatur; alioquin Parochus ipse baptizet, stata cæremonia.*

426. This rubric is a relic of the ancient discipline according to which the solemn administration of Baptism was usually reserved to the bishop.⁴ The Church desires to invest the baptism of adults with as much solemnity as possible, and hence the rubric directs that, if it be at all convenient, it should be reserved for the bishop himself; if not, that it be administered by the pastor with all the ceremonies hereafter prescribed.

¹ Catal., tit. ii. cap. iii. § ii. n. iv.

² Opera omnia Bened. xiv, xvi, 184-185, n.n. 46 and 48, apud Woywood l. c. I. p. 338.—*Ed.*

³ Cappello l. c. n. 160. “In dubio, etiam levissimo . . . non solum potest, sed debet, sacramentum sub conditione, administrari.” Cf. Lehmkühl n. 106, Genicot n. 150, III. (Ed.).

⁴ Supra. n. 184.

§ 3.—Decet autem hujusmodi Baptismum, ex Apostolico instituto, in pervigilio Paschatis, vel Pentecostes solemniter celebrari.

§ 4.—Quare si circa hæc tempora Catechumeni sint baptizandi, in ipsos dies, si nihil impediat, Baptismum differri convenit.

427. We have anticipated in a preceding chapter the explanation of these rubrics.¹ Here we shall merely add, that the delay of Baptism, which compliance with the rubric may not infrequently require, is not always a sufficient reason for departing from it; since, in the words of the Catechism of the Council of Trent, cited by the "Monita ad Missionarios,"² "the delay "is not attended with the danger already noticed "in the case of infants; for, should any unfore- "seen accident render it impossible for adults to be "baptized, their intention of receiving it, and their "repentance for past sins, will avail them to grace and "righteousness. On the other hand, this delay seems "to be attended with some advantages; for, in the first "place, as the Church must take particular care that "none approach this sacrament with dissimulation and "hypocrisy, the intentions of such as solicit baptism are "better explored and ascertained; and hence it is that "we find it decreed in ancient councils, that Jewish "converts, before admission to baptism, should be some "months in the ranks of the catechumens. The candi- "date for baptism is also thus better instructed in the "faith which he is to profess, and in the practices of "a Christian life; and the sacrament, when administered "to adults with solemn ceremonies, on the appointed "days of Easter and Pentecost only, is treated with "more religious respect."³

§ 5.—Verum si circa, seu post tempus Pentecostes aliqui conversi fuerint, qui ægre ferant suum Baptismum in longum tempus differri, et ad illud festinent, instructique, ac rite parati esse noscantur, citius baptizari possunt.

428. It would be a long time to wait from Pentecost, or soon after Pentecost, till Easter of the next year; and

¹ Vid. supra, chap. iii. n. 239 et seq.

² Cap. vii. art. i.

³ Pars. ii. cap. ii. n. 36.

hence, if there be any converted about this time, who would be unwilling to wait so long, the rubric permits them to be baptized sooner, provided they be properly instructed and prepared. "Sometimes," says the Catechism of the Council of Trent, "when there exists "a just and necessary cause to exclude delay, its "administration is not to be deferred; as, for instance, "when danger of death seems imminent, and particularly "when the person to be baptized is already fully "instructed in the mysteries of faith. This we find "to have been done by Philip and by the Prince of "the Apostles, when the one baptized the eunuch of "Queen Candace, the other Cornelius, without the "intervention of any delay, as soon as they professed "to embrace the faith (*Acts*, viii. 38, x. 48)."¹

§ 6.—Catechumenus instructus baptizetur in ecclesia, seu Baptisterio, patrinus ei assistat, et ipse Catechumenus ad Sacerdotis interrogationes respondeat, nisi mutus sit, aut omnino surdus, vel ignotæ linguæ: quo casu vel per patrinum, si illam intelligat, aut alium interpretem, vel nutu consensum explicet suum.

429. The rubric here repeats, with respect to adults, what is prescribed regarding the place for the solemn administration of Baptism generally.² But the exception which is made in favour of the children of the supreme rulers of states or of those who have the right of succession (Canon 776) is not understood to extend to adults.³ All that has before been said regarding the sponsors, their qualifications, duties, etc.,⁴ applies to those who assist at the Baptism of adults. The adult himself, however, and not the sponsor, must reply to the interrogations of the priest, as the rubric directs, unless he is a deaf-mute, or speaks a language which the priest cannot understand.

430. A deaf-mute, if trained according to the method now adopted with so much success, can be easily instructed, and may answer to the interrogations in writing or by signs; but still we think the sponsor

¹ Loc. cit. n. 37.

² Vid. supra, n. 241, et seq.

³ Baruff., tit. xii. n. 44. Fornici, pars iii. cap. viii.

⁴ Supra, n. 226, et seq.

should answer for him as for an infant, and it would be obviously a great convenience if the sponsor selected were one who could interpret the signs and express them in words for the priest. If he has not been trained, nor therefore received the necessary instruction, the baptism must be deferred until he shall have been, in some way, trained and instructed. If there be no time, or if it be found impossible, to instruct him, some say he should not be baptized;¹ but others, whose opinion should be followed in practice, teach that one in such circumstances may be baptized. Either he is to be treated as one whose condition does not practically differ from that of children, or, at all events, he is not to be deprived of the chance which conditional Baptism would give him.²

431. If he speaks a language which the priest cannot understand, the rubric directs that he should answer through an interpreter, if possible through the sponsor acting at the same time as interpreter. It must seldom happen that an interpreter cannot be found, if there be time to seek one; but, in case of necessity, Baptism may be administered to any one who, even by signs, manifests a desire of receiving it.

§ 7.—*Tam Sacerdotem, qui adultos baptizaturus est, quam ipsos adultos, qui sani sint, decet esse jejunos.*

Nisi graves urgentesque causæ obsint, adultus baptizatus statim Missæ sacrificio assistat et sacram communionem percipiat.

432. According to the ancient usage, Baptism was conferred, as we have seen³ only on the vigils of Easter and Pentecost, which were fast days; moreover, the neophytes were confirmed and received the Holy Eucharist immediately after Baptism.⁴ But it was not merely for these reasons that they, as well as the minister, were required to be fasting. This was prescribed also out of respect for the holy sacrament of Baptism itself, as is plain from the fact that, when

¹ Cfr. Ferraris, *V. Baptismus*, art. v. n. 132.

² Vid. Lacroix, lib. vi. pars i. n. 291. Gousset, vol. ii. p. 92.

³ *Supra*, n. 239.

⁴ Baruff. tit. xii. n. 53. Vid. *infra*. chap. vi. § lii.

it became usual to administer it at other times, and without its being immediately followed by Communion, fasting was still enjoined by several canons.¹ The former version of this rubric used the word "convenit" which was not understood to convey a strict precept. Of course, if the minister is to celebrate Mass, and the neophytes to receive Communion on the day that the Baptism is conferred, all must be fasting. The present rubric prescribes in words indicating a grave obligation that, unless prevented by grave and urgent causes, the adult should immediately after Baptism assist at Mass and receive Holy Communion. According to Vermeersch² the adverb "statim" (used in the rubric) is interpreted in law to mean within at least two or three days. If there were a strict obligation of receiving Holy Communion on the morning of the Baptism, there should be a corresponding obligation of fasting, which the word "debet" used in the rubric does not seem to impose.

§ 8.—*Quare non post epulas, aut prandia, sed ante meridiem (nisi ex rationabili causa aliter faciendum sit) eorum Baptismus celebretur.*

433. The previous rubric requires grave and urgent causes to excuse from the obligation of assisting at Mass and receiving Holy Communion *statim*. The present rubric requires only a reasonable cause to excuse the priest in administering Baptism to an adult after midday. To conform perfectly with the rubrics the adult should be baptized in the morning, and then assist at Mass and receive Holy Communion—all on the same day. According to Woywood "there seems" "to be no objection to baptizing the adult in the afternoon or evening, as is usually done in the United States, and arranging that the baptized person go to Holy Mass and Communion the next day or at least within a few days."³ But a reasonable cause is always required for a departure from the procedure demanded by the rubric.

¹ Vid. Chardon, *Histoire des Sacrements*, liv. i^{re} sect. i^{re} part. 2^{de} chap. ix. Martene, lib. i. cap. i. art. iv. n. iv.

² Epitome Jur. Can. II. 20, n. 39.

³ Commentary on the Code, Vol. I, n. 647.

§ 9.—*Amentes et furiosi ne baptizentur, nisi tales a nativitate vel ante adeptum rationis usum fuerint; et tunc baptizandi sunt ut infantes.*

Si autem dilucida habeant intervalla, dum mentis compotes sunt, baptizentur, si velint.

Baptizentur quoque, imminente periculo mortis, si, antequam insanirent, suscipiendi Baptismi desiderium ostenderint.

Qui lethargo aut phrenesi laborat, vigilans tantum et volens baptizetur; at si periculum mortis impendeat, et prius ille ostenderit suscipiendi Baptismi desiderium, baptizetur.

434. We have already seen that the intention of receiving Baptism is necessary in adults even for its validity, while other dispositions are required to receive it with fruit.¹ Now, in the present matter, all who enjoy, or who have had at any time, the use of reason, are reckoned as adults, and it is on this principle the rubric here proceeds in its directions regarding the insane, which are the same in substance as those given by the Catechism of the Council of Trent.² If they have been insane from the time of their birth or, if they have never had the use of reason they are to be treated as infants, and baptized in the faith of the Church. If they have had at any time the use of reason, then the rules governing the Baptism of adults apply to them. As we have already seen, the Church demands even in the case of adults whom one finds unconscious and in danger of death, that they have given at least some probable manifestation of an intention to receive Baptism. Similarly, in the case of those who have become insane after having attained the use of reason, the present rubric states that if they have lucid intervals they should be baptized during such a period if they manifest a desire for it, and they should also be baptized in imminent danger of death, provided again that before they became insane they showed a desire for Baptism. The same principles apply to the case of persons suffering from lethargy or phrenesis who are, for the time being, without the use of their senses. They are not to be baptized until they recover from that state, except when there is danger of death; and not even then, unless there

¹ *Supra*, n. 412, et seq.

² *Pars ii. cap. ii. n. 39.*

be some ground for supposing that they had previously manifested a desire of receiving Baptism.

§ 10.—Sacerdos diligentur curet, ut certior fiat de statu et conditione eorum, qui baptizari petunt, præsertim exterorum : de quibus facta diligenti inquisitione, num alias, ac rite sint baptizati, caveat, ne quis jam baptizatus, imperitia, vel errore, aut ad quæstum, vel ob aliam causam, fraude, dolove iterum baptizari velit.

435. We have already dwelt on the obligation of the priest to make careful inquiry, even in the case of infants, as to whether they were previously baptized ;¹ and the same obligation exists, *a fortiori*, in the case of adults, especially in countries where there might be any reason to suspect that some would ask for baptism through worldly motives, as has not infrequently happened, according to Baruffaldi² and Catalani.³ Instances of the kind can hardly occur, unless where there are Jews or Pagans, who might hope to gain some temporal advantage by a pretended conversion to the faith.

§ 11.—Omnes autem, de quibus, re diligenter investigata, prudens dubium exsistat, num revera vel num valide baptizati fuerint, sub conditione iterum baptizentur.

436. When, after due inquiry, there remains a reasonable doubt as to whether a person has been validly baptized, the rubric directs that he be baptized conditionally, if there be nothing to prevent it, that is, if he be properly instructed and prepared. But the doubt must be a reasonable one, for every slight suspicion would not suffice.⁴ In any case that may occur, therefore, it is necessary to weigh the reasons carefully ; but, this being done, Baptism should be administered conditionally, *unless there be a moral certainty that it was previously conferred*. This is the rule laid down by St. Liguori with regard to children who are found exposed ;⁵ and as it is based on the

¹ Supra, n. 174 ² Tit. xii. n. 70. ³ Tit. ii. cap. iii. § xiv. n. iii.

⁴ St. Lig., lib. vi. n. 134. ⁵ Lib. vi. n. 135, *Secunda sententia*.

necessity of Baptism, it manifestly applies to all about whose Baptism any doubt is raised.

§ 12.—*Hæretici vero ad Catholicam Ecclesiam venientes, in quorum Baptismo debita forma, aut materia servata non est, rite baptizandi sunt; sed prius errorum suorum pravitatem agnoscant et detestentur, et in fide Catholica diligenter instruantur: ubi vero debita forma et materia servata est, ommissa tantum suppleantur, nisi rationabili de causa aliter loci Ordinario videatur.*

437. This rubric directs what is to be done with regard to the admission into the Church of converts from any heretical community. The chief difficulty in the matter is to ascertain whether they have previously received a valid baptism. It was defined by the Church, on the occasion of the controversy raised in the time of St. Cyprian, that baptism administered by heretics is not on that account invalid.¹ It was decided that in receiving converts from heresy, a distinction should be made between those in whose sect baptism was administered with the proper matter and form, as the Novatians, and those in whose sect it was not so administered, as the Paulianists. The latter should be baptized, not the former.² The rule thus laid down has been always religiously observed in the Church.

438. In forming our judgment in any proposed case, we must be guided very much by the ritual, or the authorized mode of baptizing in the sect from which the convert comes. This is clearly conveyed in the answer of the Sacred Congregation of the Inquisition³ to a question regarding the validity of baptism amongst the Lutherans and Calvinists. If the essential matter and form are prescribed in the ritual as of necessity to be used, we are to assume the validity of the baptism, unless there be very grave reasons for questioning it. If not, further inquiry must be made into the circumstances of the case. Should it be ascertained that the convert of whom there is question, was, in point of fact, validly baptized, of course baptism is not to be repeated.

¹ Denzinger, *Enchiridion*, n. 14, *Decr. Steph.* n. 16, *Conc. Arlet.* n. 21, *Decret. Liber. et Siric.* ² Denzinger, nn. 16, 20, 21, 62, 63.

³ 17 Nov. 1838, cit. apud Falise. *Sac. Rit. Cong. Decreta*, etc. V. Baptisma, in nota, n. 7. Vid. Append.

Should it, on the other hand, be made clear that the baptism was invalid, he ought now to be baptized absolutely. But if, as is commonly the case, a reasonable doubt remains, he should be baptized conditionally.

439. The sectaries, then, may be divided into three classes—those who are certainly baptized, those who are certainly unbaptized, and those whose baptism is doubtful.

I. At the present day no one, we believe, doubts that Baptism is validly conferred, not only in the Greek Church, but amongst the Eutychians, Nestorians, and other Oriental sects; and the same is true, according to Bouvier,¹ of the sect known in France as “*La Petite Eglise*.” These sects not only use rituals which prescribe the essential matter and form, but also profess the Catholic doctrine regarding the efficacy and necessity of Baptism, which is a sufficient guarantee of the care that is taken to have it properly administered. When a convert, therefore, from any of these sects, is received into the Church, he is not to be baptized; but, as the rubric here directs, the ceremonies that may have been omitted are to be supplied, unless the bishop, to whom the matter should be referred, determines otherwise. A sufficient reason for omitting to supply the ceremonies, would be the fear of exciting controversy regarding the validity of the previous baptism.²

II. Amongst the other sects that still retain Baptism,

¹ *De Baptismo*, cap. vi. art. 2, § 3.

² Catal., tit. ii. cap. iii. § xvi. n. i. When the previous baptism is held to be valid the ceremony of reception into the Church consists merely of the profession of faith, abjuration of heresy, followed by the absolution from censures *in foro externo*; after which some suitable penance is imposed. If the ceremonies are to be supplied the form for adults should be used. But where, (as in Ireland prior to the Codex) permission has been granted to baptize adults according to the rite for infants, the ceremonies of this rite may, we think, be employed when there is question of supplying for an adult convert whose baptism is regarded as valid. In England there is no supplying of the ceremonies for converts (Fortescue—*Ceremonies* p. 424). Cf. Canon 759 § 3. In the case of an adult Catholic baptized in infancy but with the omission of the ceremonies, the ceremonies to be supplied are those from the rite for infants (Decr. 2743). —(Ed.)

there is not one, as far as we know, whose ritual does not prescribe the essential matter and form; so that, when there is not certainty, there is ground of probability, that their baptism, if conferred at all, has been validly conferred. But in most of them may be found individuals who were never baptized, owing very often to the neglect of parents, who look upon the baptism of their children as a useless ceremony. When there is sufficient evidence of this in the case of any convert, he is of course baptized absolutely.¹

Again, some sects reject Baptism altogether, as the Quakers,² and converts from amongst them should, therefore, be baptized absolutely. The Baptists reject infant Baptism, and baptize only adults who make a special profession of faith.³ Converts from their sect are, therefore, to be baptized absolutely, unless it be known (as it may be, from their own testimony) that they were baptized in adult age, in which case they are, generally speaking, baptized conditionally, for the reason given below.

III. The class whose baptism is doubtful, embraces almost all sects that go under the general name of Protestants. Most of them, it is true, in their rituals, prescribe all that is essential to Baptism, and if we had sufficient security that it is always administered by them in exact accordance with their rituals, we should have no reason to doubt its validity. As a matter of fact, the validity of baptism by Protestants at first was generally admitted; and when a doubt was raised in France regarding that conferred by the Calvinists, St. Pius V. decided in favour of its validity.⁴ But their errors regarding the efficacy and necessity of the sacrament, gradually led to habitual carelessness and frequent

¹ When the baptism is to be conferred absolutely neither the profession of faith nor the absolution from censures is required. In England, the profession of faith is insisted upon even in this case. (Cf. Fortescue "Ceremonies of the Roman Rite" p. 424.) The form for adults is to be followed unless, in accordance with Canon 755 § 2, the form for infants is allowed to be used.—*Ed.*

² Vid. Hook's *Church Dictionary*, v. Quakers.

³ Ibid. v. Baptists.

⁴ Cfr. Benedict XIV., *De Synod. Diœc.*, lib. vii. cap. vi. n. 9.

substantial defects in its administration, so as to leave reasonable ground for doubting in any given case whether it was rightly conferred. Hence the practice, now so extensively received, of baptizing *sub conditione* converts from the various sects of Protestantism,¹ though inquiry should be made in each case, as is done in Rome, according to a decree of the Inquisition.² Kenrick, who enters fully into this question in reference to the various sects in America, thinks that no doubt ought to be entertained about the validity of the sacrament as conferred by the Baptists; but yet, seeing that it is questioned by some whether they do not separate the immersion too much from the form, he does not quite condemn the practice of re-baptizing converts from amongst them. Having given his own opinion against it, he concludes by saying “*rem sapientiorum judicio relinquimus.*”³ It is usual, then, and it is the safer course, to confer conditional Baptism even on these converts, unless there be satisfactory evidence that the rite was duly performed.

440. If we could have sufficient certainty about the Baptism conferred in any Protestant sect at the present day, it would be about that conferred by the Anglicans, for the *Book of Common Prayer*, which contains their ritual, prescribes all that is essential to the sacrament, and moreover seems to convey the Catholic doctrine respecting its efficacy and necessity. Yet there is always sufficient reason to doubt, in any particular case, whether it has been actually conferred in the manner directed by the prayer-book.

A great many, probably the great majority, of the Anglican ministers repudiate the Catholic doctrine. A considerable authority amongst them, Wheatly, in his work on the *Book of Common Prayer*, denies the validity of Baptism by laics, and says that the sanction given to it by the first reformers was founded on “the error they had imbibed in the Romish Church concerning the impossibility of salvation without the sacrament of

¹ Cfr. Perrone, *De Baptismo*. cap. v. in nota.

² Vid. “*Decretum*,” prefixed to this volume.

³ *De Baptismo*, cap. ii. n. 119.

baptism.”¹ Many of them simply ridicule the supposition that the salvation of a child depends on whether or not it has been washed with water. The prevalence of this error amongst them was very clearly brought out by the Gorham controversy; and the decision of the Privy Council on that occasion, leaves it free to every minister to maintain or reject the Catholic doctrine as he pleases.² Since, then, the validity of the rite depends on the application by the minister of the proper matter and form with the intention of doing what the Church does, it cannot be surprising that a doubt should be entertained whether it may not have been invalidly performed by men who confessedly think it of little importance.

Again, as a matter of fact, it is very often administered in a manner which leaves its validity doubtful. It is admitted that Baptism by aspersion or sprinkling is valid;³ but if the water which is sprinkled falls merely on the dress, it is certainly null;⁴ if it falls only on the hair, and does not touch the skin, the Baptism is at least doubtful,⁵ and the same is to be said if not more than a drop or two should touch the skin.⁶ Now it is well known that very frequently the minister contents himself with dipping his finger in the water, and throwing one or two drops on the child, without much anxiety as to whether they may touch the skin, or merely fall on the dress. No doubt there are some ministers who are scrupulously exact in performing the ceremony as prescribed in their prayer book; and if it could be ascertained in any particular case that a convert had been baptized by one of these he certainly should not be again baptized; but as this can be very rarely known so as to leave no reasonable doubt, it is not surprising that, as a general rule, converts from the Anglican establishment, as well as those from other Protestant sects, are baptized conditionally.

¹ Appendix i. to chap. vii. sec. ii. pag. 356. Edition 1842.

² Vid. Dub. Review, No. lv. March, 1850.

³ Vid. supra, n. 178.

⁴ St. Lig., lib. vi. n. 107, *Quær.* iii.

⁵ St. Lig., *ibid.*

⁶ *Ibid.* *Quær.* vi. Vid. supra, n. 160.

441. According to the Codex the Ordinary may, for a grave and reasonable cause, permit the Baptism of an adult to be performed according to the rite for infants.¹ Moreover, he may permit *private* Baptism, *i.e.*, without any of the ceremonies, when there is question of the *conditional* baptism of an adult convert.² Hence there is no longer any need for the special indults formerly granted to the bishops of several countries, *e.g.*, the United States, Ireland and England which contained somewhat similar concessions.

442. In England, according to a decree of the first Synod of Westminster, adult converts, whose previous baptism is doubtful, are to be (conditionally) baptized privately with holy water, and without any of the ceremonies of solemn Baptism: "Hujusmodi baptismus non fiat publice sed omnino privatim, cum aqua lustrali et absque cæremoniis. Confessio etiam Sacramentalis semper in tali casu est exigenda."³

443. For Ireland an indult was granted "ad quinquennium" in the year 1876, in virtue of which it was lawful to baptize adults according to the rite for infants. This indult was regularly renewed afterwards, as required, until finally it was granted absolutely, with the omission of the clause "ad quinquennium," in the year 1894.⁴ A further concession was granted in the year 1905 according to which it was lawful, as in England, to baptize without any of the ceremonies an adult convert whose previous baptism was doubtful.⁵ Of course, this short form could not be used when the Baptism was to be conferred absolutely.

444. Before he is received into the Church, the convert must acknowledge and detest his errors, and be carefully instructed in the Catholic doctrine, as the rubric here prescribes; and hence some time is necessary for the due preparation. The abjuration of heresy must be made juridically, *i.e.* in presence of the Ordinary

¹ Can. 755, § 2. ² Can. 759, § 2. ³ Decr. xvi. 8°.

⁴ Maynooth Synod, 1900. *Appendix*, p. 12.

⁵ *Ibid.* pp. 13-14. This concession was originally granted for ten years, and renewed in 1916 for a similar period. No further renewal was sought as the faculties granted by the Codex to Bishops are sufficiently ample. Cf. Can. 755, 759—*Ed.*

or his delegate and of at least two witnesses.¹ He should make a profession of faith publicly, or at least before some witnesses, as circumstances may determine. The form used is the Creed of Pius IV., translated into the vernacular; or at least an abridgment of it, such as is given in the ritual for the use of the English clergy. We have already seen that confession is not necessary as a preparation for Baptism, though a private manifestation of conscience, with the view of obtaining advice and instruction, is very salutary, and, therefore, may be recommended even to converts who are to receive Baptism absolutely.

445. Those who are certainly baptized, being already bound by the laws of the Church,² and coming to know, by their conversion, the obligation of confession, are clearly bound to comply with it like the other faithful, if they be conscious of grievous sin, and have not, as may be supposed, confessed within the year.³ And even though the precept of confession might not, in strictness, urge at the exact time of their reception into the Church, yet this time is manifestly most suitable for confession, because they thus not only fulfil the precept, but have an opportunity of receiving that special direction which is just then so necessary for them, and is nowhere given with so much effect as in the tribunal of Penance.

446. Those whose previous baptism is doubtful, and who are to be baptized conditionally, are required to make a sacramental confession, as has been decided by a decree of the Holy Office.⁴

Previous to this decision, converts in such circumstances were earnestly recommended, and, as a rule, even required to confess, and were conditionally absolved. But many theologians held that they were not in strictness bound to confess, seeing that the doubt about their baptism makes it doubtful whether their sins could be the matter of sacramental confession.⁵ It is true that sins after Baptism validly received, are not remitted

¹ Can. 2314 § 2.

² Busembaum, apud St. Lig., lib. i. n. 154, et lib. vi. n. 665.

³ Vid. St. Lig., lib. vi. n. 668.

⁴ 17 Dec., 1868.

⁵ Lacroix, lib. vi. pars. i. n. 324. Vid. Gury, *De Pœnitentia*, n. 419, cum nota ibid. subjecta Edit. Ballerini.

without perfect contrition or sacramental absolution; and hence, the theologians who would exempt converts, in the case supposed, from the obligation of confession, would require them nevertheless *either* to make an act of perfect contrition, *or* to make a sorrowful confession of some sin in order to get (conditional) absolution.¹

Acting on this opinion, some confessors in England received converts into the Church without requiring from them a full confession of their sins, while the great majority required a full confession in accordance with the traditional practice and the decree of the first Synod of Westminster.² In these circumstances, the matter was referred to the Holy See, and it was decided that a full sacramental confession should be exacted.

447. The decree of the Holy Office, containing this decision, refers to and includes another on the same subject, issued on the 17th June, 1715, containing a similar decision, and prescribing also the order to be observed in conferring the Baptism, and giving the absolution. The same order is prescribed by the Holy Office in the form given in the ritual published for the use of the American clergy.³ In receiving converts who are to be baptized conditionally, the order to be observed is,—first, the abjuration or profession of faith; second, conditional Baptism; third, sacramental confession with conditional absolution.⁴ The absolution

¹ Gury, loc. cit. Vid. St. Lig., lib. vi. n. 473, *Recte vero advertunt.*

² *De Baptismo*, n. 8°.

³ Editio tertia, Baltimori, 1860.

⁴ No mention is here made of the conditional absolution from censures which should be given. Some differences of opinion and practice exist regarding the order to be followed, but we prefer that laid down for the archdiocese of Dublin: (1) The profession of faith; (2) conditional absolution from censures; (3) integral confession of sins, not followed immediately by absolution; (4) conditional baptism; (5) sacramental confession of sins (at least *per capita*), followed by conditional absolution.

Others place the absolution from censures immediately after the baptism. The ritual issued for the use of the English clergy directs the baptism to take place after the psalm, versicles, and prayer, *Deus qui proprium est*, have been recited, and immediately before the actual absolution from heresy. Thus the baptism takes place in the *middle* of the form of absolution—a rather peculiar arrangement.—Ed.

is to be given "sub conditione," on account of the doubt about the previous baptism; and, according to Gury,¹ it is of no great moment whether it be given before or after the conditional Baptism. But the above order prescribed by the Holy Office directs that the conditional Baptism shall precede the absolution.

448. The same order seems to imply that the confession should be made only after the Baptism. At least it clearly implies that the convert is not required to confess until he has been conditionally baptized. Yet there is no doubt that a confession before Baptism, if the convert desires it or is willing to make it,² has many advantages. The priest is thereby better able to judge of his dispositions, and has also a better opportunity of giving him special instructions, of exciting him to sorrow, and preparing him to receive with greater fruit that sacrament, whichever it be, that he is now capable of receiving. These considerations, it may be seen, are urged by the bishops of England in the preamble to the question which they submitted to the Holy See. Hence the common practice hitherto has been: first, to hear the convert's confession, and dispose him for the worthy reception of either sacrament; then to baptize him conditionally; and lastly, having got him to repeat the confession, at least in general terms, and to supply whatever might be judged necessary to make it full and complete, to give him conditional absolution.³ When, as is usually the case, the confession is made to the same priest, the penitent is not required to repeat the sins he has already confessed in detail, but merely to accuse himself of them in general terms.⁴

This practice may seem perhaps hardly in accordance with the order prescribed by the Holy Office; but we think it is not at variance with that order, provided the confession before baptism be not exacted, but merely

¹ Loc. cit. n. 420. Cfr. Bouvier. *De Baptismo*, cap. vi. art. ii. § iii. De Herdt, pars. vi. n. 8.

² Vid. supra, n. 417, 418.

³ Vid. Gury, l. c. n. 420, in fine. This practice has been sanctioned by the Holy Office, 2 Dec., 1874.—*Ed.*

⁴ Cfr. St. Lig., lib. vi. n. 502.

recommended. The order, we take it, is not to be understood as prohibiting all confession before the baptism, but simply as requiring that sacramental confession be made after the baptism ; and this clearly is the case when the previous confession is repeated, in the manner supposed, before absolution.

449. It may be doubted how far special faculties are necessary in this case to absolve from the sin of heresy or the excommunication annexed to it. In the first place, the heresy may be only material, for it can hardly be doubted that amongst Protestants many are only material heretics. Reiffenstuel gives this as his opinion regarding great numbers amongst the mass of heretics.¹ The same is the opinion of Lacroix, and several other authors cited by him, with regard to the Protestants of Germany ; and what is true of them is equally true of Protestants in other countries. "Some of them," he says, "are so simple, or so prejudiced by the teaching of their ministers, that they are persuaded of the truth of their own religion, and at the same time so sincere and conscientious, that if they knew it to be false, they would at once embrace ours. Such as these are not formal, but only material heretics ; and that there are many such is testified by numbers of confessors in Germany, and authors of the greatest experience. What is most deplorable in their case is, that, should they fall into any other mortal sin, as may very easily happen to such persons, they are deprived of the grace of the principal sacraments, and are commonly lost, not through want of faith (for I suppose them to believe what is necessary, *necessitate mediæ*), but on account of other sins they have committed, and from which they are not freed by the sacrament of Penance, which does not exist amongst them ; nor by an act of contrition or perfect charity, which they commonly do not attend to, or think of eliciting (to say nothing of the very great difficulty such men would have in doing so), thinking they are justified by faith alone and trust in Christ ; and by this accursed confidence they are miserably lost."²

¹ Lib. v. *Decret.* tit. vii. n. 13.

² Lib. ii. n. 94.

It may be assumed, then, that, amongst Protestants, there are a great many whose heresy is only material ; and it may be added, that this is most likely to be the case with those who are converted to the faith, the very fact of their conversion being, generally speaking, an evidence of the sincerity with which they previously adhered to their errors. Now it is *formal* heresy alone (*i.e.*, heresy to which one pertinaciously adheres,¹ though the true doctrine and the motives of its credibility are clearly proposed to him) which is punished by an *ipso facto* excommunication, absolution from which *in foro conscientiae* is specially reserved to the Pope, and not material heresy, even when the person is guilty of grievous sin by his neglecting to inquire when doubts occurred, for this, though it may be a grievous sin against faith, is not, after all the sin of formal heresy.² It may easily happen, therefore, that no special faculty is required for the absolution of these converts.³

Again, since there is a doubt, as we suppose, whether they have been really baptized, there must be a doubt whether they could incur the censures of the Church. De Lugo discusses this question, and gives it as his opinion, that when, after diligent inquiry, there remains a doubt as to the validity of the baptism of one who is guilty of heresy, he is not to be regarded as having incurred the censures attached to heresy.⁴

450. The practice is, however, to deal with all converts from heretical sects, as if they had incurred the reserved excommunication.⁵ Kenrick observes⁶ that the Church does not acknowledge, *in foro externo*, the distinction between "material" and "formal," which would exempt from the reserved censure any one living in an heretical communion ; and cites a decree of the Holy

¹ Cf. Canons 1325 § 2., 2229, 2241. (Ed.)

² Cf. Can. 2229 § 2.

³ Vid. Lacroix, lib. vi. p. ii. n. 8613. De Lugo, *De Pœnitentia*, Disp. xvi. n. 197. *De Fide*, Disp. xx. n. 174 et seq.

⁴ *De Fide*, Disp. xx. n. 143.

⁵ Those who have not attained the ages of puberty (as indicated in Canon 88) are excused from all penalties *latæ sententiæ*, and therefore are not to be absolved from censures. Canon 2230 (Ed.).

⁶ *De Baptismo*, n. 243., Cf. Canon 2314 § 1.

Office, reprehending one who, relying on that distinction, had absolved a Calvinist: "*Eo quod ignarus hæresum et errorum Calvini non posset dici hæreticus formalis sed tantum materialis.*"¹ The doubt whether a convert has incurred a reserved censure, may be expressed in the form of absolution, as is directed in the rituals for the use of the American, English and Irish clergy, by inserting the word *forsan* "a vinculo excommunicationis quam *forsan* incurristi," etc.²

When any one who has publicly professed heresy solemnly abjures it, and penitently returns to the Church, the Bishop (but not the Vicar-General unless by special mandate) may, by his ordinary power, absolve him *pro foro externo*; ³ and this power may be delegated to others. The abjuration must be made before the Bishop or his delegate and at least two witnesses.⁴ When a convert from heresy, therefore, is to be received into the Church, the bishop should get notice of it, that he may himself receive him, or send the necessary faculties to the priest who is to receive him. After absolution from the censure "*in foro exteriori*" has been given, any confessor may absolve the penitent convert "*in foro conscientiae.*"⁵

13.—*Cæterum legantur, et servantur ea, quæ supra de Baptismo in communi præscripta sunt, cap. I.*

451. The rubrics that regard the matter, form, minister, the font, the holy oils, the vestments, and other requisites, of which we have treated in a preceding chapter,⁶ apply to Baptism generally, and must be attended to in the baptism of adults as well as in that of infants. The present rubric refers us to them, as they are assumed, though not repeated, here.

¹ Ibid., in nota.

² Forma receptionis neo-conversi.

³ Codex. Can. 2314, § 2.

⁴ Ibid.

⁵ The formulæ, prayers and ceremonies to be employed in the reception of converts are contained in the rituals published for priests in England, Ireland and America, and are sufficiently clear to be understood without further commentary. (*Ed.*)

⁶ Chap. iii.

CHAPTER VI.

ORDER FOR THE BAPTISM OF ADULTS.

ORDO BAPTISMI ADULTORUM.

§ 1.—In primis Sacerdos, paratis his, quæ supra de observandis in administratione Sacramenti Baptismi Parvulorum dicuntur, indutus superpelliceo et stola, vel etiam pluviali violacei coloris, cum suis Clericis accedit ad gradus Altaris, et genibus flexis, pias mente ad Deum preces effundit, ut tantum Sacramentum digne valeat ministrare ; et ad implorandum divinum auxilium, surgens, se signat, et si temporis ratio ferat, dicit : *Ÿ. Deus in adjutorium, etc.*

452. Everything being prepared, both in the baptistery and at the church porch, in the same way as for the Baptism of infants,¹ the priest puts on a surplice and violet stole, and, if convenient, a cope of the same colour. The Church wishes to have the ceremony performed with the greatest possible solemnity, and hence the rubric here recommends the use of a cope, even when it is performed by a simple priest.

453. The cope was originally a large cloak with a hood, used in processions, and designed as a protection from the rain : hence its name—*pluviale*. In shape it still bears a resemblance to such a garment ; but it is usually made of rich material, and is worn in certain functions² to give them greater solemnity.

454. The words of the rubric, “*vel etiam pluviale*” might seem to imply that the stole may be dispensed with when the cope is used ; but that such is not the meaning is clear from the general rubric regarding the administration of the sacraments,³ and from the fact that when the bishop officiates, both stole and cope

¹ Supra, chap. iii. n. lvii. et seq.

² Vid. Baruff., tit. xiii. n. 3 et 4. Gav., pars i. tit. xix. lit. (d).

³ Supra, chap. ii. § vii.

are distinctly prescribed.¹ We take it that the “*vel*” is meant to convey that it would be becoming and proper for him, though he is not required, to wear the cope in addition to the stole. It is understood in this sense by Falise.²

455. The priest should be attended by at least two clerics vested in surplice, or a greater number, if possible.³ When he wears a cope, he should be attended by three, and one should walk at each side holding the borders in front, while he is proceeding to the altar steps, and again while going from the altar to the porch. This is prescribed in the ceremonies to be observed in certain solemn functions in minor churches, where the priest is attended only by clerics.⁴ And it seems to be a general rule, that when the priest is vested in cope, and is moving to or from the altar, or elsewhere, two attendants should accompany him, raising the borders of the cope on each side. This rule, we think, should be adhered to in the present ceremony.

456. All, then, having vested in the sacristy, the first clerk precedes with hands joined, and the priest, accompanied by the second and third raising the borders of his cope, goes to the altar, and, having uncovered, kneels on the lowest step, the clerks kneeling with him,⁵ and there implores the divine assistance in the sacred function he is about to perform, saying the “*Veni Sancte Spiritus*,” etc., or some other appropriate prayer. Then rising, he says, if time permits, “*Deus in adjutorium*,” etc., (making on himself the sign of the cross) and *Gloria Patri*, etc.

§ 2.—Postea incipit, prosequentibus Clericis, Ant. *Effundam*, etc.

§ 3.—Deinde dicitur *Kyrie, eleison, Pater Noster* secreto.

457. Still standing at the foot of the altar,⁶ the

¹ *Infra*, cap. viii. § iii.

² *Cours Abrégé*, pars 3^{me} sect. 1^{re} cap. 1^{re} vi. n. 6.

³ Baruff., tit. xiii. n. 6. Vid. *supra*, n. 126 et seq.

⁴ *Memoriale Rituum*, jussu Benedicti XIII. in Festo Purific., Fer. v. Cin., Sabbat. Sanct., etc.

⁵ Rit. Toul. tit. iii^{me} § i. n. 1.

⁶ Baruff., tit. xiii. n. 8.

priest proceeds with the antiphon, psalms and prayers, reciting the verses of the psalms alternately with the clerks.¹ These psalms are very appropriate to the occasion, as is shown by Catalani² and Baruffaldi,³ but are not strictly prescribed, as appears from the words of the rubric itself.

§ 4.—Si plures sint baptizandi, sequens Oratio dicatur in numero plurali (et in genere masculino, nisi omnes sint feminæ).

458. When two or more are baptized together the prayer, "*Da quæsumus*," etc., is said in the plural, that is, we say "*Electis nostris . . . edocti*," etc., in the masculine gender, unless *all* be females. The same rule is to be followed in all the prayers.

459. Those who are to be baptized are frequently throughout the ceremony called in the rubrics "*Electi*." We have already mentioned⁴ the classes into which, according to Catalani, the catechumens were distributed. Those who, after the scrutinies, were judged sufficiently prepared to receive Baptism, were called "*Competentes*," or, "*Electi*"; but according to Baruffaldi⁵ we must distinguish between the two, as they were not called "*Electi*" except on the very day on which they received Baptism.

§ 5.—Deinde Sacerdos procedit ad fores ecclesiæ, et stat in limine: catechizandus vero extra limen. Et si sint plures, mares et feminæ, illi ad dexteram Sacerdotis, hæ vero ad sinistram statuantur. Tum Sacerdos interrogat Catechumenum (singulariter singulos, si plures, usque ad Orationem *Te deprecor* exclusive): *Quo nómine vocáris?* Catechumenus respondet: *N.* Sacerdos: *N. Quid petis ab Ecclesiá Dei?* R̃. *Fidem.* Sacerdos: *Fides, quid tibi præstat?* R̃. *Vitam ætérnam.* Sacerdos: *Si vis habère vitam ætérnam, etc.*

460. Having concluded the psalms and prayers at the foot of the altar, he takes his cap, and having made a profound inclination, or a genuflection if the Blessed Sacrament be present in the tabernacle, the clerks

¹ Rit. Toul., n. 2.

² Tit. ii. cap. iv. § i. n. ii.

³ Loc. cit. n. 10.

⁴ Supra, n. 407.

⁵ Loc. cit. n. 13, 14.

genuflecting in either case, he puts on his cap, and proceeds to the porch of the church, where the person or persons to be baptized should be already in waiting.¹

461. If there are males and females to be baptized at the same time, they ought to be placed so that the former be on the right, and the latter on the left of the priest, as the rubric here expressly directs.² The priest then puts the interrogations as they are in the Ritual.³ The answers are to be given, not by the sponsors, as in infant Baptism, but by the catechumens themselves, who should be between the sponsors, each one having his or her godfather on the right, and god-mother on the left.⁴ The first question regards the name which he is now to take in Baptism, and not that by which he may have been previously known.⁵

It may be seen that, in the address of the priest, "*Si vis habere vitam*," etc., we have at the end an extract from the Athanasian Creed, which is not found in the order of infant Baptism.

§ 6.—*Et rursus interrogat : N. Abrenuntias satanæ ? etc.*

§ 7.—*Deinde Sacerdos interrogat de Symbolo Fidei, dicens : Credis in Deum, etc.*

462. We have already treated of the renunciation of Satan and the interrogations on the Creed, in the order of infant Baptism.⁶

§ 8.—*Tunc Sacerdos exsufflat ter in faciem ejus, et dicit semel : Exi, etc.*

§ 9.—*Hic in modum crucis halat in faciem ipsius, et dicit : N. Accipe, etc.*

463. The great antiquity of the exsufflations used in Baptism, and their mystic meaning, have been already noticed.⁷ The rubrics here plainly distinguish between "*exsufflat*" and "*halat*" the former signifying that he blows, the latter that he breathes, on the face, having

¹ Rit. Toul., l. c. n. 5. Vid. supra, n. 289.

² Cf. supra, Chap. iv, § xxviii.

³ Vid. supra, n. 295, et seq.

⁴ Rit. Toul., tit. iii^{me} § i. n. 5.

⁵ Vid. supra, n. 223, et seq.

⁶ Vid. supra, n. 328, et n. 336.

⁷ Supra, n. 299, et seq.

the mouth, in the one case, nearly closed, and in the other wide open.

This ceremony of breathing on the face is not mentioned in the order of infant Baptism. As the cross should be formed by the breath exhaled, the priest must move his head so as to describe it. He cannot, of course, pronounce the words while he is thus exhaling his breath; and it would seem, from the position of the cross as marked in the Ritual in the middle of the word "*benedictionem*," that he should pause for a moment in pronouncing the word to form the sign of the cross.

§ 10.—Deinde pollice facit Crucem in ejus fronte, et in pectore, dicens : N. *Accipe*, etc.

Et si Catechumenus venerit de gentilitatis errore, seu de ethnicis et idololatriis Sacerdos dicat : *Horresce idola, respue simulacra*.

Si ex Hebræis, dicat : *Horresce Judaicam perfidiam, respue Hebraicam superstitionem*.

Si ex Mahumetanis, dicat : *Horresce Mahumeticam perfidiam, respue pravam sectam infidelitatis*.

Si ex Hæreticis, et in ejus Baptismo debita forma servata non sit, dicat : *Horresce hæreticam pravitatem, respue nefarias sectas impiorum* N. exprimens proprio nomine sectam de qua venit. Inde prosequitur : *Cole Deum*, etc. *Oremus*. (In plurali pro pluribus.) *Oratio. Te deprecor*, etc.

464. The forehead and breast are signed in the manner already explained in treating of infant Baptism,¹ the ceremony here being exactly the same, though the form of words is much longer. The Ritual of Toulon² here observes, that it is not necessary to have the breast uncovered.

The directions as to the change to be made in one clause, according to the errors which the catechumen renounces, are so clear as to require no explanation.

465. Should there be a number being baptized together, the priest must go through the preceding

¹ Supra, n. 304.

² Loc. cit. n. 9. Vid. supra, n. 305.

interrogation and ceremonies with each separately, commencing with the males.¹

There is no doubt that the priest, having reached the door of the church, should stand facing the catechumens. If, therefore, we suppose that, while he is in that position, the males are on his right, and the females on his left, as a preceding rubric² might naturally enough be understood to require, he must either commence with the male on his extreme right, and proceed from right to left, which would be reversing the order usually observed in such circumstances, as, *e.g.*, in giving Holy Communion, when he is expressly directed by the rubric to commence with those on the Epistle side;³ or he must commence with the first male on his left, and proceed to the last on his right, and then pass to the females, commencing with the one on his extreme left. We would prefer the latter course, but it occurs to us that the rubric should rather be understood of the right and left of the priest, while he is standing, not opposite to, but in the same line with, or looking in the same direction as, the catechumens. We think this more probable; first, because of the inconvenience just mentioned as following from the other interpretation; and secondly, because, according to the other interpretation, the males would be on the left of the females, and therefore in the less honourable place, while the design of the rubric is, according to Catalani⁴ and Baruffaldi,⁵ to give them the more honourable place.

466. The priest should be uncovered in saying the prayer, "*Te deprecor*," etc.⁶ When there are more than one, it should be said for all in common, and in the plural number as indicated in the Ritual. There is a change of gender only when all are females, according to what has been said above.⁷

¹ Rit. Toul., n. 11.

² Supra, § v. n. 461.

³ Merati, pars. ii. tit. ix. Rub. 6, n. xxvi. Vid. infra, cap. xii. § iv.

⁴ Tit. ii. cap. iv. § v. n. iii.

⁵ Tit. xiii. n. 19.

⁶ Rit. Toul., tit. iii^{me} § i. n. 11.

⁷ Supra, n. 458.

At the end of the prayer, the priest puts on his cap,¹ and proceeds to make the following signs of the cross, which are here directed to be made on each when several are being baptized at the same time.

§ 11.—Deinde pollice signat Electum (singulos Electos) signo Crucis in fronte dicens (singulariter singulis): *Signo tibi, etc.* In auribus. . . . In oculis. . . . In naribus. . . . In ore. . . . In pectore. . . . In scapulis. . . . In toto corpore, illud non tangens, manu producit signum Crucis, et dicit: *Signo te totum, etc.* Oremus. (In plurali pro pluribus.) Oratio. *Preces nostras, etc.*

467. The signs of the cross here prescribed are not found in the order for infants, but they are prescribed in very ancient rituals.² The form used with each sign in the present ceremony explains its meaning and object. We may observe that the signs are made on each of the ears, eyes, and nostrils, in the same way as in anointing these parts in Extreme Unction.³ The Ritual of Toulon not only directs this, but has two crosses marked at each, to show that they are double organs,⁴ and the same authority⁵ observes that the signs on the breast and shoulders may be made outside the dress. In signing the whole body, the cross should be formed with the hand in front of the catechumen, but not touching him, three times, as marked in the Ritual, *i.e.*, once at the name of each person of the Blessed Trinity. The first line should be drawn vertically from the person's head as low as convenient, and the second intersecting it across the breast, or from his right to his left shoulder.

§ 12.—Tunc imponit manum super caput Electi (singulorum Electorum), et postea manum extensam tenens dicit: Oremus. (In plurali pro pluribus.) Oratio. *Omnipotens, etc.*

468. After the signs of the cross made as directed in the preceding rubric, the priest uncovers.⁶ Then follow three prayers, the first of which is the same as that used in infant Baptism. Before reciting the third prayer

¹ Rit. Toul., l. c. n. 12.

⁴ Tit. iii^{me} § i. n. 12.

² Catal., tit. ii. cap. iv. § xii n. i.

⁵ Ibid.

Vid. supra, n. 305, et seq.

⁶ Rit. Toul., l. c. n. 13.

³ Baruff., tit. xiii. n. 39.

(which is also the same as that used in infant Baptism, with the addition of one clause at the end, "*ut idoneus,*" etc.), he is directed to impose his hand on the head of the catechumen; he should use his right hand, and, having imposed it, hold it extended while saying the prayer.

Should a number be baptized together, this prayer and the prayer "*Preces nostras,*" etc., are ordered to be said in the plural. No mention is made of the second prayer, "*Deus qui humani generis,*" etc., probably because it serves equally for one or more without any change. Also, if there be a number, the hand must be imposed on the head of each, as is expressly noted in the Ritual.

§ 13.—Deinde Sacerdos benedicit sal.

469. We have already commented on this rubric.¹

§ 14.—Quod si Catechumenus fuerit gentilis, seu ex idololatriis venerit ad fidem, benedicto sale, antequam ejus medicinam gustet, Sacerdos addat sequentem Orationem, quæ tamen pro venientibus ex Hebræis vel aliis, ut supra, non dicitur. *Oremus.* (In plurali pro pluribus.) *Oratio. Domine sancte,* etc.

470. When the catechumen is a convert from idolatry, this prayer is said immediately after the blessing of the salt, and before it is administered. When there are two or more such catechumens, the prayer is said in the plural; but should there be one or more of them amongst a number of others, we think the salt should be administered to the others first; then, after this prayer, "*Domine sancte,*" etc., to the converts from idolatry; and, lastly, when the salt has been administered to all, the following prayer, "*Deus Patrum nostrorum,*" etc., should be said in the plural. By following this order, the prayer, "*Domine sancte,*" etc., cannot even appear to have reference to any except those for whom it is specially intended.

¹ Supra, n. 271, et seq. n. 308, et seq.

§ 15.—Tunc pollice et indice accipit de ipso sale, et immittit in os Catechumeni, dicens (singulariter singulis : N. *Accipe sal.* etc. Sacerdos : *Pax tibi*, etc. *Oremus.* (In plurali pro pluribus.) Oratio. *Deus patrum nostrorum*, etc.

471. The quantity of blessed salt usually given to infants suffices for adults also, but there need not be so much anxiety about it, as there is less danger of doing injury to adults. Even the rubric here has not the word “*modicum*,” which it used in speaking of the quantity to be given to infants.¹

It is to be administered to each, when there is a number, and then the prayer, “*Deus Patrum*,” etc., is to be said in the plural for all together.

Si inter Electos adsint feminæ, recedant ipsæ in partem, quoadusque dictus fuerit pro masculis uterque Exorcismus, ut infra sub n. 21.

472. It is manifestly important for the decorous performance of the ceremonies that the females should here be required to withdraw, as the ceremonies and prayers which immediately follow are for males exclusively.

§ 16.—Deinde Sacerdos dicit super masculum stantem (in plurali pro pluribus) : *Ora, Electe, flecte genua, et dic : Pater noster.* Et Electus genu flexo orat, et dicit : *Pater noster* usque ad *Sed libera nos a malo*, inclusive. Sacerdos subjungit : *Leva, corripe orationem tuam, et dic : Amen.* Et ille surgens respondet : *Amen.* Sacerdos dicit patrino : *Signa eum* Deinde Electo : *Accede.* Et patrinus pollice signat eum in fronte, dicens : *In nomine Patris*, etc.

473. The catechumen should kneel on both knees while reciting the “*Pater Noster*.” This is the obvious meaning of the rubric “*flecte genua*.” Nor is there any instance of a prayer directed to be said on one knee. The reasoning of Gavantus on the words, “*flectamus*

¹ Supra, n. 311.

genua," of the Missal,¹ does not apply in this case, as Baruffaldi justly observes.² Besides, in the Missal the priest is directed to say the prayer only *after* the genuflection.³ He rises before saying "*Amen*," which he is to say only after the priest has directed him to do so. When the priest says "*Accede*," the catechumen should advance a step, and then the godfather makes the sign of the cross on his forehead, saying the words, "*In nomine Patris*," etc., as directed in the rubric. The signs of the cross here prescribed are made in the manner before explained.⁴

It is obviously necessary that the godfather and the catechumen himself be instructed beforehand regarding what they are required to do.

§ 17.—*Tum Sacerdos quoque facit crucem in fronte ejus, (singulorum), dicens: In nomine Patris, etc. Deinde imponit manum super eum (singulos), et postea manum extensam tenens dicit: Oremus. (In plurali pro pluribus). Oratio. Deus Abraham, etc.*

474. Immediately after the godfather, the priest makes the sign of the cross on the catechumen's forehead, in the same manner and with the same words. Then he imposes his right hand on him, and says the prayer, "*Deus Abraham*," etc., and having put on his cap,⁵ the exorcism which immediately follows. The wording of the rubric here is to be carefully noted. It requires him to say "*In nomine Patris*," etc., while making the sign of the cross, then to impose his hand, and afterwards, holding his hand extended say the prayer "*Deus Abraham*." If there be a number, the imposition of the hand on each must precede the prayer.⁶

475. When there are two or more male catechumens, he addresses them in the plural, *Orate*, etc., but the

¹ Pars. ii. tit. v. Rub. 4, lit. (e).

² Tit. xiii. n. 44.

³ Missal. Rubr., l. c. It is rather puzzling, however, to find *genu flexo* in the revised Ritual.—*Ed.*

⁴ Supra, n. 304.

⁵ Rit. Toul., tit. iii. § i. n. 19.

⁶ Cf. supra, n. 468.

sign of the cross is made on them singly. Then he imposes his hand on each, and having done this, he says the preceding prayer and exorcism in the plural. It is to be observed, however, that at the words *sanctæ crucis* in the exorcism, he makes the sign of the cross on the forehead of each, as is clearly prescribed in the rubric, "*signat singulos,*" and then continues "*Quod nos fronti,*" etc.

§ 18.—Sacerdos iterum dicit Electo (in plurali pro pluribus): *Ora, Electe,* etc.

§ 19.—Tum Sacerdos quoque facit crucem, etc.

476. The same ceremony is repeated with a different prayer and exorcism. The signs of the cross and the imposition of the hand are to be gone through for each one individually, but the prayer and exorcism are to be recited in the plural for all.

§ 20.—Sacerdos tertium dicit Electo (in plurali pro pluribus): *Ora,* etc.

§ 21.—Tum Sacerdos quoque facit crucem, etc.

477. The ceremony is performed for the third time with two exorcisms, the second being a repetition of the one given above, "*Ergo maladicte,*" etc. In reciting the first, "*Exorcizo te immunde,*" etc., the sign of the cross is to be made over the catechumen three times, as marked in the Ritual. Should there be a number, it can be made over all in common, as is clear from the revised Ritual; but in the second exorcism it is explicitly stated that the sign of the cross is to be made on the forehead of each.

The priest is uncovered except during the exorcisms, when he wears his cap.¹

Si inter Electos adsint feminæ, retrahunt se masculi in partem, et accedunt feminæ.

478. This rubric was not contained in some former editions of the Ritual.

§ 22.—Sacerdos dicit super Electam stantem (in plurali pro pluribus): *Ora Electa, flecte genua,* etc.

¹ Rit. Toul., l. c. n. 20, 21.

479. The preceding ceremonies are prescribed also for females, but with prayers and exorcisms somewhat different. All that we have said above regarding the signs of the cross and the imposition of the hand, is equally applicable here. It is very convenient to have the prayers and exorcisms for the females given at length in their proper places, as they are in the new typical edition of the Ritual.

Postmodum accedunt iterum masculi qui se retraxerant, et ipsi ad dexteram, feminae vero ad sinistram Sacerdotis, ut in principio, disponuntur.

480. This direction is not found in the older editions of the Ritual. The male catechumens, who were before directed to withdraw, are now invited to come forward, and are placed on the right, as at the commencement,¹ the rest of the ceremony being the same for all.

§ 28.—Tum Sacerdos imponit manum super Electum, vel, si sint plures, super singulos tam masculos quam feminas, et postea manum extensam tenens dicit (in plurali pro pluribus tam masculis, quam feminis): *Orémus. Oratio. Æternam, etc.*

481. After the preceding ceremonies, if there be only one catechumen, whether male or female, the priest, having taken off his cap,² imposes his hand, and then says the prayer "*Æternam,*" etc. But if there be a number, they are arranged as above directed, and the priest imposes his hand on the head of each, and then holding his hand extended says for all in common, in the plural number, but in the masculine gender, unless *all* be females, the prayer "*Æternam,*" etc.³

§ 29.—His peractis, Sacerdos sinistra manu apprehendens dexteram Electi prope brachium, vel ei porrigens extremam partem stolæ, ex humero sinistro pendentem, introducit eum in ecclesiam; et si Electi sint plures, primus sinistra manu trahit secundum, et secundus tertium, etc. Dum autem Sacerdos illum vel illos introducit, dicit (in plurali pro pluribus): N. *Ingrédere in sanctam ecclesiám Dei, etc.*

¹ Vid. supra, n. 465. ² Rit. Toul., l. c. n. 24. ³ Vid. supra, n. 359.

482. Up to this time the catechumen is supposed to be outside the church, and he is now conducted inside with the ceremony here mentioned. The priest with his left hand takes him by the right, almost by the wrist—"prope brachium," ("brachium" being the part of the arm between the elbow and the hand¹)—or he presents to him the extremity of the stole, to be held in his right hand, and in this manner leads him into the church, saying "N. *Ingrederere*," etc. The priest is free to adopt either way; and Baruffaldi recommends that the extremity of the stole be used when females alone are baptized.² In the Order for the Baptism of infants, no choice of the kind is given, for it is prescribed, as we have seen,³ that he put the extremity of the stole on the child.

483. The new Ritual states which extremity is meant; it is that which hangs from the left shoulder. The reason why the priest uses the left hand, or the left side of the stole, is, according to Baruffaldi,⁴ that he may have the right hand free, or that he himself may be at the right, which is the more honourable position.

484. When there are two or more together, he addresses them in the plural "N. *Ingreimini*," etc. If all are females, he presents the end of the stole to the first, the second takes the hand of the first, the third that of the second, and so on. If all are males the same procedure may be adopted, or they may hold each other's hands, while the priest, with his left hand, takes the first by the wrist, as above explained. If some are males and some females, they take each other's hands in line, while he takes with his left hand the first of the males. This is the manner recommended by Baruffaldi.⁵

It may be seen on a little reflection, that, in the third case we have mentioned, *i.e.*, when there are persons of both sexes, the males should be on the right

¹ Smith's *Latin Dictionary*.

³ Chap. iv. § x.

⁴ Loc. cit. n. 53.

² Tit. xiii. n. 51.

⁵ Loc. cit. n. 52.

of the females, in order that the priest may be on the right of all;¹ and this confirms the view before expressed,² regarding their relative position.

§ 30.—Et ingressus Electus procumbit, seu prosternit se in pavimento, et adorat. (Si plures, omnes simul.)

§ 31.—Deinde surgit (si plures, omnes simul) et Sacerdos imponit manum super caput ejus (singulorum, si plures), et Electus cum eo recitat Symbolum Apostolorum, et Orationem Dominicam.

§ 32.—Ita etiam si plures sint, omnes simul recitant *Credo in Deum*, etc. . . . *Pater noster*, etc.

485. As soon as the catechumen has entered the church, he is directed to prostrate himself on the pavement, and in this posture to adore God, thanking Him for His mercy in having called him to the faith, and having now permitted him to enter His holy temple, to receive the grace of regeneration, etc.³ The prostration is only for some seconds, after which he rises, and the priest imposes his (right) hand on his head, and then both together recite the Apostles' Creed and the Lord's Prayer.

The same procedure is adopted by each when there are more than one. All prostrate themselves and rise up at the same time, and the priest imposes his hand on the head of each; after which all together, the priest included, say the Creed and Pater Noster.⁴

486. In the Order for infants, it is prescribed that the priest and sponsors recite these prayers in going to the font. This is not expressed here, but it seems to be implied in the rubric of the Pontifical, which says "*Interim*," that is, as we take it, while reciting the Creed and Pater Noster. "*Interim Pontifex accedit ad falditorium extra Bapisterium, et versis renibus ostio cancellorum, accepta mitra et adhuc stans (singulis si plures) imponit rursus manum super caput Electi et dicat: (In plurali pro pluribus.) Nec te latet, Satana, etc.*"

We think, then, that the ceremonies which immediately follow here are performed at the entrance to the baptistery. If the sponsors have not finished the Creed and Pater Noster before reaching it, they stand

¹ Supra, n. 483.

² Supra, n. 465.

³ Catal., tit. ii. cap. iv. § xxv. ⁴ Pontif. Rom., *De Bapt. Adult.*

looking towards the high altar until they have concluded,¹ and then the priest, having put on his cap, proceeds as is directed in the following rubric.²

§ 33.—Tunc Sacerdos, versis renibus ostio cancellorum Baptisterii, rursus imponit manum super caput Electi (singulorum Electorum), et postea manum extensam tenens dicit : Exorcismus. (In plurali pro pluribus). *Nec te latet, sātana*, etc.

487. When there are several, the hand is to be imposed on the head of each, and this being done, the priest, holding his hand extended, says the exorcism for all in the plural.

Baruffaldi observes that this rubric requires the exorcism to be said for each in particular, and does not allow it to be said in general for all, adding reasons why this should be so.³ He was probably led into this mistake by the omission of the words "in plurali "pro pluribus" in the Ritual he had before him, and, therefore, may not deserve the censure passed on him by Catalani.⁴ At all events, the words of the rubric, in its present form make it clear, that, in case there be a number, the exorcism should be said in the plural for all in common.

§ 34.—Postea Sacerdos pollice accipit de saliva oris sui, et tangit aures, et nares Electi (singulorum Electorum; tangendo vero aurem dexteram et sinistram, dicit : *Ephpheta, quod est, Adaperire*; Deinde tangendo nares, dicit : *In odorem suavitatis*, etc.

488. The ceremony here prescribed is the very same as that prescribed for infants, and is performed in the same manner.⁵

§ 35.—Deinde interrogat Electum (singulos, si plures) : *Quis vocaris?* Et ipse respondet : *N.* Interrogat : *N. Abrenuntias satanæ?* *R. Abrenuntio*, etc.

489. The interrogations here, except the first, are the same as in the order for infants.⁶ Baruffaldi has several conjectural reasons⁷ why the first question is put,

¹ Vid. supra, n. 323.

² Rit. Toul., tit. iiime § i. n. 27.

³ Tit. xiii. n. 59.

⁴ Cap. iv. § xxxix. n. ii.

⁵ Supra, n. 324, et seq. ⁶ Vid. supra, n. 328. ⁷ Tit. xiii. n. 64.

though the priest was told the name at the commencement, and had just used it in the exorcism and at the entrance to the church. One reason, which seems to him very probable, is, that sometimes the preceding ceremonies were all performed by inferior ministers, after which the bishop himself conferred the sacrament, commencing at this part by asking the name.¹ The renunciations, however, were also required before.² It may be that the repetition of all these questions is simply for the purpose of making sure of the catechumen's dispositions in embracing the Christian religion.³

§ 36.—Tunc Sacerdos intingit pollicem dexteræ manus in Oleo sancto Catechumenorum, et inungit Electum (singulos Electos) primum in pectore, deinde inter scapulas, in modum crucis, dicens (singulariter singulis) : *Ego te linio*, etc.

§ 37.—Mox bombacio, vel re simili tergit pollicem, et loca inuncta, et subjungit, dicens (*singulis, si plures*) : *Exi, immunde spiritus*, etc.

490. This ceremony has been fully explained before.⁴ We may observe, that the reason there given for wiping the oil from the breast before anointing the back in the case of infants, does not apply here. The catechumen stands upright, having the breast and shoulders uncovered; and there is no reason why, in turning for the unction on the back, his breast should come in contact with anything that might remove the oil.

Stans ibidem extra cancellos, Sacerdos deponit pluviale ac stolam coloris violacei, et sumit stolam ac pluviale albi coloris.

Tunc ducitur Electus ad Baptisterium : ubi si ob aliquam causam non habeatur, sive præparata non fuerit aqua baptismalis, fiat benedictio Fontis, ut infra ponitur.

Et cum fuerit prope Fontem, Sacerdos interrogat Electum (singulos, si plures) : *Quis vocâris?* Respondet : *N.*

491. The above ceremonies are performed at the entrance to the baptistery, and the catechumen is then conducted within the rails⁵ to the font. The ceremonies

¹ Vid. infra, chap. viii. § v. ² Ibid. § iii.

³ Cfr. Catal., § xli. n. i.

⁴ Vid. supra, n. 329, et seq.

⁵ Vid. supra, n. 246.

are to be performed for each, should there be a number ; and it is now clear from the direction given in the revised edition of the Ritual, that even the exorcism, *Exi, immunde spiritus, etc.*, is to be said for each one individually.

492. The rubric which here requires the stole and cope of violet to be exchanged for a stole and cope of white, is not found in the older editions of the Ritual ; but even in these it is understood from the Order for infants,¹ and is comprehended under the general rubric placed at the commencement of the present Order.² Should it happen, by any accident, that there is not a sufficient supply of baptismal water, even with the expedient permitted by the rubric,³ the font must here be blessed in the manner afterwards directed.⁴ In this case the violet vestments are retained till after the benediction of the font.⁵

§ 38.—Interrogat (singulos, si plures) : N. *Credis, etc.* Iterum interrogat (singulos, si plures) : N. *Quid petis, etc.* Respondet : *Baptismum* Interrogat (singulos, si plures)—*Vis baptizari ?*

493. The object of these interrogations, and of those that immediately precede, is, according to Baruffaldi,⁶ to elicit anew from the catechumen a profession of his faith and a declaration of his desire to receive Baptism, so that there might be no doubt about his dispositions at this solemn moment when the sacrament is about to be conferred.

§ 39.—Tunc patrino, vel matrino vel utroque (si ambo admittantur) admota manu, tenente seu tangente Electum, vel Electam, aperto capite, et laxatis a collo vestibus, inclinatum, Sacerdos vasculo vel urceolo haurit aquam baptismalem de Fonte, et cum ea sub trina supra caput in modum crucis infusione baptizat Electum, seu Electam, in nomine Ss^mae Trinitatis, sic dicens : N. *Ego te baptizo, etc.*

¹ Chap. iv. § xvii.

² Supra, § i.

³ Vid. supra, chap. iii. § vi.

⁴ Infra, chap. ix.

⁵ Rit. Toul., tit. iii^{me} § i. n. 31. Vid. infra, chap. ix. § ii.

⁶ Tit. xiii. n. 64.

494. On this rubric we have little to add to what has been said regarding the Baptism of infants. The catechumen should be between his sponsors, the godfather on the right and the godmother on the left,¹ holding him by the arm or shoulder, or at least touching him. In this position he inclines forward, his head and neck uncovered, and his hands joined,² while the priest pours on the water in the manner already explained in treating of infant Baptism.³ If the hair be thick, care should be taken to adopt the precaution before recommended.⁴

§ 40.—Si aqua, quæ ex capite baptizati defluit, non dilabatur in sacrarium Baptisterii, recipiatur in subjecta aliqua pelvi, et in illud postmodum projiciatur. Cum plures sunt Electi, singulatim singuli interrogantur et baptizantur, ut supra. Si sint mares et feminæ, primum mares, deinde feminæ. Verum si probabiliter dubitetur, an Electus fuerit alias baptizatus, dicat Sacerdos : N. *Si non es baptizatus* (-a), *ego te baptizo in nomine Pa*✠*tris, et Fi*✠*lii, et Spiritus* ✠ *Sancti*.

495. If there be, adjoining the font, or forming one of its compartments, in the manner already explained,⁵ a basin which serves as a sacrarium, the catechumen should keep his head inclined over it, so that the water poured on may fall into it ; otherwise the vessel should be held under his head by one of the clerks, and its contents afterwards thrown into the sacrarium.⁶

The rubric does not say whether the catechumen should stand or kneel. This, we think, must be determined by circumstances. The Pontifical directs that he be on his knees with his head bent forward ; but this is probably because the bishop is seated on the faldstool while pouring on the water.⁷ Baruffaldi⁸ supposes him to stand ; and this is, perhaps, the more convenient posture when the ceremony is performed by a priest.

496. This rubric appears to convey that, when there are more than one, the interrogations should

¹ Rit. Toul., l. c. n. 33.

² Ibid.

³ Vid. supra, n. 340, et seq.

⁴ Supra, n. 341.

⁵ Supra, n. 248.

⁶ Vid. supra, chap. iii. § xi.

⁷ Vid. infra, chap. viii. § iii.

⁸ Tit. xiii. n. 70.

immediately precede the baptism of each. It would not be in exact accordance with it to put the interrogations to each in the first place, and then baptize. We have already dwelt on the circumstances in which the conditional form is to be used.¹

§ 41.—Deinde Sacerdos intingit pollicem dexterum in sacro Chrismate, et perungit verticem Electi (singulorum Electorum) in modum crucis, dicens : *Deus omnipotens*, etc.

497. This rubric has been explained in the order of infant Baptism.²

§ 42.—Tunc bombacio vel re simili pollicem tergit, et imponit capiti Electi chrismale, seu candidum linteolum, et dat illi vestem candidam, dicens (singulis, si plures): *Accipe vestem candidam*, etc.

498. This rubric here directs the priest to wipe his thumb, but does not tell him to wipe the part to which he has applied the chrism, as he is directed to do in the order for infants.³ Instead of this, he is directed to bind on the head of the neophyte a piece of white linen, which being designed as a protection and a mark of respect for the holy chrism, is called "**Chrismale**," and, according to the ancient usage, was worn by the neophyte for seven days.⁴ This, though so clearly prescribed, is rarely attended to, the chrism being usually rubbed off in the same way as in the Baptism of infants.⁵ The Ritual of Toulon even directs that it be rubbed off by the priest, or by some one in holy orders, though it at the same time prescribes the "**Chrismale**."⁶ The priest then presents him with a white garment, saying, "*Accipe vestem*" etc.

§ 43.—Et Electus deponit priores vestes, et induitur novis albi coloris, vel saltem exteriore candida, quam a Sacerdote accipit. Postea dat ei Sacerdos cereum, seu candelam accensam in manu dextera, dicens (singulis, si plures): *Accipe lâmpadem ardentem*, etc.

¹ Supra, n. 173, et seq.

² Vid. chap. iv. § xxiii.

³ Supra, chap. iv. § xxiv.

⁴ Cfr. Catalani, *Pontificale Romanum*, pars. i. tit. i. § viii. n. i.

⁵ Vid. supra, n. 347.

⁶ Tit. iii^{me} § i. n. 36.

499. Regarding the white garments worn by the newly-baptized, something has been said in a previous chapter.¹ The neophyte is here directed to take off the clothes he has worn up to the present, and put on white ones ; or at least to put on as an outside garment that one which he has received from the priest. Of course, arrangements should be made for all this beforehand, and the sponsors should render assistance in this change of dress, but only to those of their own sex.² To avoid the trouble of this ceremony, the catechumens sometimes presented themselves clothed in white at the commencement. This practice, which prevailed even in Rome, was condemned as an abuse by a constitution of Benedict XIII., who ordered the strict observance of the rubric.³ Baruffaldi says they sometimes presented themselves, as he himself was witness, having over the white garments a dark-coloured cloak or veil, which was laid aside at this part, so that they at once appeared clothed in white ; but he condemns this practice, and insists on a strict observance of the rubric, which requires a change of dress. He would be satisfied, however, with the change of the outside garments, at least in the case of females.⁴

Notwithstanding all this, it would seem that in Rome the catechumens are still presented for Baptism clothed in white. At least this was the case in the church of St. John Lateran, on Easter Saturday, 1855, according to the author of the "*Cérémonial des Evêques Expliqué.*"⁵ The candle is put into the hand of the neophyte himself, and not into that of the sponsor, as is usually done in the case of infants.⁶

§ 44.—*Ipsæ vero Neophytus eundem cereum accensum manu tenet usque in finem, præterquam dum confirmatur.*

500. The word "**Neophytus**" is here for the first time applied by the rubrics to the newly-baptized. Hitherto he has been called "**Catechumenus**," or "**Electus**" ; but being now planted in Christ by Baptism, he is said to

¹ Supra, n. 348, et seq.

² Baruff., tit. xiii. n. 76.

³ Apud Baruff., n. 74.

⁴ Loc. cit. n. 77, et seq.

⁵ Lib. ii. cap. xxvii. n. 18 in nota.

⁶ Supra, n. 350, et seq.

be "Neophytus," which, from its etymology (*νεόφυτος*) signifies "newly planted." He is to hold the lighted candle in his hand until the conclusion of the ceremony, unless when he is receiving Confirmation, if there be a bishop present to confer it.¹

§ 45.—In ecclesiis autem, ubi Baptismus fit per immersionem, sive totius corporis, sive capitis tantum, Sacerdos accipit Electum per brachia prope humeros, et superiore parte corporis nudatum, reliqua honeste contextum, ter illum, vel caput ejus immergendo, et toties elevando, baptizat sub trina immersione, sanctam Trinitatem semel tantum sic invocando : N. *Ego te baptizo in nōmine Pa-tris*, immergit primo, et *Fi-lii*, immergit iterum, et *Spiritus Sancti*, immergit tertio; patrino, vel matrino, vel utroque eum tenente, vel tangente.

501. We had an occasion to say something of Baptism by immersion in a preceding chapter.² There is much more difficulty in performing the ceremony for adults than for infants, as is plain from the present rubric. Hence St. Charles permitted adults to be baptized by effusion, even in Milan, when the Ambrosian rite requiring immersion could not be conveniently carried out.³ The words of his instruction on the subject are inserted as a rubric in the edition of the Ambrosian Ritual by Cardinal Cesare Monte: "Baptizetur per immersionem ut ritus Ambrosianæ Ecclesiæ postulat, siquidem commode fieri possit: alioquin per infusionem."⁴

From the last words of the rubric it appears that the sponsors are required to hold or touch the adult while he is being immersed, though this is not required when infants are baptized by immersion.⁵

§ 46.—Et cum Electus surrexerit de Fonte, patrinus vel matrino cum linteo in manibus suscipit eum de manu Sacerdotis: et Sacerdos intincto pollice dextero in sacro Chrismate, illum in vertice in modum crucis perungit, dicens: *Deus omnipotens*, etc.

§ 47.—Deinde Sacerdos imponit capiti ejus linteolum, seu chrismale, et dat ei vestem candidam, dicens: *Accipe vestem*, etc.

¹ Baruff., n. 82-83.

² Chap. iv. § xx.

³ *Act. Eccl. Mediol.*, pars iv. Instruct. Bapt. *De Baptismo Adultorum*, pag. 419. Cfr. Baruff., l. c. n. 85. Catal., tit. ii. cap. iv. § lvi. n. ii.

⁴ Apud Martene, lib. i. cap. i. art.

xviii. ord. xxi. *De Bapt. Adult.*

⁵ Vid. supra, n. 343.

502. On coming out of the font, the neophyte is received from the priest by the sponsor, holding in his hands a linen cloth, which he immediately wraps around him. The priest then applies the vertical unction, and presents the linen garment.

§ 48.—*Et statim prædicto linteo abstergitur, et in loco semoto vestitur novis et albis vestibus, et exteriore candida, quam accepit.*

503. This rubric shows that the neophyte is expected to put on white garments which he has not worn before, as well as the exterior one which is presented to him by the priest.¹ But the rubric of the Pontifical has the words, “*vel saltem exteriore candida,*” instead of “*et exteriore candida,*” and would seem, therefore, in strictness, to require no more than that the neophyte put on the exterior white garment presented to him by the priest.

§ 49.—*Postea dat ei Sacerdos candelam accensam in dextera manu, dicens : Accipe lampadam, etc. ut supra.*

Eodem modo, si plures sint, fit pro singulis.

§ 50.—*Postea Sacerdos dicit : (in plurali pro pluribus) N. Vade (Ite) in pace, et Dominus sit tecum (vobiscum). R. Amen.*

504. When two or more are to be baptized, the whole of this ceremony, commencing with the interrogations on the Creed, is performed for each separately. But it is not necessary that it be performed uninterruptedly. He first baptizes all, then applies the vertical unction to all, and having removed the chrism from his thumb, performs the rest of the ceremony.

§ 51.—*Ritus superius descriptus servandus est etiam a Diacono Baptismum solemnem ministrante, qui tamen sale et aqua utetur a Sacerdote ad hunc usum rite prius benedictis.*

505. This rubric, which is new, repeats what has been already noted,² namely, that the salt and water used when solemn baptism is administered by a Deacon, must have been previously blessed by a priest.

¹ Baruff., n. 87.

² Supra, n. 355.

§ 52.—Si adsit Episcopus, qui id legitime præstare possit, ab eo Neophyti Sacramento Confirmationis initiantur. Deinde si hora sit congruens, celebratur Missa, cui Neophyti intersunt, et Sanctissimam Eucharistiam devote suscipiunt.

506. If the preceding ceremony has been performed by the bishop, or if the bishop be present after it has been performed by a priest, he should forthwith confer on the neophyte the sacrament of Confirmation. Every bishop can lawfully do so in his own diocese, but as a rule not in a strange diocese without the permission of the Ordinary, and hence the words of the rubric, “qui id legitime præstare possit.”¹

Then, if the hour be suitable, Mass ought to be celebrated, at which the neophytes should assist, and receive the Holy Communion as has been stated already in the general rubrics prefixed to the “Ordo baptismi adultorum.”² We have seen that, according to the ancient usage, even infants, immediately after Baptism, were confirmed and received the Holy Eucharist;³ and though this usage has been abolished with regard to infants, the rubrics here show that the Church wishes it to be continued when adults are baptized.

§ 53.—Si vero ob baptizandorum multitudinem, ut quandoque contingit, in singulorum Baptismo præscripti ritus ad Baptismi essentiam non pertinentes adhiberi non possint, tunc vel pluribus simul adhibeantur, vel urgente necessitate, omittantur.

507. This provides for the case in which time would not permit the observance of all the preceding ceremonies, on account of the great number to be baptized. We have seen from the preceding rubrics that many of the prayers and exorcisms may be said for a number of catechumens together; but this rubric permits even those that are prescribed for each, to be applied in case of necessity to all in common; and if the necessity be very pressing, it even permits the entire omission of all, except what is essential to the sacrament, that

¹ Cfr. St. Lig. lib. vi. n. 171. Concil. Trid. sess. cap. iv. v. *De Reform.* Codex Can. 783.

² Chap. v. § 7. n. 432.

³ Vid. supra, n. 397, et seq.

is, except the application of the matter and form. It can rarely happen that the latter cannot be applied to each in particular, no matter how great the number or how pressing the necessity ; but yet, in case of *extreme* necessity, as *e.g.*, in case of an earthquake or an inundation, it would be lawful to apply the matter and form to a number together, sprinkling them with water, and pronouncing the words in the plural : “ *Ego vos baptizo, in nomine,*” etc. This is clearly enough laid down in a preceding Rubric, which, in reference to this form, “ *Ego vos,*” etc., after permitting it in a certain case, says : “ *Quam tamen formam ad plures simul baptizandos solum in mortis periculo, et ubi tempus non patiatur, ut singuli separatim baptizentur, alias numquam licet adhibere.*¹”

¹ Tit. ii, c. ii, n. 30.

CHAPTER VII.

ORDER FOR SUPPLYING THE CEREMONIES OMITTED IN BAPTISM.

ORDO SUPPLENDI OMISSA SUPER INFANTEM BAPTIZATUM.

§ 1.—Cum, urgente mortis periculo, vel alia cogente necessitate, parvulus, sacris precibus ac cæremoniis prætermisissis, fuerit baptizatus, ubi convaluerit, vel cessaverit periculum, et ad ecclesiam delatus fuerit, omnia omnia suppleantur.

§ 2.—Sacerdos itaque, lotis manibus, superpelliceo et stola violacea indutus, accedat : Clericum unum, seu plures, si potest, secum adhibeat, superpelliceo pariter indutos, qui sibi ministrent.

§ 3.—Ita paratus accedat ad limen ecclesiæ, extra quam exspectant, qui infantem (vel infantes) detulerunt. Tum illum proprio nomine eidem imposito appellat, et dicit (si plures sint, singulariter singulis) :

§ 4.—N. *Quid petis ab Ecclesia Dei?* Patrinus respondet : *Fidem.* Sacerdos : *Fides, quid tibi præstat?* Patrinus respondet : *Vitam æternam.*

§ 5.—Sacerdos (etiam singulariter singulis) : *Si igitur vis ad vitam ingredi, etc.*

508. It is never lawful, unless in case of necessity, to separate the ceremonies used in Baptism from the application of the matter and form ;¹ and if they be separated, the ceremonies omitted are to be afterwards supplied in the church, when the infant can be brought there for the purpose. This obligation of supplying the ceremonies is “ *sub mortali* ”, according to St. Liguori.² Whether all the ceremonies are to be supplied, or only those that precede the application of the matter and form,³ the priest vests in surplice and violet stole and is attended by his clerk or clerks, just as if the sacrament were about to be conferred.

509. The forms for supplying the ceremonies both for infants and adults are given in full detail in the typical

¹St. Lig., lib. vi. n. 141.

²Loc. cit. n. 144, *in parenth.*

³Vid. supra, n. 365.

edition of the Ritual. It will be sufficient to note here the few variations rendered necessary by the fact that the baptism has been already conferred.

In the prayer "*Omnipotens sempiterne Deus*," etc., which immediately precedes the blessing of the salt, the word "*dudum*" is inserted before "*ad rudimenta fidei*" and there is added, at the end, the entire clause: "*ut idoneus sit frui gratia Baptismi tui, quem suscepit, salis percepta medicina.*"

Similarly, in the prayer "*Deus patrum nostrorum*," etc. which follows the administration of the salt the word "*primum*" is omitted before "*pabulum*," and the words: "*et quem ad novæ regenerationes lavacrum perduxisti, quæsumus, Domine*," are substituted for "*Perduc eum, Domine, quæsumus, ad novæ regenerationis lavacrum.*"

Again, in the prayer "*Æternam ac justissimam*," etc., which immediately precedes the introduction into the church, we have: "*ut dignus sit frui gratia Baptismi tui quem suscepit*", instead of "*ut dignus gratia Baptismi tui effectus*". After the words "*doctrinam sanctam*" a clause is added: "*ut aptus sit ad retinendam gratiam Baptismi tui*". And in the exorcism "*Exorcizo te, omnis spiritus immunde*" the word "*fieret*" is substituted for "*fiat*."

These are the only changes made in supplying the ceremonies for infants. After the unction with oil of catechumens, the priest lays aside the violet, and puts on a white stole as usual for the remaining ceremonies, unless these have been already supplied.¹

510. The ceremonies of adult Baptism are very rarely supplied. If one has been baptized in infancy, and has been educated as a Catholic, the ceremonies to be supplied, even when he is an adult, are those assigned in the Ritual for infants, as was decided by the Sacred Congregation.² Adult converts are usually baptized, on being received into the Church, with the ceremonies prescribed in the "Order for Adults," unless permission

¹Vid. supra, n. 381.

²27 Aug. 1836, in *Rhedonen*, ad 3^m, n. 2743.

has been granted by Indult, or by the local Ordinary, to employ the rite for infants.¹ If the Baptism is to be conferred conditionally the Codex empowers the Ordinary of the place to allow private Baptism, *i.e.*, Baptism without the ceremonies.²

The case, then, will rarely occur unless when it is *certain* that an adult convert was baptized validly before conversion; or was baptized on account of some urgent necessity, without the ceremonies, at the time when he was received into the Church. Even in such a case the ceremonies of infant Baptism may be employed, we think, in places where the use of the Order for Infants is allowed in the Baptism of adults. Where there is no such privilege the ceremonies are to be supplied according to the form for adults.

To those who are accustomed to baptize according to the form for adults the order of supplying the ceremonies will present few difficulties. Certain changes have to be made. The prayers which are altered in supplying for infants occur also in the Order for Adults, and the same changes are found in the Ritual. Then, in the exorcism, "*Audi maledicte satana*" (for males), instead of the words, "*habitaculum perficiat*" we have "*habitaculum perfecit*". And in the exorcism "*Nec te latet, satana*" the word "*fiat*" is changed into "*fieret*."

¹Codex. *Can.* 755, § 2. Vid. *supra* n. 443.

²Codex. *Can.* 759, § 2, 737 § 2.

CHAPTER VIII.

RITE TO BE OBSERVED WHEN A BISHOP BAPTIZES.

RITUS SERVANDUS CUM EPISCOPUS BAPTIZAT.

§ 1.—Si Episcopus, vel S.R.E. Cardinalis parvulos vel adultos baptizare voluerit, parantur, et servantur omnia, ut superius de ordine Baptismi dictum est, atque præterea hæc, quæ infra notantur.

§11. As stated in a previous rubric¹ the Baptism of adults in every diocese should, when conveniently possible, be referred to the bishop so that, if he so desires, the Baptism may be more solemnly conferred by himself or by his delegate. At least, when he officiates on Holy Saturday, there should be some adults or infants to be baptized by him after the benediction of the font.² But at whatever time he may administer solemn Baptism, everything should be prepared for the ceremony in the manner already prescribed by the Ritual, both at the door of the church and at the font.³ The whole rite is performed in the same way as when a priest is the minister, with the exceptions noted in the following rubrics.

§ 2.—Adsint Capellani, vel alii Presbyteri, et Clerici superpelliceis induti, qui ei assistant ac ministrent.

§12. If the ceremony be performed after the benediction of the font on Holy Saturday or the vigil of Pentecost the bishop is, of course, attended by the ministers of the Mass and by his assistant deacons, as is directed by the “*Cæremoniale Episcoporum*.”⁴ At other times he should be attended by at least two priests vested in surplice, who put on and take off the mitre at the proper time, point out the place in the Ritual or Pontifical, hold the bugia, etc., and not less than four clerics, who are required to act as ministers respectively, *de libro, de*

¹Tit. ii, cap. iii, n. 2.

²Vid. supra, n. 240, § 41.

³Supra, chap. iii. § lvi. et seq.

⁴Lib. ii. cap. xxvii. n. 16.

bugia, de mitra, and de baculo. They should be vested in surplice, the two last wearing also light humeral veils, or using the sleeves of the surplice to cover their hands in holding the mitre and crozier.¹

§ 3.—Ipse vero super rochetum accipiat amictum, albam, cingulum, stolam, et pluviale violacei coloris, ac mitram auri-phrygiatam, atque, ita paratus, cum ministris procedat ad Baptismi ministerium. Et dum interrogat: N. *Quid petis ab Ecclesia Dei?* ac dum facit reliquas interrogationes, sedet cum mitra: cum vero exsufflat, dicendo: *Exi ab eo, immunde spiritus* surgit cum mitra. Rursus sedet, cum signat Catechumenum signo crucis in fronte, et in pectore, vel dicit: *Accipe signum Crucis*, etc. Et cum dicit Orationes, quæ præcedunt, vel sequuntur benedictionem salis, surgit deposita mitra; similiter cum ipsum sal benedicit. Cum autem sal benedictum immittit in os baptizandi, mitram accipit, et sedet. Cum vero legit Exorcismos, et dum, saliva aures et nares Catechumeni tangens, dicit: *Ephpheta*, ac dum introducit eum in ecclesiam, stat cum mitra. Cum autem dicit: *Credo in Deum Patrem*, etc., et *Pater noster*, super Catechumenum, stat sine mitra. Sed cum nomen quærit, et interrogat: N. *Abrenuntias sathanæ*, etc., et baptizandum Oleo sacro in pectore et inter scapulas inungit, sedet cum mitra; quo facto accipit stolam et pluviale album. Et cum rursus interrogat de fide: *Credis in Deum Patrem*, etc., *Vis baptizari*, etc., et cum baptizat per infusionem, sedet cum mitra. Si vero baptizet per immersionem, mitram retinens stare debet.

§ 4.—Cum demum Chrismate verticem baptizati linit, et dat ei vestem candidam, et candelam accensam, ac dicit: *Vade in pace*, etc., sedet cum mitra.

513. The bishop may, if he pleases, perform the ceremony as a simple priest, putting on a stole over his rochet, and wearing his cap instead of the mitre;² but here we suppose him to perform it pontifically, and in this case he should vest as the rubric directs. He may assume the vestments wherever he pleases, or wherever it is found most convenient,—in the sacristy, at the high altar, in the baptistery, or some side chapel: “in secretario vel alibi, ad ejus libitum,” according to the rubric of the Pontifical.³

No mention was made of the amice in many former editions of the Ritual. It is expressly mentioned in the rubric of the revised typical edition; but even if it

¹Cæremoniale Episcoporum, lib. i. cap. xi. n. 5 et 6.

²Rit. Toul., *Baptême*, tit. iv^{me}.

³*Pro Baptismo Parvulorum*.

were not, there could be little doubt that it should be put on before the alb, as it is at Vespers and High Mass. There is no mention of the crozier in the rubric of the Ritual, but it is mentioned in the rubric of the Pontifical, according to which the bishop uses it in the procession to the door of the church.

514. The whole ceremony is given at length in the recent editions of the Pontificale Romanum, with the rubrics in their proper place, containing minute instructions on everything the bishop is required to do. It would save much trouble, therefore, to have a Pontifical in readiness, and to use it instead of the Ritual. But, for the convenience of those who might be required to assist the bishop, and who might not have a Pontifical at hand, we think it well to note the following, taken partly from the Pontifical, and partly from what is observed in analogous functions, according to the *Cæremoniale Episcoporum*.

515. A faldstool with a violet cover should be placed on a piece of carpet at the door, and be afterwards removed and placed at the entrance of the baptistery, when the bishop and sponsors enter the church. It may be removed by a clerk when the bishop rises to recite the prayer "*Deus Patrum Nostrorum*," etc.

When the bishop lays aside the violet, and puts on white, vestments, it would be well to change also the cover of the faldstool; and it would be convenient, therefore, to have a white cover under the violet one from the commencement.

516. The Pontifical or Ritual, with the bugia, should be in readiness on a small table or credence near the door.

According to the revised rubric of the new Ritual the cloth of gold mitre (*mitram auriphrygiatam*) is used even with the violet vestments from the beginning of the ceremony and is retained until the end. It would seem that the precious mitre is not used at Baptism, as the Pontifical makes no mention of it. The different mitres and the occasions on which each is worn, are treated of in the *Cæremoniale Episcoporum*.¹

¹Vid. *Cæremoniale Episcoporum*, lib. i. cap. xvii.

517. The bishop, having vested, is accompanied by the clerks and chaplains to the door or porch. Arrived there, he lays aside the crozier, and takes his seat on the faldstool, where, with the mitre on, he proceeds with the interrogations, N. *Quid petis?* etc., the clerk “de libro” kneeling and holding the book, while one of the chaplains holds the bugia, etc. We may as well insert here the rubric of the Pontifical at the commencement of the ceremony, as it gives very minute instructions: “Pontifex infantem, vel infantes sive pueros, sacri Baptismatis unda immergere, seu perfundere volens, solitis indumentis in Secretario, vel alibi ad ejus libitum, pluvialique violacei coloris, et mitra simplici paratus, et baculo Pastoralis accepto, Capellanus vel alius Presbyteris, et Clericis, superpelliceis indutis, qui ei assistant ac ministrent, præcedentibus, ad Ecclesiæ portam, extra quam expectant, qui infantem vel infantes baptizandos detulerunt, procedit; ibique, deposito baculo, sedet cum mitra in faldistorio, ad ejusdem portæ limen, cum strato et violacea veste præparato. Sicque sedens cum mitra, interrogat infantem positum super brachium dextrum illius, qui eum defert, illum nomine proprio, eidem imposito, appellando, et dicens: (Si plures fuerint baptizandi dicat singulariter singulis.) N. *Quid petis?* etc.”

This rubric of the Pontifical seems to imply that the bishop should be preceded by his chaplains as well as by the clerks in the procession to the door of the church. But, from the general instructions of the *Cæremoniale Episcoporum*, regarding the attendance of a bishop when vested in cope, we are inclined to think that two chaplains may accompany him, one on each side, raising the borders of the cope, while during the ceremony there is no doubt that one of them standing on the bishop's right hand should raise the border of the cope whenever he makes the sign of the cross.¹

518. The bishop sits or stands, and the mitre is put on and taken off, as is directed in the above rubric of the Ritual. If the Ritual be used, it would be convenient to note in the margin what is to be done at the several parts of the ceremony. It may be observed that the bishop wears the mitre not only at those parts at which the priest may wear his cap, according to the directions of the Ritual of Toulon, which we have given

¹Ibid. lib. i. cap. viii. n. 2-3.

to the notes in the rubrics of the "Ordo Baptismi";¹ but also at the unction with the oil of Catechumens, and the rest of the ceremonies to the end, during which the priest should be uncovered.

The words of the rubric, "*similiter cum ipsum sal benedicit*," seem to imply that he does not wear the mitre at any part of the "*Benedictio salis*," but, in the Pontifical, he is directed to wear the mitre until the words "*ad effugandum inimicum*," after which he lays it aside, and then proceeds "*Proinde te rogamus*," etc., till the end. To reconcile this apparent opposition between the Ritual and the Pontifical, it has occurred to us, that perhaps the first part, "*Exorcizo te creatura salis*," is to be regarded as an exorcism, and that the benediction, properly speaking, commences with the words, "*Proinde te rogamus*," etc., for in this interpretation he should, even according to the Ritual, wear the mitre during the first part as being an exorcism.

§ 5.—*Si autem Pontifex quempiam, a Presbytero jam catechizatum, tantum baptizare voluerit, sic paratus vestibus albis incipiat, postquam ad Baptisterium devenum fuerit, dicens: Quo nomine vocaris? R. N. Episcopus interrogat: N. Credis in Deum Patrem omnipotentem, etc., et prosequitur usque in finem juxta ordinem Baptismi, ut supra.*

519. The bishop may, if he pleases, merely confer the sacrament, and apply the ceremonies which follow, those which precede having been, immediately before, performed by a priest. This arrangement is not infrequently adopted on Holy Saturday. It is followed in Rome on that day, according to the author of the *Cérémonial Des Evêques Expliqué*.² In this case, the bishop puts on white vestments at the commencement, and goes at once to the baptistery. He begins by the interrogations on the Creed, having first put the question, "*Quo nomine vocaris?*" as is here directed, and then proceeds as in the "Ordo."

The same privilege, however, is not allowed to a simple priest. If he confers Baptism, he must also himself perform the ceremonies that precede, as was decided by the Sacred Congregation.³

¹Chap. iv. et chap. vi.

²Lib. ii. chap. xxvii. 18, note.

³19 Decr. 1665, in *Florentin*, n. 1325.

CHAPTER IX.

BLESSING OF THE BAPISMAL FONT OR BAPTISMAL WATER ON DAYS OTHER THAN THE VIGILS OF EASTER AND PENTECOST.

BENEDICTIO FONTIS SEU AQUÆ BAPTISMALIS EXTRA PERVIGILIUM PASCHÆ ET PENTECOSTES, CUM AQUA CONSECRATA NON HABETUR.

520. We have already seen that the water used in the solemn administration of Baptism should be blessed on Holy Saturday or the Eve of Pentecost, according to the form given in the Missal; and that, to keep up the supply, unblessed water may be occasionally added to what is contained in the font.¹ But when the font is exhausted, or when the water becomes unfit for use, a new supply must be blessed, according to the form here given in the Ritual.

§ 1.—Primum lavatur, et mundatur vas Baptisterii, deinde limpida aqua repletur. Tum Sacerdos cum suis Clericis, vel etiam aliis Presbyteris, cruce et duobus cereis præcedentibus, ac thuribulo et incenso, et cum vasculis Chrismatis, et Olei Catechumenorum accedit ad Fontem, et ibi, vel ante Altare Baptisterii, dicit Litanias ordinarias, prout habentur infra, post septem Psalmos Pœnitentiales.

§ 2.—Potest etiam dicere Litanias breviores, ut in Missali in Sabbato Sancto.

§ 3.—Sed ante *Ÿ. Ut nos exaudire digneris*, dicat et secundo repetat sequentem versum : *Ut Fontem istum*, etc.

521. In the first place, the font must be thoroughly cleansed, the sediment being carefully removed and thrown into the sacrarium, according to the instructions of St. Charles,² and then a supply of pure clear water poured in. The rubrics plainly suppose that the ceremony takes place in the baptistery, within or adjoining the church.³ The words "*Vas Baptisterii*," and

¹ Supra, Chap. iii § 5, n. 159 et seq.

² *Act. Eccl. Mediol.*, pars iv. *De Baptismi Administratione*, p. 410.

³ Vid. supra, n. 242.

“*Altare Baptisterii*,” in the rubric, evidently imply this. The title of this chapter in the New Ritual (*Benedictio Fontis seu Aquæ Baptismalis*) indicates that the Blessing is for baptismal water wherever blessed outside the ordinary time. Therefore, in dioceses or districts where there are no baptismal fonts, and where, on account of peculiar circumstances, Baptism is conferred, with all the ceremonies, in private houses, the water used should still be blessed according to the form here prescribed, unless there be permission to use an abbreviated form.¹

But, in any case, when water is to be blessed for Baptism, whether in the regular font or in a vessel temporarily used for the purpose, care should be taken to carry out what the present rubric directs, as regards the condition of the vessel and the quality of the water.

522. The rubric here says nothing of the vestments to be worn, but there can be little doubt that the priest who is to bless the font should be vested in a stole, and, if possible, also a cope of violet, over his surplice. These are the vestments expressly assigned to him by Catalani² and De Herdt.³ He wears the same, having an alb instead of the surplice, on Holy Saturday.⁴ But, at least, he must have on a surplice and stole, according to the general rubric for benedictions given hereafter in the Ritual. The priests, if any, who assist him, and the clerks, are vested in surplice.

The procession from the vestry to the font is formed as follows : first, the thurifer, with thurible and incense ; next, the cross-bearer between two acolytes with lighted candles ; and, lastly, the officiating priest between two assistants (clerks, if there be no priests to act as such), who raise the borders of his cope. If there be others in surplice, they walk, two and two, immediately after the cross-bearer. This is the order of the procession to the font on Holy Saturday, except that the Paschal candle is carried instead of the thurible, and that the

¹ Vid. supra, n. 367 et seq.,
n. 373 et seq.

² Tit. ii. cap. vii. § i. n. iii.

³ Pars iv. n. 3, iv. in fine.

⁴ Merati, pars iv. tit. x. n. xxxv.

celebrant is attended by the deacon on his right, and the sub-deacon on his left.¹

For the proper performance of the function, there should be at least six clerks—viz., a thurifer, cross-bearer, two acolytes, and two assistants. Four would suffice for the blessing of the font on Holy Saturday in minor churches, according to what is prescribed in the “*Memoriale Rituum*.”² But on Holy Saturday the thurible is not used, and the acolytes can be dispensed with, as one of the clerics carries the Paschal candle. If, in the case supposed by our rubric, the priest has only four clerks, either he must dispense with the assistants (and in this case it would, perhaps, be better that he should not wear the cope),³ or he should have two lighted candles placed at the font, so that the cross-bearer could stand between them.

523. The rubric seems to direct that the holy oils be carried by some one in the procession. This should be done if there be any one in holy orders to carry them;⁴ otherwise they should be in readiness on a table or credence covered with a white cloth and placed near the font.⁵

Arrived at the baptistery, the cross-bearer takes his position near the font, so as to be opposite the priest during the benediction, and stands there with the acolytes till the end of the ceremony; but the exact arrangement depends so much on the place in which the font is constructed, that it must be left in each case to be determined by the master of ceremonies.⁶ The officiating priest, and all the rest, except the cross-bearer and acolytes, kneel facing the altar of the baptistery, if it have one, or facing the high altar.⁷

524. Then the priest recites the Litany of the Saints, the rest answering; and before the “*Ut nos exaudire digneris*,” he rises up, and, turning to the font, says twice, “*Ut fontem istum*,” etc., making each time the

¹ Merati, loc. cit.

³ Vid. supra, n. 455.

² Tit. vi. cap. ii. n. 4.

⁴ Rit. Toul., tit. v. n. 1.

⁵ Rit. Toul., ibid. *Memoriale Rituum*, tit. vi. cap. i. *De præparandis in Baptisterio si adsit*.

⁶ Cfr. Merati, l. c. n. xxxvi.

⁷ Rit. Toul., l. c.

sign of the cross with his right hand over the font, at the words marked in the Ritual. After which he kneels again, until "*Dominus vobiscum*," when he rises and recites the prayer "*Omnipotens sempiterne*," etc., at the end of which all rise.

525. The priest may recite, as he pleases, either the ordinary litany given in the Ritual after the seven Penitential Psalms, or that which is given in the Missal for Holy Saturday. If he selects the latter, it may be asked, should not what he says be repeated in the responses? or, in other words, should not the litany be doubled, as is the case on Holy Saturday?² We should say not, for, in this supposition, the litany of the Missal could not well be called, as it is here, "*brevior*," since it would take a much longer time to recite it. It is even inserted in some editions of the Ritual, as, e.g., that for the use of the English clergy, with the responses in the ordinary way.

§ 4.—Dicto autem ultimo *Kyrie, eleison*, Sacerdos dicit: *Pater noster*, et *Credo in Deum*, etc. omnia clara voce: quibus finitis dicit: *℟. Apud te, Domine*, etc.

526. In the ordinary litany, after the last "*Kyrie*" the Pater Noster is said, "*secreto*," according to the rubric, and then the psalm "*Deus in adjutorium*," etc. Here it is directed that the Pater Noster and the Creed be recited "*clara voce*," after which the priest is to say the versicles, prayers, and exorcism, marked in the Ritual.

Rising from his knees, he says "*Dominus vobiscum*" with the prayer which follows; and then taking his place at the font, if he be not already there, proceeds with the exorcism, which he says with his hands joined, making the sign of the cross over the water at the words marked in the Ritual, which is held before him by one of the clerks.³

¹ Rit. Toul., tit. v. n. 1 et 2.

² Rub. Mis. in loc. Mem. Rituum, tit. vi. cap. ii. sec. vi. n. 5.

³ Rit. Toul., l. c. n. 2.

§ 5.—*Hic manu aquam dividit, et deinde effundit eam extra marginem Fontis, versus quatuor mundi partes, prosequens: Et in quatuor fluminibus, etc.*

527. If the place of the font admits of such an arrangement, the priest, according to some, should stand, during the exorcism and the rest of the ceremony, with his face to the west or the door of the church, the cross-bearer being on the other side of the font opposite him. This is the position assigned to him by Bauldry¹ and Merati.² But De Herdt³ says he should have his face to the east, and this we think the more convenient position, because he is thus turned towards the high altar, as he is required to be in reciting the litany when there is no altar in the baptistery, and also because in this position he can more easily perform the ceremony which is prescribed in the present rubric.

528. He first divides the water, and this with his *hand*, as Baruffaldi here observes,⁴ and not merely with his fingers. He does so by making the sign of the cross (for the division should be made in the form of a cross),⁵ with his hand immersed in the water to the wrist, or at least as far as the thumb. Then with his hand he throws out a little, or causes a little to overflow the margin towards the four cardinal points, in the following order, as is expressly directed in the "*Memoriale Rituum*."⁶ 1° Towards the east; 2° towards the west; 3° towards the north; 4° towards the south, thus:

	1 E.	
3 N.		4 S.
	2 W.	

Now this arrangement of the numbers which is given in the "*Memoriale Rituum*," appears to suggest that the priest should stand facing the east, otherwise he should pour out the water first towards himself; secondly, opposite himself; thirdly, on his right hand;

¹ Pars iv. cap. xi. *De Sabbato Sancto*, art. 4, n. iii.

² Pars iv. tit. x. n. xxxviii.

³ Pars v. n. 16. vi.

⁴ Tit. xvi. n. 16.

⁵ Ibid. n. 18.

⁶ Tit. vi. cap. ii. sec. iv. n. 9.

and lastly on his left ; which would be against the usual order in such circumstances.

This ceremony signifies, according to Baruffaldi,¹ the universality of Baptism and its diffusion throughout the world.

Having dried his hand with a towel, which should be presented to him by one of the clerics,² he continues : "*Et in quatuor fluminibus*," etc.

§ 6.—Tunc sufflat ter in aquam versus tres partes secundum hanc figuram ☩ ; deinde imponit incensum in thuribulo, et Fontem incensat. Postea infundens de Oleo Catechumenorum in aquam in modum crucis, clara voce dicit : *Sanctificetur, et fecundetur*, etc.

529. There used to be some diversity of opinion as to the manner in which the insufflation should here be made or as to the figure which should be described by it ; and this diversity arose, in part at least, from the different forms found in different editions of the Ritual and Missal. In some it was Y, in others ☩ in others T, in others ✠.³ The diagram printed in the rubric of the Revised Ritual clearly indicates that the insufflation is not to be made simply in the form of a cross as Catalani maintained,⁴ but rather "in formam Tridentalem" as prescribed in the *Memoriale Rituum*.⁵ It is made, according to the Ritual of Toulon,⁶ by describing first the centre line, then the line towards the right, and lastly the line towards the left.

After the insufflation, the priest puts incense into the thurible, and according to the Ritual of Toulon,⁷ blesses it with the usual form : "*Ab illo benedicaris in cujus honore cremaberis*." Baruffaldi also⁸ supposes that the incense is blessed, and observes that the incensation here prescribed supplies the place of the immersion of

¹ Loc. cit.

² Rit. Toul., tit. v. n. 3.

³ Cfr. Baruff., n. 19, et seq. Rit. Toul., l. c. n. 4. Catal., tit. ii. cap. vii. § iv. n. i.

⁴ Loc. cit.

⁵ *De Sab. Sanct.*, cap. ii. sec. iv. n. iii.

⁶ Loc. cit.

⁷ Loc. cit.

⁸ Loc. cit. n. 21.

the Paschal candle, which is part of the ceremony on Holy Saturday. The priest incenses the font with three swings,¹ in the same manner as the candles on the Feast of the Purification, or the ashes on Ash Wednesday, one towards the centre, one towards his left, and one towards his right,—for the *right* of any object in front of us is to our *left*, and its *left* to our *right*.²

He next pours in some of the oil of catechumens, making a cross on the water three times, with the stream as it issues from the vessel containing it, saying, at the same time, "*Sanctificetur et fœcundetur*," etc.

§ 7.—Deinde infundit de Chrismate, modo quo supra, dicens : *Infusio Chrismatis*, etc.

530. Then he pours in chrism in the same manner, *i.e.*, three times in the form of a cross,³ saying, "*Infusio Chrismatis*," etc.

§ 8.—Postea accipit ambas ampullas dicti Olei sancti et Chrismatis, et de utroque simul in modum crucis infundendo, dicit : *Commixtio Chrismatis*, etc.

531. Lastly, taking the two vessels (both together, if possible, in his right hand), he pours oil and chrism together, likewise thrice in the form of a cross (as marked) saying, "*Commixtio Chrismatis*," etc.

532. These ceremonies are of very great antiquity, being prescribed wholly, or in part, in the most ancient Missals and Rituals extant. In some there is mention only of chrism, but in many others both oil and chrism are mentioned. There is some variety also in the prayers, but the same idea runs through all, as may be seen in the extracts from these books given by Martene.⁴ "When Baptism is administered with

¹ Rit. Toul., l. c.

² Vid. Merati, pars iv. tit. vi. n. x. et xi. et pars ii. tit. vi. n. xxxii.

³ Cfr. Merati, pars iv. tit. x. n. xliii. There are three signs of the cross marked in the Ritual in the form to be said while pouring in the oil of catechumens, but there is no ✕ marked in the form for the pouring of the chrism. "Modo quo supra" may therefore, perhaps, simply mean "in modum crucis."—Ed.

⁴ *De Ant. Eccl. Ritibus*, lib. i. cap. i. art. xviii.

“solemn ceremonies,” says the Catechism of the Council of Trent, “the Catholic Church, guided by apostolic tradition, has uniformly observed the practice of adding (to the water) holy chrism, by which it is clear, the effect of baptism is more fully declared.”¹

The whole ceremony, as here prescribed, or as it may have been formerly observed, is designed to signify that the water is sanctified, and has imparted to it, by the Holy Ghost, the virtue of sanctifying and regenerating those who are baptized, according to the idea expressed by so many of the early Fathers. “*Aquæ sanctificatæ vim sanctificandi combibunt*,” says Tertullian, *De Baptismo*, cap. 4. “*Quod est uterus embryoni, hoc est fidei aqua*”—St. Chrys., *Hom. 25 in Joan.* “*Spiritus efficacitate sensibilis aqua in divinam quamdam et ineffabilem vim transformatur, omnesque demum in quibus fuerit sanctificat*”—St. Cyr. Alex., lib. 2 in *Joan.*²

§ 9.—Tum depositis ampullis, dextera manu Oleum sanctum, et Chrisma infusum miscet cum aqua et spargit per totum Fontem Deinde medulla panis manum tergit; et si quis baptizandus sit eum baptizat, ut supra. Quod si neminem baptizet statim manus abluat, et ablutio effundatur in sacrarium.

533. This rubric requires little, if any, explanation. There cannot be, properly speaking, a mixture of the oil and water, which refuse to unite; but the priest is directed to mingle them with his right hand, so as to make the oil and chrism be diffused, for the moment at least, through the water of the font, and not merely rest on its surface, the mystic signification of the ceremony being the union of the faithful, represented by the water, with Christ, represented by the oil and chrism, according to Durandus and Quarti.³ A film will afterwards be formed on the surface, but this can be removed, as has been stated before.⁴

534. The rubric clearly supposes that the priest has such a supply of the oil and chrism that they can be

¹ Pars ii. cap. ii. n. 11.

² Cit. apud Delahogue, *De Sacramentis in genere*, cap. iv. art. i.

³ Cit. apud Catalani, cap. vii. § vii. n. i.

⁴ Supra. n. 164.

*poured into the font.*¹ But if he has not, the ritual published for the use of the English Church directs him, in a parenthetic clause, to make the signs of the cross on the surface of the water with his thumb, or an instrument of silver, after having dipped it into the oilstocks. To apply the oil and chrism together in such a case, we think he might dip his thumb into one, and the index finger into the other, and with both united make the sign of the cross.

He then rubs his hands with crumbs of bread, or a little meal, and if there be any one to be baptized, does not wash them until he has conferred Baptism. But if there be no one to be baptized, having rubbed his hands as directed, in order to remove the oil, he immediately washes them, and throws the water into the sacrarium.

The water, towel, and crumbs of bread should have been placed, before the commencement of the ceremony, on a table near the font; and, of course, if there be any one to be baptized, care should be taken to make the preparations prescribed by the rubrics in a preceding chapter.²

¹ Vid. *supra*, n. 266.

² Chap. iii. § lvi. et seq.

CHAPTER X.

THE BLESSING OF WOMEN AFTER CHILDBIRTH,

DE BENEDICTIONE MULIERIS POST PARTUM.*

§ 1.—Si qua puerpera post partum, juxta piam ac laudabilem consuetudinem, ad ecclesiam venire voluerit, pro incolumitate sua Deo gratias actura, petieritque a Sacerdote benedictionem, ipse superpelliceo et stola alba indutus, cum ministro aspersorium deferente, ad fores Ecclesiæ accedat, ubi illam foris ad limina genuflectentem, et candelam accensam in manu tenentem, aqua benedicta aspergat, deinde dicat : *Adjutorium nostrum*, etc.

535. This ceremony of the blessing, or, as it is sometimes called, the churching, sometimes the purification, of women after childbirth, is of great antiquity in the Church. St. Gregory the Great, in one of his letters to St. Augustine, Apostle of England, refers to it in words which are adopted in the text of the canon, *Dist. 5, Si mulier.*, and in which he declares that Christian women after childbirth are not prohibited, under pain of sin, from entering the church at any time, but are free to go without the least delay to give thanks to God. “Si mulier eadem hora qua genuerit, actura gratias intrat Ecclesiam, nullo peccati pondere gravatur.”¹ Innocent III. declares the same, stating that the provisions of the Mosaic law, which fixed a time during which women after childbirth were excluded from the Temple, ceased under the Gospel ; but he adds : “Si tamen ex veneratione voluerint aliquamdiu abstinere, devotionem earum non credimus improbandam.”²

536. The law of Leviticus³ prohibited women after childbirth from entering the sanctuary, and from touching anything sacred for forty days, if the child born were a male, for eighty days, if it were a female. It is

¹Cit. apud Catal., tit. vii. cap. iii. n. ii.

²Cap. i. lib. iii. *Decret.* tit. 47, *De purif. post partum*, cit. apud Catal., *ibid.*

³Chap. xii.

*In the Revised Ritual this ceremony is given under Titulus vii. caput iii.

evident, from the words of the law, that it could not apply to the Blessed Virgin, in whom there were none of the effects of ordinary childbirth, since not only in conceiving, but in giving birth to the Divine Infant, she still remained a pure and perfect virgin.¹ Yet we know from St. Luke² that she did not avail herself of the exemption, but humbly complied with the requirements of the law. A desire of imitating this humility of the Blessed Virgin, induced the custom amongst Christian mothers of abstaining from entering the church for some time after childbirth. They then asked the blessing of the priest at the church door, and made their first visit one of thanksgiving to God for their safe delivery.³

537. In the Greek Church, the custom is looked on as imposing a strict obligation: "Obedientiam illam," says Goar, "ex debito requirunt Græci."⁴ But the canons above cited, and the words of our rubric, show clearly that, in the Latin Church, the custom, although recommended as pious and laudable, does not bind under pain of sin. De Herdt⁵ states that the third provincial council of Mechlin proposed to make this benediction a matter of precept, but the decree on the subject was changed by the authorities at Rome.

The pastor, then, should exhort women to receive the benediction, but must not insist on their receiving it, as if the omission would be a sin.

538. There is nothing in the rubric, nor in any general law of the Church, to exclude from this benediction women who have given birth to illegitimate children, but they are excluded by many diocesan and provincial statutes.⁶ Amongst the statutes of Cashel and Emly, drawn up in 1782, we find the following: "Nulla mulier quæ extra matrimonium pepererit ante mensem elap-

¹Vid. Benedict XIV., *De Festis B.V.M.*, cap. ii. n. ii.

²Cap. ii. v. 22, et seq.

³Vid. Baruff., tit. xliii. n. 8. Catal., l. c. n. iii. Caval., vol. iv. cap. xiii.

⁴EΥΧΟΛΟΓΙΟΝ, etc., *In Orationem pro muliere puerpera post quadraginta dies Notæ*, n. i. pag. 328.

⁵Pars vi. n. 11. iii.

⁶De Herdt, l. c. i. Vid. *Melanges Theologiques*, V^{me} Serie, 3^{me} Cahier, pag. 375.

“sum purificetur; si iterum et similiter pepererit ante
 “duos menses elapsos non purificetur; ter extra matri-
 “monium pariens nunquam purificetur.”¹ The May-
 nooth Synods of 1900 (n.61) and of 1927 (n. 304) repeat
 the words of the Congregation of the Council which,
 having been consulted on the subject, decided that none
 but those whose children are the fruit of lawful wedlock
 can claim a right to this benediction.² The pastor,
 therefore, may refuse it in any case in which the birth
 is notoriously illegitimate, even when there is no
 diocesan statute requiring him to do so.³

539. The rubric clearly supposes that the ceremony is
 performed in the church, and, according to the discipline
 that generally prevails now, it should not be performed
 elsewhere. There is no doubt that in some places it was
 the custom to perform it in private houses, at least when
 asked for by those who were unable to go to the church.
 Martene gives an extract from the ancient Ritual of
 Chalons, which directs the priest what to do in such
 circumstances.⁴ Catalani gives another from the
 “Sacerdotale Romanum,” published at Venice in 1567,
 which likewise prescribes what the priest should do in the
 case.⁵ The prevalence of the practice may be inferred
 also from the many decrees prohibiting it, which are
 cited by Catalani.⁶ St. Charles, in the third provincial
 council of Milan, prohibits it: “Etiamsi mulier ob
 “adversam valetudinem ecclesiam adire nequeat.”⁷

The custom prevailed in Ireland in the times of

¹Cap. ii. *De Baptismo*. Vid. *Collections on Irish Church History*,
 etc., Appendix C, p. 475.

²18 Jun. 1859, in *Wratislaviensis*. The Holy Office has decided
 (18 June, 1873) that the blessing is not to be refused to a Catholic
 woman married to a heretic, whose child has been baptized in an
 heretical sect, unless it is clear that she consented to the baptism
 or did not do her utmost to oppose it. And the Sacred Con-
 gregation of Rites decided (19 May, 1896) that it is not to be
 refused to a woman whose child has died unbaptized. (Decr.
 n. 3904).—*Ed.*

³For a definition of “legitimi” cf. Canons. 1114, 1115, 1116.
 —*Ed.*

⁴*De Antiquis Ecclesiæ Ritibus*, lib. i. cap. ix. art. v. ordo xi.

⁵Tit. vii. cap. iii. n. viii.

⁶Loc. cit. n. ix. et x.

⁷*Act. Eccl. Mediolan.*, Conc. Prov. iii. § *Quæ ad Sacramentalia*
et Sacramenta generatim spectant, pag. 74.

persecution, when there were no churches available. It appears to have prevailed in America also, for in the first provincial Council of Baltimore, the fathers express a desire, though they do not strictly order, that for the future the benediction be not given "extra Ecclesiam" "vel locum ubi sacrum fit."¹ The decree in its first form contained a strict precept, but this was changed, by direction of the Sacred Congregation, into the expression of a wish. The reason assigned for the change shows what prudent caution is necessary, as has been before stated,² in dealing with an old custom at variance with the rubric: "nam valde periculosum est," says the Sacred Congregation, "contrarium morem generali lege" "repente mutare."³ The Maynooth Synod of 1900 (n. 60) stated, however: "prorsus absona et abolenda" "videtur consuetudo illum (ritum purificationis) extra" "ecclesiam vel locum ubi sacrum fit perficiendi, nisi" "quatenus periculum mortis aut diuturna infirmitas" "aliter suadeat." The Synod of 1927 (n. 305) definitely states: "ritus (purificationis) non est perficiendus extra" "ecclesiam vel locum sacrum" except in the two cases mentioned.

In districts, then, where there are no churches, and where Mass is celebrated in private houses, the benediction may be given to those who desire it: for, after all, the Ritual, according to the instruction of the Sacred Congregation just cited, does not require that it be given in the church exclusively. Even where there is no want of churches, it may, in special cases, at least with the sanction of the bishop, be given "extra ecclesiam." This is the conclusion of the "Melanges Theologiques."⁴

540. But the ceremony, as we have seen, is not of obligation, and may be omitted without scruple.⁵ It should, therefore, at least as a general rule, either be performed in exact accordance with the rubric, or be omitted altogether.⁶

¹Decr. xix. ²Vid. supra. n. 83, et seq. ³*Instructio circa Decr. a Syn. Prov. Balt.*, in Decr. 19°.

⁴Loc. cit. pag. 379. ⁵Supra, n. 537. ⁶Vid. Catal., l. c. n. x. Caval., vol. iv. cap. xiii. *De Benedictione Puerperarum*, in Decr. v. n. vi. De Herdt, l. c. vi.

541. It is clear, from what has been said above, that the benediction may be given at any time after childbirth that is found convenient. In the Greek Church it is given only after an interval of forty days.¹ But there is no obligation to wait for this, or for any other fixed time. It is even recommended *not* to do so, in order to avoid the appearance of conforming to the old Jewish law, as if it were still in force.²

In some places it is usual for women not to leave the house for some six weeks after childbirth, and this custom, where it prevails, is sufficient, according to the common opinion, to excuse them from the obligation of hearing Mass during that time.³ But we have already seen⁴ that they are free to go to the church as soon as they please; and though it is usual, and even advisable, to ask for the benediction the first time they go, they may put it off without scruple till another time which they may think more convenient.

542. Quarti, and others cited by Baruffaldi,⁵ say that the mother, when about to receive the benediction, should bring her child with her and offer it to God, after the example of the Blessed Virgin, who offered the Divine Infant in the Temple on the day of her purification. This is the usage in the Greek Church. The Euchologium contains a prayer having special reference to the child, and directs this prayer to be omitted in case the child be dead, supposing thereby that this is the only case in which the child is not present with the mother.⁶

In the Latin Church, however, the usage, though recommended by some as pious and laudable, does not prevail. It is easily seen that the ceremony, as we have it in the Roman Ritual, regards only the mother, and contains nothing to imply that the child should be present.⁷

543. The priest is directed by the rubric to vest for this ceremony in surplice and white stole. The stole should be white, because this is the colour used by the Church on the feast of the Purification of the Blessed

¹ Goar, loc. cit. note 2, p. 328.

² Baruff., tit. xliii. n. 10. De Herdt, loc. cit. i.

³ St. Lig., lib. iv. n. 330, in fine.

⁴ Supra, n. 535.

⁵ Loc. cit. n. 14.

⁶ Vid. Catal., tit. vii. cap. iii. n. xxiii.

⁷ Baruff., n. 15. Caval., l. c. De Herdt, l. c. iv.

Virgin, with which, as has been said,¹ the present ceremony is closely connected.²

He should be attended by a clerk vested in surplice,³ who precedes him from the vestry to the door of the church, carrying the "aspersorium," or brush for sprinkling the holy water, which is supposed to be, as usual, in a stoup at the door.

544. The rubric requires that the woman be outside the door of the church, just at the threshold, "*foris ad limina*," as she thus acknowledges her unworthiness to enter until she receives the blessing of the priest and is introduced by him. Hence the ceremony should not be performed elsewhere, *e.g.*, in the sacristy, or at the door of the sacristy. This is an abuse strongly censured by Baruffaldi⁴ and Cavalieri,⁵ who say that the ceremony, being free, should be performed as the rubric directs, or not at all. If there be a porch, she can remain within it, as she is still "*foris*." But if there be not, and if she cannot remain outside without danger to her health, she may be allowed to remain just within the door, according to De Herdt.⁶

The rubric prescribes that she be kneeling with a lighted candle in her hand, when the priest comes to the door.

545. Taking the "aspersorium," which is presented by the clerk, he sprinkles her with holy water. This should be done in form of a cross, according to De Herdt⁷ and Falise,⁸ though the rubric does not indicate this here as it does below. Cavalieri⁹ and Baruffaldi¹⁰ recommend him to say the usual words, "*Asperges me Domine*," etc., though the rubric does not mention them.

Having returned the "aspersorium" to the clerk, he says, "*Adjutorium nostrum*," etc. Falise¹¹ directs him, while saying these words, to make the sign of the cross

¹Supra, n. 536. ²Baruff., n. 22. De Herdt, loc. cit. vii.

³Vid. supra, n. 126.

⁴Tit. xliii. n. 23-24.

⁵Cap. xiii. *De Benedictione Puerperarum*, Decr. v. n. vi.

⁶Pars vi. n. 11, vii. 2°. Vid. supra, n. 290. Cf. Van Der Stappen q. 336. ⁷Loc. cit. 5°. ⁸*De la purif. des femmes*, etc., n. 2.

⁹Loc. cit.

¹⁰Loc. cit. n. 28.

¹¹Loc. cit.

on the woman, but we think it is more in accordance with usage and analogy to make it on himself.¹ He then says the antiphon and psalm, "*Domini est terra*," etc.

§ 2.—Deinde porrigens ad manum mulieris extremam partem stolæ, ex humero sinistro pendentem eam introducit in Ecclesiam, dicens : *Ingrederere*, etc.

546. The priest then presents to her the extremity of the stole that hangs from his left shoulder. Taking hold of the stole with her right hand,² the woman rises and enters the church, walking on the left of the priest, while he says, "*Ingrederere*," etc.

The commentators do not say what she is to do at this time with the lighted candle. They are agreed that the reason why it is required at all is, because lighted candles are carried in the procession on the feast of the Purification of the Blessed Virgin, which the present ceremony commemorates. It would seem, therefore, that she should carry the candle while entering the church ; and as she can no longer hold it in her right hand, she should have transferred it to her left before taking hold of the priest's stole.

§ 3.—Et ipsa, ingressa, genuflectit coram Altari, et orat, gratias agens Deo de beneficiis sibi collatis ; tunc Sacerdos dicit : *Kyrie, eleison*, etc.

547. The priest conducts her, in the manner explained,³ to the altar, before which she is directed to kneel and make her thanksgiving. This altar, according to Baruffaldi,⁴ should be that of the Blessed Sacrament or of the Blessed Virgin. One of these is usually selected, but it may be any other. Cavalieri⁵ recommends the one nearest the door, as more conformable to the words of the rubric. The prayers she is to say are left to her own devotion. When she has knelt down, the priest, having made the proper reverence, ascends the predella, and turning towards her,⁶ says the prayers prescribed, "*Kyrie eleison*," etc.

§ 4.—Deinde illam aspergit iterum aqua benedicta dicens : *Pax et benedictio*, etc.

¹Vid. infra, chap. xiv.

§ 15. ²Baruff., n. 30. Caval., l. c. n. vii. De Herdt, l. c.

³Caval., l. c. n. viii. ⁴Loc. cit. n. 32. ⁵Loc. cit. in Decr, v.

⁶De Herdt, l. c. 7°.

548. Having finished the prayers, he takes the "aspersorium" presented to him by the clerk, and again sprinkles her with holy water in the form of a cross, while saying the words "Patris et Filii  et Spiritus Sancti." When water is sprinkled in the form of a cross, it should be sprinkled first on the centre, then on the right, and lastly on the left of the person or object.¹

The holy water should have been previously left on the credence, otherwise it should be carried by the clerk along with the "aspersorium" from the door.

549. We find no direction by the commentators about the time of extinguishing the candle. The woman usually holds it lighted until the end of the ceremony, having transferred it again to her right hand on kneeling down before the altar. She then presents it to the priest, who hands it to the clerk to be extinguished.

It is the custom in many places to present other offerings as well as the candle. The manner in which these are disposed of is regulated by the statutes or approved usages of the diocese.² In churches where there is no fund for altar requisites, the candles are usually set apart for the use of the altar.

550. The priest having concluded the ceremony, returns to the sacristy, preceded by the clerk, and leaves the woman to continue her thanksgiving according to her devotion.³

Should he be asked on this occasion to celebrate Mass in honour of the Blessed Virgin, it was decided by the Sacred Congregation that he cannot say the Mass of the Purification, but must take the votive Mass assigned for the season, at the end of the Missal.⁴ Moreover, the Mass enjoys no privilege, and can be said only on the days on which private votive Masses are permitted by the rubric.⁵

If the priest is to celebrate this votive Mass, or any other for which the colour is white, he may vest in alb

¹Vid. De Herdt, vii. 5°.

²Vid. De Herdt, l. c. 9°.

³Baruff., n. 33. Caval., l. c. n. ix.

⁴12 Mar. 1678, in *Mexican*. This answer is not found in the recent Collection of the Decrees. But there are several others which forbid the Mass of the Purification to be said as a votive Mass.—*Ed.*

⁵De Herdt, l. c. 10°.

and stole from the commencement, and at the conclusion of the foregoing ceremony put on the maniple and chasuble for Mass.

Should two or more present themselves together, the ceremony may, we think, be performed for them in common.¹ In this case the priest should use the plural number in the invitation to enter the church (saying "*Ingredimini*," etc., and presenting the stole, as in the baptism of adults²), in the versicles, the prayer, and the benediction.

§ 5.—*Prædicta benedictio mulieris post partum fieri debet a Parocho, si expetitus ipse fuerit : potest autem fieri a quocumque Sacerdote, si expetitus pariter fuerit, in quacumque ecclesia vel oratorio publico, certiore facto Superiore ecclesiæ.*

551. This is a new addition to the rubrics of the Ritual. There was nothing in the previous Rituals, however, to imply that the right of giving this benediction was reserved to the parish priest. The wording appeared to leave the woman free to receive it in any church she might select. Hence it was commonly maintained that Religious might give it in their churches to any who presented themselves, and this view was supported by several decisions of the Congregation of the Council cited by Cavalieri.³ A decree of the Sacred Congregation of Rites in 1703⁴ indicated clearly enough that the blessing "post partum" is not one of those which are "*de jure mere parochialibus*," although Cavalieri contended that the decree in question applied only to the churches of certain confraternities about which there was question in the case proposed.⁵ The same Congregation further declared in the year 1893⁶:—"Benedictionem mulieris post partum fieri debere a Parocho, si expetitus ipse fuerit : posse autem fieri a quocumque Sacerdote, si expetitus pariter fuerit, in quacumque Ecclesia vel Oratorio publico, certiore facto Superiore Ecclesiæ," and this Decree is now incorporated into the rubrics of the new Ritual.

¹Vid. infra, chap. xv § 22.

²Vid. supra, n. 484.

³Loc. cit. ⁴10 Decr. 1703, *Urbis et orbis*, ad 6, n. 2123. (n. 3813). ⁵Loc. cit. in Decr. iv., Cf. De Herdt (Pars. 6 n. 11. v.) and Falise iii^{me} Partie, sec. ii, c. i. § 1 n. 1 note. Vid. Ferraris, edit. Migne. *Supplementum*. Resolutiones Sac. Cong. Concilii, n. 340. *Celsonen.*, vol. viii. pag. 1109.

⁶Decr. Auth, n. 3813.

CHAPTER XI

ON THE MOST HOLY SACRAMENT OF THE EUCHARIST.

DE SANCTISSIMO EUCHARISTIÆ SACRAMENTO.

§ 1.—Omnibus quidem Ecclesiæ catholicæ Sacramentis religiose, sancteque tractandis, magna ac diligens cura adhibenda est : sed præcipue in administrando, ac suscipiendo sanctissimo Eucharistiæ Sacramento, quo nihil dignius, nihil sanctius et admirabilius habet Ecclesia Dei ; cum in eo contineatur præcipuum et maximum Dei donum, et ipsemet omnis gratiæ et sanctitatis fons, auctorque Christus Dominus.

552. The object of all the ceremonies and observances prescribed by the Church in the administration of the Blessed Eucharist, is to secure that profound reverence which is due to this adorable mystery. What she here prescribes in her Ritual, is in perfect accordance with what she elsewhere prescribes in her liturgy. In all, the same object is apparent ; in all, there is shown the same firm and lively faith in the real presence of " the Word " made flesh " under the sacramental veils. This faith is the very soul of her public worship. This it is which gathers round the altar and the tabernacle all that is most costly in material and all that is most elaborate in art. This it is which directs the most minute ceremony, which surrounds the consecrated Host, wherever It may be, whether on the altar or carried to the poorest dwelling, with all the outward marks of respect and reverence which the circumstances will permit.

553. In the instructions which the Church here gives to her pastors, she commences by putting before them the dignity and excellence of the Eucharist, as the greatest of all the sacraments, the greatest and most astonishing of all God's gifts, inasmuch as It contains not merely grace, like the other sacraments, but the author and source of all grace and sanctity, Christ our Lord Himself. " If any one denieth," says the Council of Trent, " that, in the sacrament of the most Holy " Eucharist are contained truly, really, and substantially,

“ the body and blood together with the soul and divinity
 “ of our Lord Jesus Christ, and, consequently, the whole
 “ Christ, but saith that He is only therein as in a sign,
 “ or in figure, or in virtue : let him be anathema.”¹

§ 2.—Parochus igitur summum studium in eo ponat, ut cum ipse venerabile hoc Sacramentum, qua decet reverentia, debitoque cultu tractet, custodiat, et administret; tum etiam populus sibi commissus religiose colat, sancte frequenterque suscipiat, præsertim in majoribus anni solemnitatibus.

554. The pastor should show a great zeal for the honour of the Blessed Sacrament, in the first place, by taking care to provide, as far as he can, whatever is requisite in order to keep It and administer It in a manner suited to Its dignity; and, secondly, by inspiring those who are committed to his charge with a great devotion towards It, inducing them to adore It reverently, and to receive It with the proper dispositions frequently, and especially on the more solemn festivals. Further on the rubrics treat of the manner in which It is to be kept and administered, but they first treat of Its reception by the faithful. The pastor is to exhort them to communicate frequently. We cannot do better than give here what the Catechism of the Council of Trent has on this subject, for it presents us with a clear view of the teaching and practice of the Church from the earliest times.

555. After referring to the decree which obliges the faithful to receive the Eucharist at least once a year, it proceeds: “ Let not the faithful, however, deem it enough
 “ to receive the body of the Lord once a year only, in
 “ obedience to the authority of this decree : they should
 “ approach oftener; but whether monthly, weekly, or
 “ daily, can be decided by no fixed universal rule. St.
 “ Augustine, however, lays down a most certain standard.
 “ ‘ Live,’ says he, ‘ in such a manner as to be able to re-
 “ ‘ ceive daily ’ (St. Aug., *de Verbis Domini*, ser. 28, qui
 “ desumptus est ex Amb. lib. 5 *de Sacram.*, c. 4). It will,
 “ therefore, be the part of the pastor frequently to admo-
 “ nish the faithful, that as they think it necessary every
 “ day to nurture the body, they should also not neglect

¹ Sess. xiii. can. i. Waterworth’s translation.

" every day to feed and nourish the soul with this sacra-
 " ment : for the soul, it is clear, stands not less in need
 " of spiritual, than the body of corporal food. And here
 " it will be most useful to recapitulate the inestimable
 " and divine advantages, which, as we have already
 " shown, flow from sacramental communion. The pastor
 " will also cite the figure of the manna, which it was ne-
 " cessary to use every day in order to repair the strength
 " of the body (*Exod.*, xvi. 21, 22) ; and will add the
 " authorities of the Fathers, which earnestly recommend
 " the frequent participation of this sacrament, for the
 " words, ' Thou sinnest daily, receive daily,' '*Quotidie*
 " '*peccas, quotidie sume,*' are not the sentiment of St.
 " Augustine alone, but also, as diligent inquiry will
 " easily discover, the sentiment of all the Fathers who
 " wrote on this subject (St. Ignat. *in Ep. ad Eph.*, Basil
 " *ad Cæsar. Patriar.*, Amb., lib. 5 *de Sacram.*, etc.).

" That there was once a time when the faithful re-
 " ceived the Eucharist daily, we learn from the *Acts of the*
 " *Apostles*, ii. 42, etc. ; for all who then professed the faith
 " of Christ burned with such true and sincere charity,
 " that, devoting themselves, as they did unceasingly, to
 " prayer and other works of piety, they were found
 " prepared to receive every day the sacred mysteries of
 " the Lord's body. This practice, which seems to have
 " been interrupted, was again partially revived by St.
 " Anacletus, Pope and Martyr, who commanded that the
 " ministers assisting at the sacrifice of the Mass should
 " communicate ; an ordinance, declares the pontiff, of
 " apostolic institution (S. Anacl., *Ep.* 2, et citatur *de*
 " *Cons. dist.* 2, c. *Peracta*). It was also for a long time a
 " practice in the Church, that as soon as the sacrifice was
 " ended, the priest, turning to the congregation, invited
 " the faithful to the holy table in these words : ' Venite
 " 'fratres ad Communionem,' 'Come, brothers, to the
 " 'Communion' ; and those who were prepared then re-
 " ceived the holy mysteries with the greatest devotion
 " (Dionys. *de Eccl. Hier.*, c. 3. Greg. *lib.* 2 *dial.* c. 23 ;
 " *de Consec.*, *dist.* 2, c. 13). But subsequently, when
 " charity and devotion had grown so cold that the faith-
 " ful very rarely approached the communion, it was
 " decreed by Pope Fabian that all should communicate

“ thrice every year, at Christmas, at Easter, and at
 “ Pentecost ; a decree which was subsequently confirmed
 “ by many councils, particularly by the first of Agatha
 “ (S. Fab., *Epis.* 3, *ad Hilar. Ep.*, cit. *de Consecr.*, *dist.*
 “ 2, cap. *Etsi.*, Concil. Turon., iii. c. 50 ; Conc. Agath., c.
 “ 38). When, at length, such was the decay of piety,
 “ that not only was this holy and salutary ordinance
 “ unobserved, but communion was deferred even for
 “ years, it was decreed in the Council of Lateran that all
 “ the faithful should communicate at least once a year,
 “ at Easter, and that those who might have neglected
 “ to do so should be prohibited access to the church
 “ (Conc. Later., can. i, cit. *de pœn. et remiss.*, c. *Omnis*,
 “ et Trid., Sess. 13, can. 9).”

556. Previous to the year 1905 theologians and spiritual writers were accustomed to require very exceptional dispositions in the recipient of frequent or daily Communion. But a decree of the Sacred Congregation of the Council, issued on the 20th December of that year, has settled the question definitely. This decree lays down that frequent and even daily Communion may be received by all the faithful who are in the state of grace and who approach the Sacred Table “*cum recta piaque mente.*” This right intention implies that the Blessed Eucharist is to be received not from mere habit, vanity, or worldly motives, but from a desire to please God and to be more closely united with Him, as well as to provide against the infirmities and defects of our nature. It is desirable, indeed, that the recipient of daily Communion should be free from deliberate venial sin, and from affection for it. Still, such a state of perfection is by no means necessary. Freedom from mortal sin, with the firm purpose of avoiding it, is the only necessary condition. In fact, the frequent reception of the Eucharist is the best means of overcoming venial sin. Of course, although the Eucharist produces its effects *ex opere operato*, the better the dispositions of the recipient the more abundant will be the fruit. Hence each one should take care, as far as his faculties, condition and duties will allow, to

¹ Pars. ii. cap. iv. n. 60 et 61.

make the best possible preparation for the reception of the sacrament, and to return thanks to God afterwards for the favour he has received.

The advice of a confessor should be sought by those who are anxious to receive frequent or daily Communion; but confessors are expressly warned not to repel from this pious practice anyone "*qui in statu gratiæ reperiatur et recta mente accedat*"; on the contrary, parish priests, confessors and preachers, should frequently and earnestly exhort the faithful to adopt it, in accordance with the teaching of the Roman Catechism.¹

Frequent and daily Communion is to be encouraged and promoted in Religious Institutions of every kind. For such Institutions, however, the decree *Quemadmodum*, issued by the Congregation of Bishops and Regulars on the 17th December, 1890, still remains in force. According to this decree the confessor, ordinary or extraordinary, is to determine when a member of the Institution is, or is not, permitted to receive Communion. All power in this respect is taken from the Superior, except in the case of a subject who has given serious scandal to the community, or has been guilty of grave external faults. In such a case the Superior may still forbid Communion until the next confession,² after which the Superior can no longer forbid Communion, even though the confessor, in the exercise of his discretion, imposes no public penance on the delinquent. Any rules or constitutions of a Religious Institution which fix certain days for the reception of Communion, are to be regarded as directive, not preceptive,³; but the number of Communions so fixed ought to be regarded by the Religious as the minimum, and they should be afforded an opportunity to receive the Eucharist more frequently, and even daily. Superiors are required to have this decree read for their subjects in the vernacular once a year, during the octave of Corpus Christi.

The practice of frequent or daily Communion should also be encouraged and promoted in ecclesiastical

¹ Cf. Codex. Can. 863.

² Cf. Can. 595, § 3.

³ Ibid. § 4.

seminaries ;¹ and among young persons generally, once they have received their first Communion.

Finally, ecclesiastical writers are forbidden for the future to engage in controversy regarding the dispositions required for frequent and daily Communion.

§ 3.—Ideo populum sæpius admonebit, qua præparatione, et quanta animi religione ac pietate, et humili etiam corporis habitu ad tam divinum Sacramentum debeat accedere : ut præmissa sacramentali confessione, omnes saltem a media nocte jejuni, et utroque genu flexo Sacramentum humiliter adorent, ac reverenter suscipiant, viri, quantum fieri potest, a mulieribus separati.

557. The faithful are to be carefully instructed as to the preparation they must make when about to receive Holy Communion. Certain dispositions both of soul and body are required. These dispositions are very fully explained in the Catechism of the Council of Trent. "The first preparation," it says, "which the faithful should make, is to distinguish table from table, this sacred table from profane tables, this celestial bread from common bread. This we do when we firmly believe that the Eucharist really and truly contains the body and blood of the Lord, of Him whom the angels adore in heaven (*Psal.* xcvi. 8 ; *Heb.* i. 6), at whose nod the pillars of heaven fear and tremble (*Job*, xxvi. 2), of whose glory the heavens and earth are full (*Isaias*, vi. 3). This is to discern the body of the Lord, in accordance with the admonition of the Apostle (*I. Cor.* xi. 29), venerating rather, as we ought, the greatness of the mystery, than too curiously and disputatiously investigating its truth."²

558. If a person be conscious of mortal sin, he cannot approach the holy table until he has purified his soul by the sacrament of Penance. "We should next carefully examine our consciences," says the Catechism,³ "lest perhaps they be defiled by some mortal sin, of which it is necessary to repent, in order to be cleansed from its defilement by the salutary medicine of contrition and confession ; for the Council of Trent has de-

¹ Can. 1367, § 2.

² Pars. ii. cap. iv. n. 57.

³ Loc. cit.

“clared that no one conscious of mortal sin, and having
 “an opportunity of a confessor, however contrite he
 “may deem himself, is to receive the Holy Eucharist
 “until he has been purified by sacramental confession
 “(Sess. xii. can. 11).”

The Council teaches¹ that this obligation of confession for such as are conscious of mortal sin, is included in the probation required by the Apostle,² and theologians commonly teach that it is imposed even by divine precept.³ To receive any other sacrament, it is enough that the sinner be contrite, or that he *bona fide* believe himself to be contrite; but he cannot receive the Eucharist, however contrite he may think himself, until he has gone to confession, if he has an opportunity.⁴ That any one conscious of mortal sin may lawfully communicate without previous confession, these two things must concur: there must be no opportunity of confessing, and there must be a moral necessity of communicating.⁵

559. The words of the rubric here seem to extend the obligation of confession, as a preparation for Communion, to all the faithful. In strictness it applies only to those who are conscious of mortal sin. But confession is recommended even to those who are not, that they may approach with greater purity of soul and greater fervour; and in practice it may be said that it is required of all who communicate only seldom. The pastor, then, is perfectly justified in laying it down, as a general rule, that confession is a necessary preparation for Communion; but he should explain that only those who are conscious of mortal sin would be guilty of sacrilege by communicating without previous confession.

560. He would do well also, in giving instructions on this subject, to state, in order to prevent the perplexity which may easily happen to some, that if a person, when just about to communicate, so that he cannot retire without risk of injury to his character, remembers a sin which he inculpably omitted in his confession, he may, nevertheless, receive Communion, and is merely required to mention that sin in his next confession. All theolo-

¹ Cap. vii. ² I. Cor. xi. 28. ³ St. Lig., lib. vi. n. 256.

⁴ Vid. supra, n. 108, et seq. Cf. Codex. Can. 856.

⁵ St. Lig., n. 255, in parenth. Vid. etiam, n. 259, et seq.

gians are agreed on this decision.¹ Collet² and some others go further, and would give the same decision even when the person could abstain from Communion without any injury to his character, and could even go to confession without inconvenience. Because that sin, they say, has been remitted, though indirectly, by the confession already made; and the Council of Trent merely requires that no one conscious of mortal sin, however contrite he may think himself, shall approach without being purified by previous sacramental confession. He is still bound, no doubt, to confess that sin, but he is not bound till the precept of confession urges. St. Liguori regards this opinion as very probable.³

561. We have already seen⁴ what dispositions are required in those who are allowed frequent Communion. It is not required, nor even recommended, that they should go to confession before every Communion.⁵ "Some persons," says St. Liguori, "of very delicate consciences, have been in the habit of going to confession every day. But, for the generality of spiritual souls, and particularly for the scrupulous, it will be sufficient to confess their sins once, or at most, twice a week. In his treatise on Communion, Father Barisoni, resting on the authority of St. Ambrose and of many other authors, says, that when a spiritual soul feels her conscience burdened with a venial sin which she has not an opportunity of confessing, she ought not to abstain from the Holy Communion. St. Francis de Sales gives the same advice in one of his letters. The holy Council of Trent teaches that, for the remission of venial sins, there are other means, such as acts of contrition or of charity. It is better to employ these means to purify the soul from a venial sin, than to be deprived of Communion in consequence of not having an opportunity of going to confession. And a learned

¹ St. Lig., n. 257, *Prima Sententia Excipiunt tamen.*

² *De Eucharistia*, cap. vi. art. iii. Concl. iv. Quær. 2.

³ *Ibid. Secunda Sententia.*

⁴ *Supra*, n. 556.

⁵ A Decree of the S. Congreg. of Indulgences (14 Feb., 1906) dispenses from the condition of weekly confession for those who receive Holy Communion daily or practically every day. Cf. Canon 931, § 3. (*Ed.*).

“director has said, that it is sometimes more profitable
 “to a timorous soul to prepare for the Holy Communion
 “by her own acts than by confession, because she then
 “makes more fervent acts of sorrow, of humility, and
 “confidence.”¹

562. So much for the dispositions of the soul. But the body also must be prepared, as we are here admonished by the rubric. The exterior should be humble and modest; no pomp or vanity in the dress or manner. St. Charles, in his “Instructions,”² directs pastors to admonish the faithful, and especially women, that they must present themselves for Communion in a modest dress, and to refuse Communion to those who do not. St. Liguori also teaches that Communion should be refused to one who approaches the Holy Table “nimis immodeste.”³ In an Instruction addressed to Diocesan Ordinaries (Jan. 12, 1930) the Sacred Congregation of the Council states—“Puellæ et mulieres, quæ inhonestas vestes induunt, a Sancta Communionē . . . arceantur, atque, si casus ferat, ab ipso ecclesiæ ingressu prohibeantur.”⁴ The dress should be decent, according to one’s condition, and particular attention should be paid to cleanliness. Martene shows that in the early ages the faithful never approached without having carefully washed their hands and face.⁵

St. Charles⁶ would require men to lay aside their arms. St. Liguori says it is congruous that they should; but he excepts the military knights of St. John of Jerusalem, who should wear their swords.⁷

Priests, when they communicate, “more laicorum,” and Deacons also, should wear a surplice and stole.⁸

563. “The dignity of so great a sacrament also demands,” says the Catechism of the Council of Trent, “that for some days previous to communion, married persons abstain from the marriage debt.”⁹ Theolo-

¹ *Praxis Conf.*, n. 148.

² *Act. Eccl. Mediol.*, pars iv. *Instruct. Sacr. Com.*, pag. 611.

³ *Lib. vi.* n. 275.

⁴ *Acta Ap. Sedis* (Jan. 1930), Vol. xxii, num. i.

⁵ *De Ant. Eccl. Rit.*, lib. i. cap. iv. art. x. n. vii.

⁶ *Loc. cit.*

⁷ *Ibid.*

⁸ *Vid. infra.* chap. xii. n. 665. Cf. *Decr.* n. 3499, ad 2, 4 July, 1879.—*Ed.*

⁹ *Loc. cit.* n. 58.

gians, however, commonly teach that the obligation of abstaining, even on the day of Communion, is only *sub levi*; and, if the act be free from sin, there is no obligation, but merely a counsel, to abstain.¹

564. The disposition of body most strictly required is, that the communicant be fasting from the previous midnight. The Blessed Eucharist was instituted by our Lord after supper, and for a short time was celebrated and administered only after supper. Martene shows that for the first three centuries, and even much later, It was still in many places celebrated after supper.² But there is little doubt that in others the custom of receiving Communion fasting prevailed from the very time of the Apostles, though it is not quite certain at what date it became obligatory throughout the whole Church.³ The Catechism of the Council of Trent says that “the practice of receiving It fasting, introduced, as ancient writers record, by the Apostles, has always been retained and observed.”⁴

565. The fast required is to be understood of the natural fast, or entire abstinence from anything in the way of meat or drink. The Catechism of the Council of Trent says: “We are to approach the holy table fasting, having not at all eaten or drank at least from the preceding midnight up to the very moment of receiving the Holy Eucharist.”⁵

St. Charles, in his “Instructions,” recommends the communicant to fast also the previous day, or at least to sup sparingly. The fast thus recommended, however, is to be understood of an ecclesiastical fast, that is, of a fast on a single meal and collation, according to the law of the Church.

This may serve to explain what is meant by saying that the communicant should be fasting *at least* from the preceding midnight, “*saltem a media nocte*” for it was the practice of many to observe an ecclesiastical fast on the previous day.

566. The smallest quantity in the way of food or drink is sufficient to violate this natural fast. No “*levi-*

¹ St. Lig., n. 273.

² *De Ant. Eccl. Rit.*, lib. i. cap. iii. art. iv.

³ Cfr. Chardon, *His des Sacrem.*, liv. i^{re}, sec. iii^{me}, cap. vii.

⁴ Pars. ii. cap. iv. n. 6.

⁵ Pars. ii. cap. iv. n. 58.

“*tas materiæ*” is admitted here, as it is when there is question of violating the ecclesiastical fast.¹ But then what is taken must be, according to the common opinion of theologians, in the first place, something external, “*ab extrinseco.*” Hence, to swallow one’s saliva, or blood proceeding from the gums or teeth, etc., is no violation of the natural fast.

Secondly, it must be taken as food or drink. Hence it is not a violation of the fast, to snuff or smoke tobacco, though some particles may reach the stomach, nor to swallow along with the saliva some drops of the water used in washing the mouth, or particles of the food taken on the previous day that may have adhered to the gums, or that may have been fastened in the teeth.² Here something depends on the intention. If any of these things be swallowed purposely, the fast, according to a very probable opinion, is violated; but it is not, if they be inhaled with the breath or get mixed with the saliva, and thus pass into the stomach unintentionally. St. Liguori observes, that one should not be scrupulous in this matter.

Thirdly, it must be something which affords nutriment, or is capable of being digested. Hence, to swallow a bit of metal, a small pebble, or the like, does not violate the fast.³

567. There are certain cases, however, in which the Holy Eucharist may be received by those who are not fasting. 1° When It is administered to those who are in danger of death, and, in certain circumstances, to those who have been seriously ill for a month, as we shall see in the chapter “*De Communionem Infirmorum.*”⁴ 2° When It is received in order to protect It from irreverence. 3° When It is received in order to avoid scandal, as, *e.g.*, if a priest, after having commenced Mass, remembers that he has broken the fast; but if he remembers it before commencing, he can almost always remove the scandal by simply stating what has happened. 4° When It is received in order to complete the

¹ St. Lig., n. 278.

² Vid. Rub. Missalis, *De Defectibus*, § ix. n. 3.

³ St. Lig., n. 279, et seq.

⁴ *Infra*, chap. xiv. § iv.

sacrifice in the various cases mentioned in the rubrics of the Missal.¹

568. The communicant should kneel on both knees and adore the Blessed Sacrament before receiving It, according to the teaching of St. Augustine: "Nemo illam carnem manducat nisi prius adoraverit" (in *Psal.* xcvi.).² In the early ages the communicants received standing, and this is still the custom in the Oriental Church,³ but in the Western Church they are required to be kneeling.

569. Care must be taken also that men and women communicate apart from each other, at different hours, or at different places in the church.

St. Charles directs the pastor to prepare two altars, one for men and the other for women, especially if there be a great concourse of communicants.⁴ In this country the arrangements to be made for the purpose will, of course, depend on the accommodation which the church affords, the number of communicants, the number of Masses celebrated, and other circumstances, which the prudent pastor will take into account. The rubric is clearly an important one, and he should make provision, as best he can, for carrying out what it prescribes.

§ 4.—Moneantur præterea communicantes, ut sumpto Sacramento non statim ab Ecclesia discedant, aut colloquantur, nec statim vagis oculis circumspiciant, aut expuant, neque de libro statim orationes recitent, ne Sacramenti species de ore decendant: sed, qua par est devotione, aliquantisper in oratione permaneant, gratias agentes Deo de tam singulari beneficio, atque etiam de sanctissima passione dominica, in cujus memoriam hoc mysterium celebratur et sumitur.

570. This rubric, as Baruffaldi observes,⁵ recommends rather than prescribes. But it contains a great deal of important instruction as to what should be done immediately after Communion; and the pastor should be careful to convey this instruction to his flock. To look about one, or to converse with others just after receiv-

¹ *De Defectibus*, § iii. n. 5; § iv. n. 5 et 6; § x. n. 3. Vid. St. Lig., n. 287, et seq.

² Cit. apud Bellarmine, *De Eucharistia*, lib. ii. cap. xxiv.

³ Cfr. Martene, lib. i. cap. ix. art. x. n. vii.

⁴ Act. pars iv. Inst. Euch. § *De Preparatione quam adhibebit Parochus*, etc., pag. 426.

⁵ Tit. xxiii. n. 45.

ing, could hardly be excused from a positive irreverence to our Lord in the Blessed Sacrament. To spit out, or to recite prayers, especially with considerable action of the organs, while the Sacred Species is still in the mouth, would be manifestly attended with the danger of allowing some particles to drop from the mouth. The communicant, then, is to be warned against all this, and to be advised, before using his prayer-book to spend a few moments in mental prayer and thanksgiving to God for the incomparable gift he has received, devoutly calling to mind our Saviour's passion and death, of which the Blessed Eucharist is the perpetual memorial.

571. St. Charles gives several most useful instructions on this subject. According to these instructions, the communicant, in receiving the Blessed Sacrament, should hold the Communion cloth with both hands under the chin. He should keep the face somewhat elevated and open the mouth, so that the priest, in placing the Sacred Host on the tongue, may not be obliged to touch the beard, lips, or teeth.

The extremity of the tongue should rest on the lower teeth and not protrude beyond them; nor should the tongue be moved from that position until the priest has withdrawn his hand after placing the sacred particle on it.

He should abstain from sighing or breathing in such a way that the breath might reach any of the sacred particles.

When the priest has withdrawn his hand, he should incline his head a little, and reverently swallow the Sacred Host, taking care, if possible, not to raise the tongue to the palate. Having remained in the same place for about the space of a "Pater" and "Ave," he should go to receive the purification,¹ unless it be administered where he is, and then withdraw to some quiet spot in the church, where he will make his thanksgiving on his knees, turned towards the high altar.

He should not spit out for at least a quarter of an hour; but if he cannot avoid it, he ought to do so in a place where people do not tread.

¹ Not now in use.—Vid. *infra*, cap. xii. § i. n. 638.

He should not take food for half an hour, or at least a quarter of an hour after Communion, and he should endeavour to keep himself recollected, and employ himself in exercises of piety during the day.¹

572. In giving instructions on this matter, the pastor must be careful to distinguish what is only recommended as becoming, from what is of strict obligation. Though it is meet that the communicant abstain from spitting immediately after Communion, theologians commonly say it is no sin, provided no fragment or particle remains in the mouth.²

According to an ancient canon, the communicant was obliged to continue his fast till the hour of sext.³ This observance had fallen into disuse long before the time of St. Thomas, and some say it is now no sin to take food immediately after Communion. But, according to the more probable opinion, it cannot be excused from venial sin, unless there be some reasonable cause, as, *e.g.*, if a member of a religious community were obliged to go to the refectory at a fixed hour. The reason is, that there is a certain irreverence in taking food while the consecrated Species is still unaltered in the stomach.⁴ It remains unaltered, however, only a very short time, not more, probably, than one or two minutes in the case of laics, not more than eight or nine minutes in the case of priests, who receive a large Host and communicate under both Species; certainly not more than a quarter of an hour in any one, provided the stomach be healthy.⁵

§ 5—Curare porro debet, ut particulæ consecratæ, eo numero qui infirmorum et aliorum fidelium communioni satis esse possit, perpetuo conserventur in pyxide ex solida decentique materia, eaque munda, et suo operculo bene clausa, cooperta albo velo serico, et, quantum res feret, ornato in tabernaculo inamovibili in media parte altaris posito et clave obserato.

573. In the first ages the faithful were permitted to carry the Blessed Eucharist to their houses and retain

¹ *Acta Eccl. Mediol.*, pars iv. De Sacramento Sanctissimo Eucharistiæ. § *De præparatione corporis*, pag. 425. § *Quæ observentur post communionem*, pag. 426; et *Instructiones civitatis et Diæceseos Pastoribus pro administranda in suis Ecclesiis Eucharistia*, pag. 600, et seq.

² St. Lig., lib. vi. n. 283.

³ Cit. apud St. Lig., l. c.

⁴ St. Lig., *ibid.*

⁵ St. Lig., n. 225. Vid. De Lugo, Disp. x. sec. iii. n. 54.

It there, that they might receive It themselves when they were unable to assist at the celebration of the holy mysteries. It was often sent to them also by the hands of deacons or acolytes. This was the case particularly during the fury of the persecutions, when they were in constant danger of being seized and dragged to prison or execution, and when it was therefore important that they should not be deprived of the consolation and the strength to be derived from the Holy Eucharist. The solitaries of the deserts were not, it is true, so far removed from priests and churches as is commonly supposed;¹ but many of them were at a great distance, and there is no doubt that these were allowed to keep the Blessed Sacrament by them, and communicate with their own hands.²

This usage was manifestly open to many abuses, and was therefore abolished in many places soon after peace was given to the Church. Commencing in Spain, the abolition was gradually extended to other places, though not completed everywhere until about the twelfth century.³

574. Even while this usage prevailed, the Blessed Sacrament was, at the same time, kept in the churches or places where the sacred mysteries were celebrated. It was enclosed in dove-shaped vessels of gold or silver, which were suspended over the altar. These "*Columbæ aureæ*" and "*Columbæ argenteæ*" are frequently mentioned by ecclesiastical writers after the fourth century. Some had the form of a turret, and were hence called "*Turres*."⁴

As the permission to keep the Blessed Sacrament in their houses was gradually withdrawn from the faithful, the right of reserving It, of course, became more and more confined to the churches, until at length, by a general law, it became exclusively confined to them, as it has been, at least since the fourth Council of Lateran.⁵

575. The present legislation regarding the reservation of the Blessed Eucharist is contained in the Codex.⁶

¹ Cfr. Dalgairns on *Holy Communion*, cap. vi. pag. 153, et seq.

² Martene, *De Antiquis Ecclesiæ Ritibus*, lib. i. cap. v. art. i. Caval., vol. iv. cap. vi. *De Asserv. SS. Sacramenti*.

³ Martene, l. c. Caval., l. c. Vid. *Melanges Theologiques*, IV^{me} Serie, II^{me} Cahier, pag. 210, et seq.

⁴ Vid. Catal., tit. iv. cap. i. § v. per totum.

⁵ Cfr. Mel. Theol., l. c.

⁶ Canons 1265-1272.

Provided (a) that there is a proper custodian to take charge and (b) that a priest regularly celebrates Mass in the church or oratory at least once a week the Blessed Sacrament *ought* to be kept in all Cathedrals, in the principal church of an abbacy or prefecture *nullius*, in the principal church of an apostolic vicariate or prefecture, in every parochial or quasi-parochial church, and in the church annexed to the house of an exempt religious order, whether of men or women. In all these cases the right to keep the Blessed Sacrament is derived from the general law.

By permission of the local Ordinary (and on the same two conditions) the Blessed Sacrament *may* be kept in a collegiate church (of which we have no examples in this country); in the principal oratory, whether public or semi-public, of a pious institution or religious house,¹ or of an ecclesiastical college under the control of the secular clergy or of religious.

An *apostolic indult* is required in order that the Blessed Sacrament may be kept in any other kind of church or oratory.² But when there is question of a church or *public* oratory the Ordinary may grant permission, for a just cause, *per modum actus*; he cannot, however, grant permanent permission. Such are the provisions of the general law as laid down in the Codex.³ It is also directed that churches, especially parochial churches, in which the Blessed Sacrament is kept, should be open to the faithful for some hours, at least, during the day.⁴

Canon 1267 states that in a religious house or pious institution the Blessed Sacrament can only be reserved either in the church or principal oratory, and revokes all privileges to the contrary; it also forbids in the convents of nuns (*moniales*) reservation within the choir or enclosure. The precise meaning of this canon was later explained by the Pontifical Commission for

¹ A "*pia domus*" is one that has been founded for some religious purpose or for the exercise of Christian charity. Cf. Cappello. De Sacr. i, n. 361.—(*Ed.*).

² Irish Bishops were granted an Indult (30 Jan., 1905) "*ad decennium*" to allow the Blessed Sacrament to be kept in the chapels of public hospitals. Cf. App. Maynooth Synod 1900, p. 13.—(*Ed.*).

³ Can. 1265.

⁴ Can. 1266.

the interpretation of the Canons of the Code (2-3 June, 1918) as follows:—"Sensus canonis 1267 hic est. Si "religiosa vel pia domus adnexam habeat publicam "ecclesiam eaque utatur ad ordinaria et quotidiana "pietatis exercitia explenda, S.S. Sacramentum in ea "tantum asservari potest; secus in oratorio principali "eiusdem religiosæ vel piæ domus (sine præiudicio iuris "ecclesiæ, si quod habet), in eoque tantum, nisi in eodem "materiali ædificio sint distinctæ ac separatæ familiæ, "ita ut formaliter sint distinctæ religiosæ vel piæ domus." Vermeersch¹ states that the community of a Seminary and the community of Sisters engaged therein are "procul dubio, distinctæ et separatæ familiæ," and therefore the Blessed Sacrament may be reserved in the oratories of both. Similarly, in colleges in charge of religious, he holds that the pupils and the religious community are distinct. He does not allow a similar distinction between novices and professed members of a religious community who live in the same house though in separate portions of it, although others² hold that these also may be regarded as distinct. But, as Vermeersch remarks, for the reservation of the Blessed Sacrament in oratories other than those clearly designated in the Codex, temporary indults may be easily obtained.

576. In Ireland, and in other countries similarly circumstanced, there are many parish churches in which the Blessed Sacrament cannot be permanently kept, on account of the danger of sacrilege. Besides, the priest sometimes lives at so great a distance from the church, that he could not, without very great inconvenience, go to the church for It when he is required to bring It to the sick. Hence, generally speaking, in this country, such priests have permission to keep the Blessed Sacrament in their houses. It ought to be kept, however, "in loco decenti." Whenever the Blessed Sacrament is allowed to be kept in the priest's house the Synod of Maynooth (1927) requires (*a*) that there be an oratory in the house reserved for divine

¹ Theol. Moralis (tom. III, n. 427).

² e.g. Cocchi-Commentar. in Codicem, l. III, n. 98; *Monitore Ecclesiastico* (1918) p. 240.

worship, and (b) that all the prescriptions of law regarding the custody of the Blessed Sacrament be observed.¹ The Codex states that for a grave cause, approved by the local Ordinary, it is not forbidden to keep the Blessed Sacrament at night outside an altar but on a corporal "in loco tutiore et decenti," but it insists that a lamp, as prescribed by Canon 1271, burn before It constantly.²

577. The rubric here directs the pastor to have at all times such a number of consecrated particles as may suffice for the Communion of the sick, and also of the other faithful who may require to receive "extra missam." St. Charles directed that at least five should be so kept.³ The vessel in which they are kept is called a "pyxis." It is often called also a "ciborium." In every parochial church there ought to be two, a larger one for Communion in the church, and a smaller one for Communion of the sick.⁴ With us the larger one is usually called a "ciborium," and the smaller one a "pyxis." Writers on the rubrics, however, make no distinction between these words, as applied to vessels containing the Blessed Eucharist, but they sometimes use the word "ciborium" to signify the tabernacle in which the pyxis is kept,⁵ and also to signify a press or safe, such as that in which the holy oils are kept in the baptistery.⁶

578. The rubric does not determine the material of which the ciborium should be made, further than that it should be solid and suitable, "*ex solida decentique materia.*" It should not, then, be of glass or any fragile substance. A decree of the Sacred Congregation of Bishops is more explicit. It declares that the material should not be ivory, but silver, gilt within.⁷ It is usually made of the same material as the chalice, sometimes of gold, but mostly of silver, gilt inside.

St. Charles gives minute instructions both as to the

¹ n. 338.

² Can. 1269 § 3.

³ Instruct. Euchar. § *De custodia Sanctissimæ Eucharistiæ*, pag. 424.

⁴ Baruff., tit. xxiii. n. 54.

⁵ Catal., tit. iv. cap. i. § v. n. v.

⁶ Vid. supra, n. 267.

⁷ 26 Jul. 1588, cit. apud Caval., cap. i. decr. x. n. iv.

material and shape. "The Pyxis," he says,¹ "should be of gold, or at least of pure silver, gilt inside, if not both inside and outside. The foot or stem should be six inches in length, so that it may be easy to hold it firmly in the hand. The 'nodus,' or knob in the centre of the stem, may be suitably enchased, but should not be embossed in such a way as to make it inconvenient for the hand in holding it. The cup may be in shape either circular or oval, the depth and width being correctly proportioned to each other. It should have a slight orbicular eminence in the centre of the bottom, and near the edge a rim on which the cover may rest. The cover, at the lowest part, must correspond to the shape of the pyxis, and should have a little hook at each side to fasten it on. It should taper upwards like a cone, and be surmounted by a cross, or by the figure of our Lord crucified, or rising from the dead." He concludes by adding that, where poverty will allow no better, the bishop may permit the pyxis and cover to be of brass or tin gilt.

We may observe that the "uncia" of St. Charles is only about three-fourths of our inch, so that the six inches mentioned as the length of the stem, are equal only to four and one-half of our inches. The reason for having the bottom raised at the centre, is to enable the priest the more easily to take up the last particles, which it would be otherwise difficult to get hold of with the thumb and index finger. The hooks for fastening the cover are now generally dispensed with, as the cover is easily made fast enough without them.

579. The rubric directs that the pyxis be covered with a white veil, which should be of silk, and richly embroidered. According to St. Charles,² it should be embroidered with gold or silver, or, better still, it should be of gold or silver cloth, with fringes of the same material. It is usually attached to the top of the cover, being sometimes fastened to the foot of the cross or figure which surmounts it, and thus hangs in loose folds around the pyxis. Great care must be taken, in

¹ *Act. Eccl. Mediol.*, pars. iv. Instruct. supell. Eccl. lib. ii. § *De pyxide*, p. 528.

² *Loc. cit.* § *De velis pyxidis*.

covering and uncovering the pyxis, that the veil shall not come in contact with the corporal before the latter is purified, as the folds of the veil might easily take up minute fragments. The difficulty of guarding against this is probably the reason why in some places the veil is not in use.

580. The pyxis does not require to be consecrated. It is blessed by the bishop, or by a priest having the requisite faculties, according to the form given in the Ritual or in the Missal, entitled "*Benedictio Tabernaculi seu vasculi pro sacrosancta Eucharistia conservanda.*" Some hold that this blessing, though laudable, is not of precept, and that consequently the pyxis may be used without it. This is the opinion of Suarez, De Lugo, and other great authorities, cited by St. Liguori.² There is no evidence, they say, of a precept. The fact that a form of benediction for it is given in the Ritual or Missal, is not enough; for benedictions are given there, which, though it be pious and laudable to use them, are certainly not of precept. But St. Liguori himself adopts as more probable the opinion of Benedict XIV., Collet, and others, who maintain that this benediction is of precept. The rubric of the Missal favours this opinion, when it directs the priest who is about to consecrate a number of particles, to place them "*in aliquo calice consecrato vel in vase mundo benedicto.*"³ St. Liguori seems, however, to imply that the precept does not bind *sub gravi*.⁴

A priest who has faculties to bless vestments, corporals, etc., can also bless the pyxis. All such articles which require a blessing before use may now be blessed by a parish priest, for all churches and oratories within his territory; by rectors, for their own churches; by superiors of religious houses, and priests of the Order delegated by them, for their own churches and oratories, as well as for the churches and oratories of nuns subject to them. Other priests may, of course, be delegated by the Ordinary within the limits of his jurisdiction.⁵

¹ St. Lig. n. 384.

² Ljb. vi. n. 385.

³ *Ritus servandus in Celebratione Missæ* tit. ii. n. 3.

⁴ Vid. St. Lig., l. c.

⁵ Codex. Can. 1304.

What has been said of the pyxis may be said also of the lunette of a remonstrance, and it would be laudable to have even the remonstrance itself blessed, the same form of benediction being used for all.¹

581. "The Church," says the Catechism of the Council of Trent, "has prohibited by a law any but "consecrated persons, unless in some cases of great "necessity, to dare handle or touch the sacred vessels, "the linen, or other instruments necessary to its completion."² Hence, no one, who is not in deacon's orders, is permitted to touch a sacred vessel of any kind while it actually contains the Holy Eucharist. He would be guilty of grievous sin by doing so.³

Regarding the handling of sacred vessels, and of the linens connected with them, the Codex states: "Curandum ne calix cum patena et ante lotionem purificationis, pallæ et corporalia, quæ adhibita fuere in sacrificio Missæ, tangantur, nisi a clericis, vel ab iis qui eorum custodiam habent."⁴ In some places a custom existed by which clerics who had received only first tonsure, lay brothers, nuns, and in general, all who perform the duties of sacristan, were allowed to handle the sacred vessels when purified. This custom has now become the general law.

When it does not actually contain the holy Eucharist, a sacred vessel may be handled by ordinary laics, according to St. Liguori,⁵ "si adsit rationabilis causa, "secluso scandalo et contemptu"; but not otherwise without venial sin. This decision clearly implies that a sacred vessel might be handled by a laic for the purpose of repairing it, for then there is "rationabilis "causa." Yet, even in this case, if the vessel still retains its consecration, *e.g.*, a chalice requiring merely

¹ Vid. De Herdt, l. c. The New Ritual contains a blessing—"Benedictio Tabernaculi seu Ostensorii."—(*Ed.*).

² Pars ii. cap. iv. n. 67.

³ St. Lig., lib. vi. n. 382.

⁴ *Can.* 1306, § 1. Purificators, palls and corporals which have been used at Mass must still receive the first washing from one who is in major Orders (*Ibid* § 2). (*Ed.*).

⁵ Loc. cit.

to have the gilding renewed, Gardellini would have the workmen get leave from the Ordinary.¹

A writer in the "Melanges Theologiques"² distinguishes vessels that are consecrated, as the chalice, from those that are merely blessed, as the ciborium. According to him, theologians speak only of the former, and he maintains that the latter may be handled by any one after they have been purified, just as corporals may be handled by any one after they have been washed. He concludes, therefore, that they may be cleansed or repaired by laics without the least scruple and that any custom to the contrary is founded on error. There is good reason, no doubt, for this distinction, and we believe it is recognized to some extent—at least so far that in many places a laic would have less scruple in handling a ciborium than in handling a chalice. It is admitted also that corporals, after having been washed by a person in holy orders, may be freely handled by laics;³ and it is difficult to get over the parity urged by the "Melanges" between the ciborium after being purified, and the corporal after being washed, for all seem to be agreed that in this matter the corporal and the ciborium are to be treated alike: "Idem quod dictum est," says St. Liguori, "de tactu sacrorum vasorum dicendum est de tactu corporalium."⁴

At the same time, we think, custom does not acknowledge the parity in the precise point urged by the "Melanges." It is plain from his words that St. Liguori, in the place cited, includes all vessels, whether consecrated or merely blessed, that are used for containing the Eucharistic Species, and that the decision he gives applies to the ciborium and the lunette, as well as to the chalice. Bouvier says that the ciborium, though blessed, may be handled by any one *before* it

¹ Annotat. in Decr. S. R. C. 20 Apr. 1822, n. 2620.

² IV^{me} Serie. III^{me} Cahier, p. 376, etc. It is remarkable that the Canon (1306) makes no mention of the ciborium, pyx, or lunette. This seems to be a confirmation of the writer's view.—*Ed.*

³ Merati, pars. ii. tit. i. rub. i. n. xvi. Lacroix, lib. vi. pars. ii. n. 358. Collet, *De Eucharistia*, pars. ii. cap. ix. art. ii. sect. viii. Quær. 8.

⁴ Loc. cit.

has been used to contain the Blessed Sacrament, but afterwards only by those who are allowed to handle the chalice. The remonstrance, however, he would permit to be handled by any one, when the lunette is removed.¹

582. The pyxis when containing the Blessed Sacrament is kept in the tabernacle, which is treated of in the next rubric. Here it is merely stated that the tabernacle must be permanently fixed in the centre of the altar and carefully locked. The keys of the tabernacle, of which there ought to be two,² should always be in safe keeping; the parish priest or priest who is in charge of the church or oratory is gravely responsible for their safe custody.³ Many recommend that they be gilt or plated.⁴

§ 6.—Hoc autem tabernaculum conopæo decenter opertum, atque ab omni alia re vacuum, in Altari majori vel in alio, quod venerationi et cultui tanti Sacramenti commodius ac decentius videatur, sit collocatum; ita ut nullum aliis sacris functionibus, aut ecclesiasticis officiis impedimentum afferatur. Coram eo una saltem lampas diu noctuque continenter luceat, nutrienda oleo olivarum vel cera apum; ubi vero oleum olivarum haberi nequeat, Ordinarii loci prudentiæ permittitur ut aliis oleis commutetur, quantum fieri potest, vegetabilibus; curabitque Parochus, ut omnia ad ipsius Sacramenti cultum ordinata, integra, mundaque sint, et conserventur.

583. According to a decree of the Congregation of Bishops, the tabernacle ought, generally speaking, to be of wood, gilt on the outside, and suitably lined inside with silk: "Tabernaculum regulariter debet esse ligneum, extra deauratum, intus vero aliquo panno serico decenter contextum."⁵ Cavalieri⁶ observes that this decree, as is plain from the word *regulariter*, does not hinder the tabernacle from being made of a material stronger and more precious than wood. St. Charles recommends that in the principal churches it be of silver or brass gilt, or of precious marble, but having the interior lined with wood as a protection against

¹ Loc. cit. § ii. 6°.

² De Herdt, pars vi. n. 14, ii. 5°

³ Codex. *Can.* 1269, § 4.

⁴ Baruff., tit. xxiii. n. 62. De Herdt, l. c.

⁵ Cong. Episcop. 26 Oct. 1575, apud Falise, loc. cit. not. 9.

⁶ Tom. iv. cap. vi. *De Asservatione SS. Sacramenti*, Decr. x.

damp.¹ Amongst those recently constructed in Ireland and England, a considerable number are of wrought iron, being in fact safes, encased in gilt wood or sculptured stone. These are very much approved of by the parochial clergy, on account of their great strength, and the consequent security they give against the depredation of thieves and against fire.

584. The form of the tabernacle is not precisely fixed by any authority. It may be round, square, hexagonal, etc., according to taste or convenience. Whatever be the shape, however, it should be surmounted by a cross. This is not prescribed in the rubric, but writers on the rubrics treating of the tabernacle, either expressly say, or clearly suppose, that there is at least a small cross placed over it, or fixed on its summit.²

585. It has been decided by the Sacred Congregation³, that the tabernacle cannot be made the base or support of a sacred picture or relic, even a relic of the true cross, or of any of the other instruments of our Lord's Passion. Gardellini observes⁴ that there would be a certain want of reverence in making it serve as such, or, indeed, in making it serve any other purpose than that of containing the Blessed Sacrament, as the rubric here requires that it be "*ab omni alia re vacuum.*" Besides, he says, the top of the tabernacle should not be a flat surface, but round. A writer in the "*Melanges Theologiques*"⁵ likewise maintains that the top should be spherical or conical, and should form one solid piece, with the cross surmounting it.

It certainly does seem more in accordance with the spirit of the rubric and of the decrees of the Sacred Congregation just cited, to have the tabernacle so constructed and placed that it would be unnecessary, in any

¹ Instruct. Fabric. Eccl., lib. i. cap. xiii. *De Tabernaculo SS. Eucharistiæ*, pag. 472.

² De Herdt, pars. vi. n. 14, ii. 3°. Benedict XIV. *Encycl. Accepimus*, 16 Jul. 1746, *De retinenda Crucifixi imagine*, etc. Cfr. Gardellini, *Annotat. in Decr. generale*, S.R.C. 3 April, 1821, ad 6, n. 2613, et in *Decr.* 17 Sept. 1822, ad 7, n. 2621.

³ 3 April, 1821, *Decr. gen.*, ad 6, n. 2613; 12 Mar. 1836, in *Trident.*, ad 1, n. 2740. ⁴ *Annot. in Decr. gen.*, ad 6, 3 April, 1821, n. 2613. ⁵ IV^{me} Série, 3^{me} Cahier, p. 360.

circumstances, to make it serve as a support. At the same time, there is nothing in the rubric, nor in any decision we have seen, which would make it unlawful to put on the tabernacle, as on a support, the crucifix which the rubric of the Missal requires to be placed between the candles at Mass.¹ It is true that a small cross or crucifix placed over the tabernacle has been declared insufficient to satisfy the rubric of the Missal.² But it is evident from Merati,³ Cavalieri,⁴ Benedict XIV.,⁵ and Gardellini himself,⁶ that this is solely and entirely on the supposition that the cross so placed is too small, for it should be such "ut sacerdos celebrans ac populus sacrificio assistens eundem crucifixum facile et commode intueri possint."⁷ Again, there is an obvious difference between an image or a relic of any kind exposed to public veneration, and the cross; otherwise, no cross, fixed or movable, should be allowed to surmount the tabernacle.

We conclude, therefore, that where necessity or notable convenience requires it, the tabernacle may be surmounted by a crucifix distinct from, but resting on, the top, and large enough to satisfy the rubric of the Missal. St Charles clearly supposes that it may, at least in churches where the place occupied by the tabernacle is the only suitable place for the cross required by the Missal: "In summo tabernaculo," he says, "sit imago Christi gloriose resurgentis, vel sacra vulnera exhibitis, vel si in altari exiguae alicujus ecclesiae per tabernaculi occupationem congruus locus cruci (quæ alias super eo collocaretur) esse non potest, ea pro alia sacra imagine in tabernaculi summitate vel perpetuo

¹ Pars. i. tit. xx. This opinion is confirmed by an answer of S.C.R.—"Crux collocetur inter candelabra, nunquam ante ostiolum tabernaculi. Potest etiam collocari super ipsum tabernaculum, non tamen in throno ubi exponitur sanctissimum Eucharistiæ Sacramentum."—(11 Jun. 1904, n. 4136, ad II.)—*Ed.*

² S.R.C. 16 June, 1663, in *Rossanen.*, ad l, n. 1270; 17 Sept. 1822, ad 7, n. 2621. Benedict XIV., *Encycl. cit.*

³ Pars. i. tit. xx. *Novæ observationes*, n. vi. in fine.

⁴ Tom. iv. cap. xviii. *De cruce in altari*, etc., in Decr. ii.

⁵ *Encycl. cit.*

⁶ *Annot. in Decr.*, 17 Sept. 1822, ad 7.

⁷ Bened. XIV., *Encycl. cit.* in fine. ⁸

“affigatur, vel processionum causa aliquando amovenda, “decore constituatur, affixa Christi crucifixi sacra “effigie.”¹

586. We may here draw attention to a practice which used be rather common, but which can no longer be regarded as lawful. On our altars the crucifix usually stands over the tabernacle ; and when it was necessary to have public exposition of the Blessed Sacrament the crucifix was simply removed and the remonstrance put in its place. Such an arrangement has been condemned by the Congregation of Rites which answered in the negative the query : “ Num tolerari possit usus statuendi “Crucem super throno, et in eo præcise loco, super “quo publicæ adorationi exponitur Sanctissima “Eucharistia ”? ² Hence if the top of the tabernacle is used as a support for the crucifix the remonstrance cannot be placed there, and *vice versa*. It was not uncommon, either, to find a sort of fixed throne placed immediately over the tabernacle. This arrangement has also been condemned by the Congregation which answered in the negative the following query :—“ Quum “difficile sit habere thronum Expositionis inamovibilem “nisi Crux ponatur in eo ; quæritur : Utrum liceat super “tabernaculum erigere thronum, seu parvum ciborium “fixum pro expositione Sanctissimi Sacramenti ”? ³ The principle of the condemnation is the same in both cases : the crucifix must not be placed where the remonstrance stands during exposition.

587. The door of the tabernacle should be large enough to allow the ciboriums to be put in and taken out easily. It may be highly ornamented, but the figures carved or painted on it should have reference to the mystery of the Eucharist, or the Passion or Resurrection, as *e.g.*, a representation of the chalice and host, a representation of our Lord crucified, or rising from the dead, or showing the wound in His sacred side, etc. ⁴

It is strictly prohibited, by a decree of the Sacred Congregation, to place relics, a vase of flowers, or anything of the kind, immediately in front of the door. ⁵

¹ Act., pars. iv. l. c. pag. 472

² 2 Jun. 1883, n. 3576, ad 2. ³ 27 Maii, 1911, n. 4268, ad iv.

⁴ St. Carol., l. c. p. 472. De Herdt, pars. vi. n. 14, ii. 3°.

⁵ 22 Jan. 1701. *in una Cong. Montis Coron.*, n. 2067. ; n. 2906.

It is also prohibited, by another decree,¹ to have the tabernacle so constructed or placed that the ciborium containing the Blessed Sacrament could be seen within it. If the door or sides be of precious stone that is transparent, the interior must be covered with a veil in such a way that the ciborium cannot be seen.

588. The veil which covers the exterior should be of precious material. It is usually of brocade or rich silk. It is used, according to St. Charles, not only for ornamenting the tabernacle, but also for protecting it from dust, and, on more solemn occasions, if the pastor thinks proper, it may be removed altogether.² According to De Herdt,³ the tabernacles in the churches of Belgium are rarely covered in this manner. The Sacred Congregation of Rites has frequently declared that the use of the veil must not be dispensed with, not even when the tabernacle is of gold, silver or some other precious material.⁴ The veil (conopeum) contemplated by the Rubric is one that envelops the top and sides of the tabernacle (ad instar tentorii)—not a small curtain covering the door only. The shape and structure of many tabernacles (even of the tabernacle in the Vatican Basilica, according to Vermeersch⁵) will not always permit the use of the liturgical veil. The Sacred Congregation has also declared that a metal engraving, embroidery or an oleograph representing symbols of the Blessed Eucharist and placed before the tabernacle door cannot be tolerated as substitutes for the veil.⁶

Where the Ambrosian rite is followed, as in Milan, the colour of the veil is red.⁷ Elsewhere the colour should be white, or that which is suited to the office of the day. Either of these alternatives may be followed, according to the Congregation of Rites; but the latter is to be preferred as corresponding to the Roman practice.⁸

A black veil or canopy must never be used. On the

¹ 20 Sept. 1806, in *Toletan.*, ad 2, n. 2564.

² *Act. Eccl. Mediol.*, pars. iv. *Instruct. variæ*, pag. 703

³ *Loc. cit.* 6°.

⁴ Decr. 7 Aug. 1880 n. 3520; 10 Sept. 1898 n. 4000 ad i; 1 July 1904 n. 4137.

⁵ *Th. Mor. t. iii.* n. 430.

⁶ 10 Sept. 1898, n. 4000 ad i.

⁷ *Caval.*, vol. iv. cap. vi. *De Asserv. SS. Sacram.*, Decr. xiii. n. iii

⁸ 21 Jul. 1855, n. 3035, ad 10.

Commemoration of All Souls, and also whenever a requiem Mass is to be sung at the altar on which the Blessed Sacrament is reserved the colour of the veil should be violet.¹

When Mass is celebrated at an altar on which the Blessed Sacrament is exposed, the veil of the tabernacle should be white, no matter what the colour which is suited to the office of the day.² But if the exposition takes place immediately after Mass, so that the priest does not retire to the sacristy but changes his vestments at the bench, the tabernacle veil, although not white, need not be changed.³

589. In the decree above cited,⁴ it is prescribed that the interior of the tabernacle be lined with silk. The colour is not mentioned, but authors generally say it should be white, and the material very rich.⁵ On the bottom of the tabernacle there should be spread a clean corporal, on which the ciborium may rest.⁶ It would be desirable to have the corporal fitted to the shape of the tabernacle, and reserved for this purpose alone. But any corporal will do. Even a pall may be used, for the pall is regarded as a part of the corporal, the blessing for both being the same.⁷

590. The tabernacle must contain nothing else besides the Holy Eucharist. It must be “*ab omni alia re vacuum*,” according to the rubric. A decree of the Congregation of Bishops prohibits the holy oils, relics,

¹ Van der Stappen, Vol. IV. Q. 154, vi.; S. C. R. 1 Decem. 1882, n. 3562. This answer seems to apply the rule to an exsequial Mass although not sung.—*Ed.*

² Van der Stappen, Vol. III. Q. 133, ii. 1°. S. C. R. 19 Dec. 1829, n. 2673.—*Ed.*

³ S. C. R. 1 Dec. 1882, n. 3559.

⁴ *Supra*, n. 583. See also *Decr. authen.* S. C. R. 20 Jun. 1899, ad iv. If the interior of the tabernacle is gilt it need not be lined with silk or any other material.—*Ed.*

⁵ De Herdt, l. c. 2°. *Act. Eccl. Med.*, pars iv. *Instr. Fab. Eccl.*, lib. i. cap. xiii. p. 472. The Maynooth Synod (n. 342) prescribes that if the tabernacle is not gilt on the inside it should be lined with *white* silk.—(*Ed.*).

⁶ De Herdt, l. c. 7°. *Mel. Theol.*, l. c. Maynooth Statutes prescribe that this corporal be blessed (n. 343).—(*Ed.*).

⁷ De Herdt, l. c. *St. Lig.*, lib. n. 388. When Holy Communion is being administered outside of Mass a pall will not suffice in place of a corporal (*Decr. Auth.* 2932⁴).—(*Ed.*).

or anything else, however sacred, being placed in it.¹ But, according to Cavalieri,² this does not exclude the pyxis, or other sacred vessel destined to hold the Blessed Sacrament, though not actually containing It. Some recent authors,³ however, make exception only of an unpurified pyxis, and the Maynooth Synod declares it unlawful to preserve purified sacred vessels in the tabernacle—"In tabernaculo, quod intus, nisi sit "deauratum, panno albo serico contectum esse debet, "non licet asservare vasa sacra purificata, neque sacra "olea, reliquias aut purificatoria, claves, aliave id "genus, sed tantum ciboria aut pyxides in quibus "S.S. Sacramentum servatur." (n. 342).

591. The tabernacle must be blessed before the Blessed Sacrament is placed in it.⁴ The Ritual contains two forms of blessing: (1) "Benedictio Tabernaculi seu "vasculi pro sacrosancta Eucharistia conservanda," and (2) "Benedictio Tabernaculi seu ostensorii." If the former be employed for the blessing of the tabernacle, the word "tabernaculum" is used instead of "vasculum" in the prayer, as indicated in the Ritual. Both blessings are marked as reserved to the Ordinary, but, as already stated,⁵ Canon 1304 gives the parish priest the right to bless the "sacra supplex" for churches and oratories in his parish.

592. Generally speaking, the tabernacle should be placed on the high altar or principal altar of the church, as the place that is most conspicuous and best suited to the dignity of the Holy Sacrament. This is what the rubric here prescribes. In cathedrals, however, and other churches in which choral functions regularly take place, the tabernacle containing the Blessed Sacrament should be placed on a side altar, because the ceremonies to be observed, at least in pontifical functions, at the high altar would be interfered with by those which reverence for the Blessed Sacrament would require

¹ 3 Maii, 1693, apud Caval., *De Asserv. SS. Sacramenti*, Decr. xiii.

² Loc. cit.

³ e.g. Cappello—"De Sacramentis n. 383; Bouuært-Simenon—*Manuale Jur. Can.* n. 836.

⁴ Decr. Auth. n. 4035 ad 4. (S.C.R. 20 June, 1889).

⁵ Vid. supra n. 580.

at the same time. The Codex of Canon Law accordingly declares :—"Sed in ecclesiis cathedralibus, collegiatis
 "aut conventualibus in quibus ad altare majus chora-
 "les functiones persolvendæ sunt, ne ecclesiasticis officiis
 "impedimentum afferatur, opportunum est ut sanc-
 "tissima Eucharistia regulariter non custodiatur in
 "altare majore, sed in alio sacello seu altari."¹ It will be observed that neither the rubric nor the canon imposes a strict obligation in this matter. But when there is a tabernacle containing the Blessed Sacrament on an altar at which a solemn pontifical function is about to take place, the "*Cæremoniale Episcoporum*"² prescribes that the Blessed Sacrament be removed, for the time, to another altar. The Codex further states³ that the rector of the church ought take care that the altar of the Blessed Sacrament is more lavishly decorated than the other altars in order to stimulate the piety and devotion of the faithful. The practice, therefore, of having some other altar, *e.g.*, that of the Blessed Virgin, or some saint, more richly adorned *e.g.* with flowers and lights, though prompted by devotion, is both incongruous and unlawful.

The Blessed Sacrament can be reserved, generally speaking, only on one altar of the church, as is clear from the Codex :⁴ "*Sanctissima Eucharistia continuo seu habitualiter custodiri nequit, nisi in uno tantum ejusdem ecclesiæ altari.*" The words "**continuo seu habitualiter**" evidently imply that on account of special circumstances, and for a short time, the Blessed Sacrament may be kept on more than one altar. Indeed the Congregation of Rites⁵ had already answered : "*Affirmative; dummodo tamen Sanctissima Eucharistia in duobus altaribus continuo non asservetur,*" in reply to the question : "*Num occasione alicujus Festi, tridui, novemdialis aut mensis v.g. Maii B.V.M. dicati, Junii in honorem Sanctissimi Cordis Jesu, liceat Sanctissimam Eucharistiam ab altari majori super quo asservatur, ad altare transferre in ecclesiæ lateribus erectum, ut in festo, sive per triduum,*

¹ Codex. Can. 1268, § 3.² Lib. i. cap. xii. 8.³ Can. 1268, § 4.⁴ Can. 1268, § 1.⁵ Decr. authen., n. 3576, ad vi., 2 Jun. 1883.—Ed.

“ novemdiale, mensem, et sacra Communio in iis distri-
 buatur et populo benedictio impertiatu?” Hence on such occasions the Blessed Sacrament may be kept on two altars for the purpose of giving Communion or Benediction. But after the function the Blessed Sacrament should be restored to the altar on which It is usually reserved.¹

It is forbidden by several decrees of the Congregation of Rites² to keep the Blessed Sacrament in an oratory over which there is a dormitory. Permission must be obtained by special indult, and a canopy or *baldachinum* must be erected over the altar.

593. At least one lamp should be kept constantly burning before the tabernacle. The rubric implies that it would be lawful to have more³, but at least there should be one. It was usual to have lamps constantly burning in the churches from the very earliest times. It is certain that lights were used at the celebration of the sacred mysteries, not only in the catacombs and other dark places, but in full light of day, and, therefore, not merely to dispel the darkness, but as a symbol of the light of Christ. In some churches they were kept constantly burning; and, though it cannot be clearly proved, it is highly probable that they were, in most instances, designed to honour the Blessed Sacrament.⁴

At all events, for several centuries, by a universal custom, having the force of law, acknowledged and enforced by numberless decrees, there is an obligation of having a lamp constantly burning before It, as a mark of respect and reverence towards Him who is “ the true light,” and also as a sign to the faithful of the place where He is

¹ Cf. De Amicis. *Cær. Parochorum*. P. I. Sect. I. cap. i. art. vii. n. 10.—*Ed.*

² E.g., 23 Nov. 1880, n. 3525, ad ii.; 24 Jan. 1908, n. 4213, ad iii. Another answer (27 Jul. 1878, n. 3460, ad i.) implies that the Blessed Sacrament may be kept in such an oratory, provided the dormitory is not *immediately* over it but separated from it by another chamber.—*Ed.*

³ The *Cæremoniale Episcoporum* sanctions three or more “ numero impari ” (lib. I, c. 12, n. 17).—(*Ed.*).

⁴ Vid. Mel. Theol., IV^{me} Serie, 4^{me} Cahier, p. 501, et seq.

present.¹ The pastor or rector of the church is specially charged with this obligation ; and, according to the common opinion, to leave the Blessed Sacrament, through negligence, for a notable time, as, *e.g.*, for an entire day, without a light before It, would be a mortal sin.²

The light should be derived from olive oil or beeswax ; but where olive oil cannot be had the Ordinary may sanction the use of other oils. The substitute should, if possible, be a vegetable oil. Such are the provisions of the Rubric.³

594. The Congregation of Rites has also sanctioned⁴ that where, on account of peculiar circumstances, olive oil cannot be had, or can only be procured with great difficulty on account of poverty or of excessive price, the tabernacle lamp may be fed "*aliis oleis, quantum fieri potest, vegetalibus, aut cera apum pura vel mixta, et ultimo loco etiam luce electrica adhibita.*" Again, it is left to the prudent judgment of the Ordinary to decide when any of these substitutes may be permitted. The sanction of electric light is quite a change, as in former years the Congregation strictly prohibited its use "*ad cultum.*"⁵ It is significant, however, that the Codex (Canon 1271) and Ritual, although repeating the concession regarding beeswax and of oils other than oil of olives make no mention of electric light which was sanctioned by Pope Benedict XV. in the decree referred to which was issued during the War (1916), but some recent commentators maintain that this decree has not been expressly corrected by Canon 1271, and that therefore (in accordance with Canon 2) it may still be availed of if, and for so long as, in the judgment of the

¹ Baruff., tit. xxiii. n. 69, et seq. S. C. R. 22 Aug. 1699, in *una Ord. Capucin.*, n. 2033. Cfr. Mel. Theol., l. c.

² De Herdt, pars vi. n. 14, iv. Busemb. apud St. Lig., lib. vii n. 248.

³ The lamp, fixed to the wall or suspended from the roof (D. 3576), ought burn "*intra et ante altare*" (ibid.), but not directly over the altar table (D. 4035) nor yet so far distant from the altar as to lose its significance (D. 2033). The use of lamps made of coloured glass *e.g.* green or red is tolerated (D. 3576).—(Ed.). ⁴ 23 Feb. 1916, Decr. n. 4334.

⁵ Cf. Decr. n. 3859, 4 June, 1895 ; n. 4206, 22 Nov., 1907.

Ordinary, the peculiar circumstances require it.¹

595. The priest is often permitted in this country to keep the Blessed Sacrament in his house. When this is so, he is bound to keep a lamp burning continually before It in accordance with the decree of the Maynooth Synod (1927)—“*ut omnia præscripta juris circa S.S. Sacramenti custodiam observentur.*”² In the Decrees of the 1900 Synod an exception was made of the rare case “*in quo minus tuta hujus ritus observantia, idque judicio Episcopi, censeatur.*”³ It would seem from the first Synod of Westminster,⁴ that in England permission is not given to keep the Blessed Sacrament anywhere without a light.

§ 7.—*Sanctissimæ Eucharistiæ particulas frequenter renovabit. Hostiæ vero seu particulæ consecrandæ sint recentes; et ubi eas consecraverit, veteres primo distribuât, velumat.*

596. The rubric prescribes that the Sacred Species be frequently renewed, but it does not say how often, nor determine after what interval, they ought to be renewed. Accordingly, this interval has not been the same everywhere, but has varied in different places, having been determined by particular rituals or synodal statutes. It was fairly generally fixed at eight days, or at most fifteen days, being extended in one or two instances to a month.⁵

597. St. Charles ordered the renewal at least every eight days,⁶ and this interval is fixed by Gavantus,⁷ and by the authority of two decrees—one of the Congregation of Bishops,⁸ and the other of the Congregation of

¹ Cf. Cappello l. c. n. 403, Bouuært-Simenon l. c. n. 838, Vermeersch-Theol. Moral. tom. III, n. 432. The prohibition of the use of electric light to illuminate the interior of the tabernacle on the occasion of public or private exposition of the Blessed Sacrament (S.R.C. 28 June, 1911 n. 4275) continues in force.—(Ed.).
² n. 337.

³ Maynooth Synod. *De Euch. Sacr. et Missæ sacrif.* n. 77, (3).

⁴ *De SS. Euch. Sacramento*, 6°.

⁵ Cfr. Martene, *De Antiquis Ecclesiæ Ritibus*, lib. i. cap. v. art. iii. n. ix.

⁶ *Act. Eccl. Med.*, pars. iv. Instruct. Euch. § *De custodia*, pag. 424.

⁷ Pars iv. tit. x. n. 5, lit. (t).

⁸ 5 April, 1573, apud Caval., *De Asserv. SS. Sacram.*, Decr. xvii.

Rites.¹ The same is fixed also by the Synod of Maynooth, which says: "Ad periculum corruptionis" "evitandum, hostiæ consecrandæ sint recentes, et" "consecratæ renoventur octava quoque die; sacra" "ciboria et pyxides eadem occasione purificentur."² In Ireland, therefore, there can be no doubt as to the time within which the particles ought to be renewed.

In Belgium, however, according to the "Melanges" "Theologiques," even by recent statutes that have received the sanction of the Holy See, an interval of fifteen days is permitted, unless in case of rainy weather, or great damp, when the renewal is required to be more frequent.³ Of course such a permission cannot be acted on in other places where it has not been given, especially seeing that, in one of the decrees cited above, the Sacred Congregation expressly declares that the renewal of the particles should not be deferred for fifteen days.⁴

598. Speaking of the obligation generally, no one can have a doubt that it binds "*sub gravi*," since it is imposed by the Church in a matter that intimately concerns the honour and reverence due to our Lord in the Holy Sacrament.⁵ But if it be asked what delay would amount to a mortal sin, we should answer in accordance with the opinion of Romsée,⁶ which is cited and adopted by De Herdt.⁷ 1° To defer the renewal of the particles for fifteen days, would not, we think, exceed a venial sin, unless in case of great damp, or some other cause that would accelerate the corruption. We say, "*would not exceed a venial sin*," because, although, of course, it is

¹ The decree referred to by the author is omitted, as it is no longer included in the authentic collection. But attention may be directed to another answer of the Congregation (n. 3621) which lays down that the renewal should be made at least once a week, in accordance with the prescription of the *Cæremoniale* (Lib. i. cap. vi. 2).—*Ed.*

² n. 339. For England there is no special legislation. The second Plenary Council of Baltimore says: "Hanc regulam (*sc.* that of the *Cæremoniale Episcoporum*) . . . sacerdotibus omnibus fideliter servandam serio inculcamus."—*Ed.*

³ IV^{me} Serie, 4^{me} Cahier, p. 527. Cf. Van der Stappen, Vol. IV. Q. 155.

⁴ 5 April, 1573.

⁵ Cfr. De Herdt, pars ii. n. 30, 1.

⁶ Tom. i. pars i. cap. ii. art. xiv. n. 8.

⁷ Loc. cit.

no sin where this interval is permitted, as in Belgium, we would not say that to do so without cause is free from all sin where, as in Ireland, the renewal every eight days is prescribed by a synodal decree. But any reasonable cause would justify a delay of this renewal for a few days longer, *e.g.*, the convenience of having a number of communicants to whom the particles might be distributed, the convenience of using the same Host for Benediction during the nine days of a Novena, etc. In a word, we think it is plain, from the Belgian statutes above referred to, that a delay which does not put off the renewal for more than fifteen days, cannot be regarded as, *per se*, "materia gravis"; otherwise, these statutes would not have been approved at Rome. Besides, Gardellini, or his continuator, commenting on the decree which prohibits the consecration of bread that has been made three months, takes occasion to observe regarding the renewal: "Quod si ad quindecim dies protrahatur" "renovatio non id reprobandum culpæque vertendum" "quia hoc intra breve tempus haud formido quod sacra" "species corrumpantur."¹

2° To defer the renewal for more than a month, above all in damp weather, cannot be excused from mortal sin. This may be justly inferred from the decrees and declarations already cited. It may be added, that when the statutes of the Provincial Council of Mechlin, held in 1607, were submitted for approval at Rome, the words "*singulis mensibus renoventur*," which were in the statute regarding this subject, were struck out, and the words "*singulis saltem hebdomadis*" inserted in place of them.² It is no excuse that the Species might remain unaltered for even a much longer time than a month, for the law is founded on a general presumption of danger, and, therefore, does not cease to bind even in cases where it is known that no danger exists.³ Besides, the object of the law is not only to guard against this danger, but to secure that reverence for

¹ *Annot. in Decr.*, S. R. C., 16 Dec. 1826, in *Gandaven.*, *Quær.*, i. ad 1 et 2, n. 2650.

² *Mel. Theol.*, l. c. p. 526.

³ *Suarez, De Legibus*, lib. iii. cap. xxiii. n. 6. Cf. Canon 21.

the Holy Mystery which is implied in the frequent renewal of the Sacred Species.¹

599. The rubric requires not only that the consecrated particles be frequently renewed, but also, and for the same reason, that the particles to be consecrated shall have been recently made. But how recently it does not determine. It is certain, from an answer of the Sacred Congregation,² that it is not lawful to consecrate particles that have been made three months, and the annotator holds that to act against this decree would be a grievous sin.³ Within this limit nothing is strictly defined on the subject. St. Charles prescribes that the hosts to be consecrated be not older than twenty days at most,⁴ and we think it would be well to adopt this rule in practice. On the one hand, it would not be too difficult for the priest in any circumstances to get his supply of altar breads renewed every third week; and on the other, by doing so, and renewing the species every eight days, he would be fairly sure to guard against all danger of irreverence.⁵

600. When new hosts are consecrated the previously consecrated particles are to be distributed to the faithful who demand Communion at the time, or to be consumed by the priest himself.⁶ The ciborium, or pyxis, ought to be purified at the same time. The same reason which requires the renewal of the Sacred Species, holds also, as is plain, for the removal of the minute particles that may remain in the ciborium.

Various methods are suggested for purifying the ciborium, which is done by the priest at Mass.

I. Having collected the fragments as carefully as possible, with the index finger of the right hand, he receives them by applying the finger to his tongue, or by bringing the fragments close to the edge, and then putting the ciborium to his mouth. He afterwards pours in some wine, which he makes pass round the interior with his index finger, and having received this, dries the

¹ Mel. Theol., l. c. p. 528.

² 16 Decr., 1826, in *Gandav.*, *Quær.* i. n. 2650.

³ *Annotat. in Decr. cit.*

⁴ *Act. Eccl. Med.*, pars iv. Instruc. Euch. § *De custodia SS. Eucharistiæ*, pag. 424.

⁵ Cfr. Mel. Theol., l. c. pag. 530.

⁶ "Veteribus rite consumptis ita ut nullum sit periculum corruptionis." Can. 1272.—(*Ed.*).

ciborium with the purificator. This is the method of Gavantus,¹ but it is commonly rejected as inconvenient.

II. Having distributed all the particles or consumed them, he collects the fragments in the ciborium as above, and holding it with his left hand over the chalice, makes them fall into it with the index of his right; he then takes the wine for the first ablution in the ciborium, and having carefully passed it round the interior with his finger, he pours it into the chalice, after previously drying the finger. This is the method of Merati.²

III. In the preceding methods, the priest is supposed to have received the Precious Blood, for he is supposed to distribute or to consume the larger particles before collecting the fragments in the ciborium. But some suggest that he should collect the fragments and allow them to fall into the chalice *before* he receives the Precious Blood, so that he may receive them along with It. This is the method of Quarti and Coninck, cited by the "*Melanges Theologiques*,"³ and is there preferred to any other. We think this method, however, is liable to serious objections. In the first place, it cannot be adopted when the priest has to distribute or to consume any large particles before collecting the fragments, because the rubric of the Missal plainly requires that he should receive the Precious Blood before doing so, and the decree already cited still more clearly requires the same, since it says these particles are to be consumed "*post sumptionem sanguinis ante purificationem*."⁴ To meet this, it may be said that the priest could take out the larger particles, and put them aside on the corporal or in another ciborium, until he has received the Precious Blood. But this would be an additional trouble, and even still he would have to dispose of the minute fragments that might be left by those particles on the corporal or in the other ciborium. The method then could be adopted only in the case which is rather the exception than the rule, that is, when there are no large particles in the ciborium to be purified. Even in this case though we would not condemn its adoption on

¹ Pars ii. tit. x. n. 7, lit. (b)

³ Loc. cit. p. 534.

² In Gav., l. c. n. xxxii.

⁴ 3 Sept. 1672, in *Conchen*

account of the authority in favour of it, we would not recommend it, for we think it more in accordance with the rubric, that the priest should consummate the sacrifice by receiving the Precious Blood, before receiving even the minute fragments that had been consecrated at another time.

IV. Having received the Precious Blood, and consumed or distributed the larger particles, he receives a little wine in the chalice, collects the fragments in the ciborium, and makes them fall into the chalice as above. He then receives wine in the ciborium, and after carefully passing it round the interior, pours it into the chalice; if he thinks it necessary, he may repeat this a second or a third time, or he may use his index finger in applying the wine to any part of the interior. He next dries the ciborium with the purificator, if there are newly consecrated particles to be put into it; and having put them in, collects and puts into the chalice the fragments that may have been left on the corporal. He then takes the contents of the chalice as the first ablution, and proceeds as usual. If he has no consecrated particles to put in, he need not dry the ciborium until after the second ablution, which, like the first, he may take in the ciborium, to be poured out of it into the chalice. In this case he first dries the chalice and then the ciborium.

601. We prefer this last mode to any other we have seen, and we know it is found in practice very convenient and very effective. It agrees in substance with that proposed by Merati, and putting together what De Herdt states on the subject,¹ we think it is the method recommended by him. But it has one suggestion that is not made by either, viz., that a little wine be poured into the chalice before the fragments are made to fall into it. The object of this is to prevent the fragments from adhering to the bottom, or from being dispersed round the sides of the chalice by the wine that is afterwards poured in out of the ciborium.² Again, we think that, generally speaking, the wine poured into the ciborium may be made to pass over the whole interior surface, and collect the minute

¹ Pars ii. n. 30, iv.

² Cfr. Vavasseur, part iv. sect. i. chap. ii. art. i., *Maniere de donner la Sainte Communion*, n. 121, in nota.

particles, without applying the finger, and hence we have said, *if he thinks it necessary*. But if he uses the finger, he should dry it with the purificator before emptying the ciborium into the chalice, otherwise a drop from it may fall on the altar-cloth or on the corporal.

602. M. Caron¹ observes, that very often the ciborium may be purified sufficiently well with the finger, without pouring in wine, if only a little more time and pains be taken. Any one who makes the trial, will find that this is so ; and when newly consecrated particles are to be put into the ciborium immediately after it is purified, it is a great matter to be able to dispense with wine in the purification, as it is difficult to dry the interior so perfectly as to prevent the danger of particles adhering to it.

§ 8.—Fideles omnes ad sacram Communionem admittendi sunt, exceptis iis, qui justa ratione prohibentur. Arcendi autem sunt publice indigni, quales sunt excommunicati, interdicti, manifestoque infames, nisi de eorum pœnitentia et emendatione constet, et publico scandalo prius satisfecerint.

603. According to this rubric, all the faithful have a right to be admitted to Holy Communion, except such as are for just reasons excluded.² It is the common opinion of theologians, that the pastor is bound to give Communion to the members of his flock, not only when the precept of receiving It actually urges, but as often as they reasonably ask for It : “quoties rationabiliter et opportune petunt.”³ It is for the pastor himself to judge when the demand is reasonable, taking all the circumstances into account, the condition of the person, the preparation required, etc.

604. It may be laid down as a general rule, that when a priest administers Communion in public, he should administer It to all who present themselves to receive It. But there are some to whom, even in these circumstances, It is to be refused. Such are those whom the rubric here points out—those, namely, who are *publicly known to be unworthy*. They are not to be admitted

¹*Less Ceremonies de la Messe Basse*, art. xiv. § i. n. 129, note.

²Cf. Canon 853—“Quilibet baptizatus qui iure non prohibetur admitti potest et debet ad sacram communionem.”—(Ed.).

³St. Lig. lib. vi. n. 253. Cf. Can. 467 § 1.

to Holy Communion in any circumstances, until they have given proof of their repentance and amendment. They have no claim to be admitted. By their exclusion they are merely prevented from consummating an act of sacrilege; and even their reputation cannot suffer, since they are, by supposition, public sinners; and on the other hand, great scandal would arise from admitting them. The priest, therefore, is bound to exclude them. According to some theologians, he might administer the sacrament to save his own life, provided he were not required to do so in contempt of religion. St. Liguori for a time thought this opinion probable, but he afterwards rejected it, and maintains that the priest must refuse the sacrament to the notoriously unworthy, at the risk of his life, even when contempt is not intended.¹

605. The chief difficulty here is in determining what kind of publicity is required in order that persons be "publice indigni" or "manifesto infames" in the sense of the rubric. According to the usual distinction of theologians and canonists, a crime may be public in three ways. 1° By publicity "of law" (*publicitate juris*)—when a person juridically accused of any crime, confesses it, or is convicted of it. 2° By publicity "of fact" (*publicitate facti*)—when the crime has been committed before so many, that no subterfuge or evasion can conceal it. 3° By publicity "of fame" (*publicitate famæ*)—when the crime is already known to the greater part of any community, or to so many that it is morally certain to come to the knowledge of the community.² Various rules are given as to the number who should know it, according to the different communities, of which there may be question. We need not seek for mathematical accuracy in a matter of this kind, and Carriere concludes that a crime may be looked on as

¹ Lib. vi. n. 49, Dub. 5. Vid. Genicot Th. Mor. ii-n. 122.—(*Ed.*).

² Vid. Carriere, *De Justitia et Jure*, n. 891. The Codex (Can. 2197) gives practically similar definitions of (respectively) crimes—(1) notorious by notoreity of law, (2) notorious by notoreity of fact, and (3) public. And Canon 2293 § 3 states that "infamy of fact" is contracted "quando quis, ob patratum delictum vel ob pravos mores, bonam existimationem apud fideles probos et graves amisit, de quo iudicium spectat ad Ordinarium."—(*Ed.*).

public in any community, when, considering the crime itself, the persons to whom it is known, and the community of which there is question, the knowledge of it is morally certain to spread.¹

In practice, therefore, the priest, in his parish or district, must take all the circumstances into account, and decide according to the best of his judgment. If, all things considered, a doubt still remains as to whether a crime has been committed, Communion is not to be refused.² It is a well-known principle of Canon law, that one is presumed to be innocent unless he is proved to be guilty: "Nemo præsumitur malus, nisi probetur malus."³ When the doubt regards, not the commission, but the publicity, of a crime, the sacrament should not be refused in public, according to Lacroix.⁴ In truth, the reasons to be presently stated, why the sacrament is not to be refused in public to an occult sinner, may be applied with almost equal force here.

606. With regard to the proof of amendment that is required, it is enough if it be publicly known that the person has gone to confession, has abandoned the occasion of sin, has made restitution or satisfaction where due, etc. Here also much must be left to the prudent judgment of the priest. But it may be observed that if a person has been living in the occasion of sin, theologians insist that he shall have actually given up the occasion; no other proof of amendment can be accepted.⁵ In doubt about the amendment, the sacrament is to be refused; for the crime being once certain, the amendment must be clearly proved.⁶

607. If one, who has been a public sinner, has amended and done penance in private, he may be admitted to Holy Communion in private.⁷ This, however, must be understood of one who is prepared to make public reparation as soon as he can, but may be

¹ Loc. cit.

² St. Lig., lib. vi. n. 48. Lacroix, lib. vi. pars i. n. 142.

³ C. Mandata, 6 apud Reiffenst., lib. ii. *Decretal.*, tit. xxiii *Præsumptionibus*, r. 42.

⁴ Loc. cit.

⁵ St. Lig., n. 47. Lacroix, l. c. n. 141.

⁶ St. Lig., n. 48.

⁷ St. Lig., n. 47.

unable for a time ; otherwise it is plain he would not have the requisite dispositions.¹

§ 9.—Occultos vero peccatores, si occulte petant, et eos non emendatos agnoverit, minister repellat ; non autem, si publice petant, et sine scandalo ipsos præterire nequeat.

608. By “ occult sinners ” are here understood those whose sins are not public in any of the ways above explained.² If one of these asks for Holy Communion in private, the priest should refuse. We suppose, of course, that the priest has certain knowledge that the person has been guilty of grievous sin, and has no evidence of his repentance. The reason is obvious. The priest, as a general rule, is bound not to administer the sacrament to one whom he knows to be unworthy, according to the words of our Lord : “ Nolite dare sanctum “ canibus.”³ In the present case he prevents an act of sacrilege, and does not even hurt the person’s character.

609. If the priest has his knowledge only through the confessional, he cannot make use of it, nor allow it to influence his conduct in any way towards the penitent.⁴ He cannot admonish him, or refuse him Communion on some other pretext, however specious ; in a word, outside the confessional he must treat him exactly as he would *if that knowledge did not exist*. If he knows it from another source as well as from the confessional his knowledge from that other source must be morally certain, otherwise he cannot act on it.⁵ If the knowledge be derived from the confession, not of the person who asks for Communion, but of another, the confessor cannot directly use the knowledge without the express permission of that other. He may use it so far as to ask some general questions regarding the preparation made, etc., just as he might use it in interrogations in the confessional. Great prudence and caution, however, are necessary in this case. It is better to tolerate the

¹ Cfr. Bouvier, *Tract. de Deca.*, cap. i. art. iii. §.iii. punct. in fine.

² Supra, n. 605. Cf. Can. 2197.

³ Matt. vii. 6. Vid. St. Lig., n. 43.

⁴ Cf. Can. 890. (*Ed.*). ⁵ St. Lig., lib. vi. n. 50, in fine, n. 51, et n. 658.

sacrilege than expose oneself to the least danger of breaking the seal of confession.¹

610. If an occult sinner presents himself for Holy Communion in public, so that he cannot be passed over without the fact being observed by others, and, therefore, without scandal, the rubric here directs, and theologians are unanimous in teaching, that the sacrament is to be administered to him. The reason commonly assigned is the injury which his character would otherwise suffer. This reason of itself would scarcely suffice, for it is hard to believe that we are bound to consult for the reverence due to our Lord in the sacrament, less than for the character of a wretch who would outrage Him by an unworthy Communion. But very serious evils might follow from allowing the priest to refuse Communion in public to one whose unworthiness he only knows by private information. A power of this kind would be liable to great abuse. The priest, after all, is but a man, liable to be deceived, to be influenced by passion, prejudice, ill-will, etc., and thus, under the plea of private knowledge, he might publicly refuse the sacrament to those who are really worthy. The fear of being thus excluded, might deter many from approaching, and great spiritual injury would result. Again, the obligation of discriminating, weighing the evidence, etc., would be an almost intolerable onus on the priest, and a source of endless scruples and anxieties.

It is for these reasons chiefly, according to St. Liguori,² and not merely to save the character of the occult sinner, that our Lord has been pleased to yield His right, and allow His Sacred Body to be profaned by the unworthy communicant, as it was by Judas, to whom He Himself administered the Eucharist at the Last Supper. If the priest, by private remonstrance, or by a general exhortation before administering Communion, can prevent such a one from approaching, he ought to do so, but he cannot go beyond this.³

It is not, permitted to administer in such circum-

¹ Vid. St. Lig., n. 631, *Si autem*. Cf. Can. 889.

² Loc. cit. n. 49, in fine, et n. 50.

³ Bened. XIV., *Syn. Diœc.* lib. vii. cap. xi. n. 4.

stances an unconsecrated particle ; for although this might prevent the sacrilege, it would be the cause of material idolatry.¹

611. If a person be guilty of a crime which is not public in the place where he presents himself for Communion, though it is public in another place, it is a disputed question whether he is to be regarded as an occult, or as a public sinner. Many hold that he should be regarded as a public sinner, and be refused the sacrament. St. Liguori, however, holds that he is to be treated as an occult sinner, unless when it is certain that his crime will soon be known in the place where he is.²

612. A person might, through mere ignorance or simplicity, go to receive Communion with others, though not prepared, *e.g.*, without having gone to confession, though conscious of grievous sin ; and we may conceive circumstances in which the priest could, without any danger of scandal, pass by such a one, or gently convey to him that he should withdraw.

If the priest be in any case perfectly certain that he can do so, we see no reason why he should not ; for the rubric here directs Communion to be given to the occult sinner who presents himself in public, only in case he cannot be passed over without scandal. The case is a rare one, no doubt, but we have been told that it has occurred sometimes at stations for confession in remote country districts.

§ 10.—*Amentibus præterea, seu phreneticis communicare non licet ; licebit tamen, si quando habeant lucida intervalla, et devotionem ostendant, dum in eo statu manent, si nullum indignitatis periculum adsit.*

613. Communion is not to be given, in any circumstances, to those who are insane, and who have never had the use of reason.³ If they have lucid intervals, and if, during these intervals, they desire Communion, there is

¹ St. Lig., n. 59-61. De Lugo, *De Sacramentis*, Disp. viii. n. 187.

² Lib. vi. n. 46.

³ St. Lig., lib. vi. n. 302, Canon 88 § 3 states—"Infanti
"assimilantur quotquot usu rationis sunt habitu destituti."
—*Ed.*

no reason why It may not then be administered to them, since, by supposition, they have the use of reason, and may, therefore be disposed like any of the other faithful. But if, after such a lucid interval, in which a desire of Communion is expressed, the insanity returns before the sacrament is administered, can it still be administered, provided there be no danger of irreverence? The words of the present rubric leave its meaning somewhat ambiguous; but all doubt as to what should be done in practice, is removed by the common teaching of theologians, that Communion can be given to the actually insane only "in articulo mortis."¹ The Catechism of the Council of Trent says: "To persons labouring under insanity, and at the time incapable of sentiments of piety, the sacrament is on no account to be given. If, however, before they became insane, they evinced pious and religious sentiments, they, according to the decree of the Council of Carthage, may be admitted to its participation at the close of life, provided there be no danger to be apprehended of discharging the stomach, or of other indignity and inconvenience."²

614. Those who are not quite bereft of reason, but whose reason is feeble, who are simpletons or half-witted, should be admitted to Communion when the precept urges, as well as "in articulo mortis," provided they have sufficient intelligence to distinguish It from ordinary food, but not oftener.³

§ 11.—*Pueris qui propter ætatis imbecillitatem nondum hujus Sacramenti cognitionem et gustum habent, Eucharistia ne ministretur.*

615. According to the usage which prevailed in the early ages of the Church, the Eucharist was administered to infants immediately after Baptism, and frequently besides, before they attained the use of reason.⁴ There is no doubt that they are capable "jure divino" of receiving the sacrament and that it would confer on them an increase of grace; and the same is true of baptized adults, who

¹ St. Lig., n. 302, in fine.

² Pars ii. cap. vi. n. 64.

³ St. Lig., n. 303.

⁴ Martene, *De Ant. Eccl. Rit.*, lib. i. cap. i. art. xv. n. xi. xii. Bened. XIV., *De Synod Diœc.*, lib. vii. cap. xii. n. 1.

have never had the use of reason.¹ This custom was gradually given up, and for more than five centuries has ceased in the Latin Church, although it still exists, to some extent, in the Greek Church.²

616. According to the present ecclesiastical law, which is expressed in this rubric, Communion is not to be administered to children who have not yet attained the use of reason, for till then it is plain they cannot have a sufficient knowledge of this Divine sacrament. By the decree of the Lateran Council "*Omnis utriusque*,"³ all the faithful who have reached the age of discretion are bound by the precepts of annual Confession and Communion. This legislation was confirmed by the Council of Trent⁴ in the most solemn way. Hence, to quote the words of the Congregation of the Sacraments⁵ : "*vi allati et adhuc vigentis decreti Lateranensis, Christi fideles, ubi primum ad annos discretionis pervenerint, obligatione tenentur accedendi, saltem semel in anno, ad Poenitentiae et Eucharistiae sacramenta.*"

617. But, as the decree of 1910 points out, in determining the meaning of the phrase, "age of discretion," many errors and deplorable abuses were introduced in the course of time. The Lateran decree itself affords no ground for a distinction in this matter between the sacrament of Penance and that of the Eucharist. Yet, notwithstanding the teaching of such eminent commentators as St. Thomas and Vasquez, it came to be regarded as the more probable opinion that children are not bound by the precept of Communion as early as they are bound by the precept of Confession. The latter precept urges as soon as the child has attained the use of reason ; but the former, it was held, does not bind until the child has acquired a rather full knowledge of the Eucharist, and is capable of making an adequate preparation for Its reception. And so in some places the first Communion was deferred until the children had

¹ St. Lig., n. 301. Vid. de Lugo, *De Eucharistia*, Disp. xiii. sect. ii.

² Bened. XIV., l. c.

³ *Infra*, cap. xiii. § i.

⁴ Sess. xxi. *De Communionem*. cap. 4.

⁵ *Quam singulari*, 8 Aug. 1910.

attained the age of ten, twelve, or even fourteen years. Too much stress was laid on the knowledge and preparation required on the part of children for the reception of the Eucharist. In all this there was something of the Jansenistic spirit which regarded the reception of the Eucharist rather as a reward for merit than as a remedy for human frailty.¹ Conditions were laid down for Its reception which were altogether unnecessary. And until these conditions were fulfilled the children were deprived of the spiritual nourishment which the Eucharist affords, and of the helps It gives for the preservation of innocence.

618. All such teaching has been clearly and definitely set aside by the decree "*Quam singulari*" of 1910 and by the Codex of Canon Law which embodies the main provisions of that decree. "*Aetas discretionis*," says "the decree,² tum ad Confessionem tum ad S. Communionem ea est, in qua puer incipit ratiocinari, hoc est "circa septimum annum, sive supra, sive etiam infra. "Ex hoc tempore incipit obligatio satisfaciendi utrique "præcepto Confessionis et Communionis." And the Codex lays down that every member of the faithful is bound by the Paschal precept "postquam ad annos discretionis, "idest ad rationis usum pervenerit."³ Canon Law⁴ presumes that a child has attained the use of reason at the age of seven. If, however, there is evidence that a child has the use of reason at an earlier age, and if his mind is sufficiently developed to acquire sufficient knowledge of the Sacrament, the Commission for the authentic interpretation of the Canons of the Codex has replied⁵ that the obligation begins immediately. Further, children who have been admitted to first Communion should be carefully encouraged to approach the holy table frequently, and even daily, if possible, and with as much devotion as is compatible with their tender years.

619. The decree denounces as "a detestable abuse" the practice of refusing the Viaticum and Extreme Unction to children who have attained the use of reason:

¹ Cf. Decree "*Quam singulari*." (S. C. de Sacr. 8 Aug., 1910).

² Sect. i. ³ Can. 859. ⁴ Can. 88 § 3. ⁵ Jan. 3, 1918. (Ed.).

and are in danger of death ; and adds : “ In eos, qui ab “ hujusmodi more non recedant, Ordinarii locorum severe “ animadvertant.”¹ With regard to the knowledge of religion required, the decree of 1910 makes no distinction between children who are in danger of death and those who are not. The Codex, however, is more explicit :—“ In periculo mortis, ut sanctissima “ Eucharistia pueris ministrari possit ac debeat, satis est “ ut sciant Corpus Christi a communi cibo discernere “ illudque reverenter adorare.”² In doubt about the capacity of a child, theologians are not agreed as to whether the Viaticum should be administered or withheld. De Lugo thinks It may be administered, but that there is no obligation of administering It.³ Bouvier would be in favour of administering It.⁴ In view of the spirit of recent legislation we think It should be administered provided, of course, there is no danger of irreverence.

620. Outside the case when the child is in danger of death, a fuller knowledge is required, and a more careful preparation should be made for the reception of the Eucharist. The Codex states :⁵ “ Extra mortis periculum plenior cognitio doctrinæ christianæ et “ accuratior præparatio merito exigitur, ea scilicet, qua “ ipsi fidei saltem mysteria necessaria necessitate mediæ “ ad salutem pro suo captu percipiant, et devote pro “ suæ ætatis modulo ad sanctissimam Eucharistiam “ accedant.” The words “ *pro suo captu* ” and “ *pro suæ ætatis modulo* ” clearly indicate that neither a very deep knowledge of the mysteries, nor a high degree of devotion is required.

621. “ The age at which children should be admitted “ to communion,” says the Council of Trent,⁶ “ no one “ can better determine than the father and confessor, for “ it is theirs to examine and to enquire from the children “ whether they have acquired any knowledge of, and

¹ Sect. viii. Children who had attained the use of reason before death should not be buried *ritu parvulorum*.

² Can. 854, § 2.

³ Disp. xiii. sec. iv. nn. 43, 44.

⁴ De Euch. cap. vi. art. i.

⁵ Can. 854, § 3.

⁶ Pars ii. cap. iv. n. 63.

"experience a relish for, this admirable sacrament." This teaching, which has become somewhat obscured, has been renewed by the decree of 1910 and by the Codex of Canon Law. The latter lays down:¹ "De
 "sufficienti puerorum dispositione ad primam com-
 "munionem iudicium esto sacerdoti a confessionibus
 "eorumque parentibus aut iis qui loco parentum sunt." And the duty of seeing that the children fulfil the precept of Paschal Communion falls, according to the Codex,² on "those who have charge of the children, "namely, their parents, guardians, confessor, teachers "and parish priest"—presumably in the order in which they are named.

622. It is worthy of notice that the decree "*Quam singulari*" did not give to the parish priest, unless he was also the confessor, any voice in determining whether a child was, or was not, qualified to be admitted to Communion. A natural conclusion was that the prerogative which he was accustomed to exercise in this matter had been completely abolished; and the section of the Canon which we have quoted above would seem to justify this conclusion.

The following section of the same canon states however, "Parocho autem est officium advigilandi, etiam per ex-
 "amen, si opportunum prudenter iudicaverit, ne pueri ad
 "sacram Synaxim accedant ante adeptum usum rationis
 "vel sinesufficienti dispositione; itemque curandi ut usum
 "rationis assecuti et sufficienter dispositi quam primum
 "hoc divino cibo reficiantur."³ The interpretation of this section presents certain difficulties. What is to be done, for example, should the parish priest decide that the child is not qualified to be admitted to Communion, while the confessor decides otherwise? Whose decision is to prevail? Here there is room for legitimate divergence of views, and only an authentic interpretation of the canon can definitely decide between them. Meantime we are inclined to hold that, in a conflict of judgments as to the fitness of the child, the decision of the parish priest should be decisive. Otherwise we cannot understand the force of the provision which

¹ Can. 854, § 4.² Can. 860.³ Can. 854 § 5.

empowers him to hold an examination should he prudently think it desirable to do so. Again, it occurs to us to ask : Why did the Code introduce this addition to the legislation of 1910 ? Probably because experience had proved that abuses had arisen, that parents and confessors had allowed children to receive Communion before they had attained the use of reason, or before they had acquired the knowledge and dispositions required by the decree. We know that in Ireland, at any rate, such complaints have been made. It is only natural, then, that the prudence of the parish priest should be invoked to prevent such abuses and to uphold, when necessary, the discipline of the Church in this matter. He is required to exercise a sort of general supervision (*advigilandi*). His intervention may not often be necessary ; but it is always desirable to have a check on imprudent zeal.

On the other hand the parish priest is to take care that children who *have* attained the use of reason, and are also sufficiently disposed, should receive Communion as soon as possible. If parents or others are deficient in their duties in this respect, his vigilance must supply the defect. Here again, and perhaps more especially, there is room for the pastor's supervision.

623. The general First Communion of the children belonging to a parish or district has now been abolished. Instead, each child is to be admitted to Communion according as it has acquired the necessary knowledge and dispositions. The old system had many advantages ; and in order to safeguard them the Church has now substituted a General Communion for the children " once " or several times a year."¹ To this General Communion are to be admitted not only first communicants but also those who have already received the sacrament. The Maynooth Synod (1927) binds the parish priest to have this General Communion " *semel in anno, tempore ad " communionem paschalem utili.*"² For both classes of children some days should be previously set apart for special instruction and preparation.

¹ *Quam singulari*, sect. v.

² n. 279.

624. It is obvious that this instruction is one of the most important duties of a pastor. The Codex¹ prescribes—" (Debet parochus) peculiari omnino studio "præsertim, si nihil obsit, Quadragesimæ tempore, "pueros sic instituere ut sancte Sancta primum de "altari libent. Parochus non omittat pueros qui "primam communionem recenter receperint, uberius "ac perfectius catechismo excolere." The time and manner of giving the instructions must depend, to some extent, on local circumstances. The Synod of Maynooth similarly prescribes special instruction for these children (in addition to the usual weekly catechism lesson that parish priests or curates are bound to give in the schools of the parish), and directs that the annual General Communion of children be preceded by some days spent in pious preparation.² The decree *Quam singulari* laid special emphasis on the duty of fully instructing children who have already received their first Communion. "Meminerint præ- "terea," it says, "quibus ea cura est gravissimum quo "tenentur officium providendi ut publicis catechesis "præceptionibus pueri ipsi interesse pergant, sin minus, "eorum religiosæ institutioni alio modo suppleant."³

§ 12.—Minister ordinarius sacre communionis est solus Sacerdos.

Extraordinarius est Diaconus, de Ordinarii loci vel Parochi licentia, gravi de causa concedenda, quæ in casu necessitatis legitime præsumitur.

625. By virtue of his ordination, the priest has not merely the power of consecrating bread and wine in the Sacrifice of the Mass and of administering the Holy Eucharist to himself, but also the power of dispensing the Most Holy Sacrament to the faithful. As the Council of Trent states—"Semper in Ecclesia Dei mos "fuit, ut laici a sacerdotibus communionem acciperent, "sacerdotes autem celebrantes se ipsos communi- "carent; qui mos tamquam ex traditione apostolica "descendens iure ac merito retineri debet."⁴ But although every priest has received this power of

¹ Can. 1330 § 2, 1331. ² n. 279, n. 365, n. 366.

³ Sect. vi. ⁴ Sess. xiii, cap. 8.

administering Holy Communion, we shall see that for the lawful exercise of this power outside Mass, certain conditions are imposed by Canon Law.

626. As in the case of Baptism, deacons are also extraordinary ministers of Holy Communion. According to the ancient discipline of the Church, and while Holy Communion was administered under both species, deacons usually assisted the bishop or priest who administered the Sacred Host, while they immediately after presented the chalice ; but they themselves sometimes administered the Eucharist under both forms.¹ By their ordination, deacons are "comministri et co-operatores corporis et sanguinis Domini,"² and when permitted to exercise their power do so as helpers of the priest, who alone is the ordinary minister. The present Canon Law requires two conditions in order that a deacon may lawfully act as minister of Holy Communion—(1) the permission of the local Ordinary or parish priest and (2) a grave cause to justify the granting of such permission. The permission should be *per se* explicit, but in case of necessity it may be legitimately presumed. Thus if there is question of the Viaticum, a deacon may, in the absence of a priest, lawfully act as minister without any explicit commission. Such cases, however, must be of rare occurrence, for, as De Lugo observes,³ a deacon is seldom found where there is no priest. Apart from the case of administering the Viaticum, theologians mention the following as grave causes that justify the Ordinary or parish priest in granting permission to a deacon to act as minister of Holy Communion :—(1) if the faithful wish to receive the Eucharist and there is no priest available, (2) if the parish priest is occupied on the occasion of some great feast,⁴ (3) if there be an insufficient number of priests for a large number of communicants, (4) if the parish priest is detained by other duties *e.g.* preaching or hearing confessions so that otherwise the faithful

¹ Catal. tit. iv., cap. ii § 1, n. 7, 8.

² Pontific. Roman., "De Ord. Diaconi."

³ Disp. xviii, § 1, n. 27.

⁴ St. Alph. Homo Apost. tract 15, n. 9.

would be kept waiting for an unduly long time.¹ A deacon, who without a grave cause or the requisite permission, administers Holy Communion is *per se* guilty of grave sin, but as by his ordination he is an extraordinary minister of the sacrament, it would seem to follow that he does not contract the irregularity mentioned in Canon 985 § 7 affecting those “qui actum ordinis, clericis in ordine sacro constitutis reservatum, ponunt, vel eo ordine carentes.” In the past the common opinion—including that of St. Alphonsus²—was that a deacon contracted an irregularity by unlawfully administering Holy Communion.

§ 13.—*Quilibet Sacerdos intra Missam, et, si privatim celebrat, etiam proxime ante et statim post, sacram communionem ministrare potest, salvo præscripto rubricæ n. 18.*

Etiam extra Missam quilibet Sacerdos eadem facultate pollet ex licentia saltem præsumpta Rectoris ecclesiæ, si sit extraneus.

627. Although a priest is the ordinary minister of Holy Communion, nevertheless for the lawful exercise of his prerogative he requires, as in the case of Baptism, pastoral power or jurisdiction over the recipients of the sacrament, or at least, permission accorded by the general law, or by those who have the ordinary power of pastors over the flock. The general law—as expressed in the present rubric and the Codex³—allows every priest to distribute Holy Communion during the Mass that he is celebrating, and the celebrant of a Low Mass to administer the Eucharist, in addition, both immediately before, and immediately after, the Mass. The words of the rubric—“*Proxime ante et statim post*” are to be interpreted as implying that the priest may avail of this permission only when vested in, and before divesting himself of, the sacred vestments required for Mass. The permission granted in the rubric (and in the corresponding canon of the Codex) may be availed of wherever Mass is celebrated, even in a private oratory, unless the Ordinary, for a just cause in particular instances, prohibits the distribution.⁴

¹ Cappello, *De Sacr.* Vol. I, n. 329.

² l. c. n. 234.

³ Canon 846.

⁴ Canon 869. *Vid. infra* n. 635.

628. The Codex¹ in repeating the concession granted in 1907 to religious and pious houses of having midnight Mass on Christmas Eve, states that the priest may celebrate the three Masses and administer Holy Communion. In referring to the one parochial or conventual midnight Mass allowed on the same night it makes no mention of the distribution of Communion. In the former law the administration of Communion was forbidden at these Masses (parochial and conventual) unless an Indult had been obtained. But although the Codex does not now mention these churches explicitly, canon 867 states in general terms that Holy Communion may be distributed on all days (with certain modifications regarding Good Friday and Holy Saturday) and at those hours at which Mass may be said. And to a query from the bishop of Tuguegarao in the Philippine Islands as to whether Holy Communion may, without an Apostolic Indult, be distributed in parochial and conventual churches at the Christmas midnight Mass, whenever, according to the judgment of the bishop, there is a reasonable cause, the Prefect of the Commission for the Authentic Interpretation of the Codex replied—"Affirmative."²

629. Formerly there existed a prohibition against administering Holy Communion in non-parochial churches on Easter Sunday, but this prohibition was revoked by a decree³ of the Sacred Congregation of the Council in 1912. The practice of reserving the administration of the Eucharist on Holy Thursday to parochial churches, although apparently contrary to canons 867 and 869, exists in Rome, and its observance is sanctioned yearly in the Lenten Letters of the Cardinal Vicar.⁴

630. The rubric does not allow the distribution of Holy Communion immediately before or immediately after a Solemn or Sung Mass, but the distribution may of course take place "intra Missam." In reply to a

¹ Can. 821.

² apud Vermeersch Theol. Mor., t. iii n. 385; Woywood l. c. Vol. I, p. 388. (Ed.).

³ 28 Nov. 1912.

⁴ Vermeersch, Theol. Mor., t. iii, n. 385.

query regarding Requiem Masses the Sacred Congregation of Rites replied in 1902—"In Missis solemnibus "sive cantatis de Requite, juxta praxim Urbis, communicio "distribui non solet."¹ But as the Codex makes no exception in the case of such Requiem Masses we think that this reply has lost its significance, and that Holy Communion may be distributed at such Masses to any of the faithful that may reasonably request It.

Formerly, Communion could not be administered with pre-consecrated particles at low Requiem Mass except in places where there was an established custom of so administering It. A decree of the Sacred Congregation of Rites² subsequently allowed the distribution of Holy Communion not only during the Mass, but also immediately before or after Mass. The revised rubric states that the blessing is to be omitted in the latter case. Previous to this decree it had been ordered that, pending the determination of the question by the Sacred Congregation, the received practice in each diocese should be followed.³

631. The distribution of Holy Communion may take place in the church without being connected at all with the celebration of Mass. In this case an extern priest gets permission not from the general law but from the rector of the church. The permission may be explicit or may, in certain circumstances, be legitimately presumed. Priests attached to the church are regarded as having permission habitually.⁴

§ 14.—*Sacerdos sacram communionem distribuat azymo pane vel fermentato, secundum proprium ritum.*

Ubi vero necessitas urgeat nec Sacerdos diversi ritus adsit, licet Sacerdoti orientali, qui fermentato utitur, ministrare Eucharistiam in azymo, vicissim latino aut orientali qui utitur azymo, ministrare in fermentato; at suum quisque ritum ministrandi servare debet.

632. As regards the celebration of Mass, canon 816 of the Codex states, without exception, that the priest

¹ Decr. Auth. n. 4104.

² 23 July, 1868, n. 3177. See also Decr. n. 3832 ad 3 (17 Jul. 1894).

³ Vid. Decretum 14 Feb. 1868 prefixed to this volume.

⁴ Vermeersch l. c. n. 385.

must, according to his own rite, use either unleavened or leavened bread, wherever he celebrates. Most of the Oriental rites use leavened bread for the Mass and Eucharist; in the Latin rite unfermented bread is used. The present rubric deals with the administration of Holy Communion by the priest, and states as a general rule that here also a priest is to follow his own rite. But it admits an exception—in case of urgent necessity (of communicating) when there is no priest of another rite at hand, a priest of an Oriental rite who uses leavened bread may administer Holy Communion in unleavened form, and similarly a Latin or an Oriental priest who uses unleavened bread may distribute Communion under the species of leavened bread. The only restriction in this case is that each shall observe the ceremonies of his own rite in the actual administration of Holy Communion. The administration of the Viaticum is not the only case of urgent necessity in which a priest may avail of the exception allowed by the rubric. Some commentators¹ go so far as to state such necessity may be said to exist when a communicant would, unless the priest administers according to a rite different to his own, be compelled to abstain from the Eucharist even for one day. It may be admitted, at least, that if there are special circumstances that render it important that the person ought receive Holy Communion on a particular day, the priest will be justified in availing of the provisions of this rubric.

§ 15.—*Omnibus fidelibus cujusvis ritus datur facultas ut, pietatis causa, sacramentum Eucharisticum quolibet ritu confectum suscipiant.*

Suadendum tamen ut suo quisquis ritu fideles præcepto communionis paschalis satisfaciant.

Sanctum Viaticum moribundis ritu proprio accipiendum est; sed, urgente necessitate, fas esto quolibet ritu illud accipere.

This rubric² is concerned with the reception of Holy Communion by the faithful, and allows them as a general rule to receive, even on ordinary occasions, the Eucharist consecrated in any rite. Such freedom was

¹ *e.g.* Blat—"De Rebus," Vol. III, p. 179, Vermeersch l. c. n. 422.

² Codex. Can. 866.

always allowed in cases of necessity. The Sacred Congregation of the Propaganda sanctioned it also in 1893 for places where there was no church or priest of the rite to which the communicant belonged. Pope Leo XIII. in the following year extended the permission to places where, owing to the distance from their own church, the faithful found it very inconvenient to receive in their proper rite. In an Apostolic Constitution¹ Pope Pius X. in 1912 granted general permission, excepting only the fulfilment of the precept of Paschal Communion. The Codex merely states that the faithful ought be urged to receive Paschal Communion in their own rite. But as regards the Viaticum it imposes an obligation to receive It according to one's own rite, adding that in case of necessity it is lawful to receive It in any rite.

§ 16.—*Omnibus diebus licet sanctissimam Eucharistiam distribuere.*

Feria tamen VI majoris hebdomadæ solum licet sacrum Viaticum ad infirmos deferre.

In Sabbato Sancto sacra communio nequit fidelibus ministrari nisi inter Missarum solemnias vel continuo ac statim ab iis expletis.

Sacra communio iis tantum horis distribuatur, quibus Missæ sacrificium offerri potest, nisi aliud rationabilis causa suadeat.

Sacrum tamen Viaticum quacumque diei aut noctis hora ministrari potest.

633. This rubric (borrowed from the Codex) lays down the general rule that the Blessed Eucharist may be administered on every day. In the churches that follow the Roman rite the sacrifice of the Mass may similarly be offered on every day of the year, and Communion of the faithful is intimately connected with the Mass. In the words of the Council of Trent:—
 “cum communicantes in Missa ad actionem sacrificam
 “plenius concurrant, majorem fructum specialissimum
 “percipiunt.”²

The rubric next mentions some modifications of the general rule. On Good Friday, Holy Communion may not be administered except as the Viaticum, not even when the Feast of the Annunciation falls on that day.³ The rubric of the Missal (after the Mass of Holy Thursday) in

¹ “Tradita ab antiquis” Sept. 14, 1912. ² Sess. xxii, c. 6.

³ Bened. XIV. De Sac. Miss. l. iii, c. xviii., n. 14.

directing that some consecrated particles be reserved "si opus fuerit pro infirmis" also implies that Holy Communion is to be administered to no others than the sick after the morning ceremonies have concluded. And even to the sick it can only be administered as the Viaticum, and not merely "devotionis causa." In the early ages—until at least, the 7th century—the faithful received Holy Communion on Good Friday as on the other days of the year. The custom, however, seems to have fallen into desuetude in the Western Church about the 9th century, and the contrary custom was implicitly sanctioned in the rubrics of the Roman Missal published in 1570. According to the ancient discipline, Holy Communion was administered at the Mass of Holy Saturday to the newly baptized (as stated in a previous chapter) and not only to them but to the faithful generally according to Merati.¹ Contrary customs and the analogy of the practice on Good Friday were quoted by many authors² in favour of the view that Communion could only be administered to the sick on that day. The contrary opinion was, however, the more commonly held and was confirmed by a reply of the Sacred Congregation of Rites in 1806,³ although the same Congregation to a similar query regarding the liceity of administering Communion to the faithful during Mass on Holy Saturday replied (23 September, 1837) "Negative, nisi adsit consuetudo." This reply, however, is not included in the authentic collection of Decrees.

The present rubric, which is taken from the Codex,⁴ finally settles the question by declaring that Holy Communion may not be administered to the faithful on Holy Saturday except during the Mass or immediately after the Mass. It cannot, therefore, be distributed in churches or oratories in which the Blessed Sacrament is reserved during the last days of Holy Week, but in which the solemn ceremonies are not carried out. Nor can Holy Communion be distributed

¹ Pars iv, tit. x. De Sabb. Sancto. n. lvii.

² e.g. Gavantus ord Benedict XIV. ³ Decr. Auth. n. 2561.

⁴ Can. 867.

on Holy Saturday before the Mass; the permission of the rubric does not extend to this, and, furthermore, the rubrics of the Missal suppose that before the Mass there are no consecrated particles except those reserved for the Communion of the sick.

The rubric restricts the ordinary administration of Holy Communion within the same hours of the day as the lawful celebration of Mass, but states in addition that a reasonable cause will justify a departure from this rule. The Codex¹ has determined the hours within which Mass may be celebrated—"Missæ celebrandæ
"initium ne fiat citius quam una hora ante auroram
"vel serius quam una hora post meridiem." The only exception to this regulation is the Midnight Mass allowed in certain churches on Christmas Eve, but any reasonable—not necessarily grave—cause, whether on the part of the communicant or of the minister will justify the distribution of Holy Communion either earlier or later than the hours within which Mass ought to be celebrated.

As regards the Viaticum, there is naturally no restriction—It may be administered at any hour of the day or night. No special cause is required to administer the Viaticum outside of the hours of Mass—the danger of death is always a cause sufficiently just and urgent. A subsequent rubric, however, states that the Blessed Sacrament ought not to be carried to the sick at night except in case of urgent necessity.²

§ 17.—Sacerdote celebrante non licet Eucharistiam intra Missam distribuere fidelibus adeo distantibus ut ipse altare e conspectu amittat.

634. The words of this rubric are so clear and precise that explanation or comment seems unnecessary. It is laid down that the celebrant in giving Communion *intra Missam* should keep the altar within view; in other words that he is not permitted to give Communion to people so far away that he cannot see the altar on which the Holy Sacrifice has been offered. The rule reiterates a decision of the Sacred Congregation of Rites dating as far back as 1829. In reply to a query regarding

¹ Canon 821 § 1.

² Tit. iv, c. iv, n. 13.

the administration of the Viaticum during Mass the Sacred Congregation stated : "Animadvertendum, "quod si celebrans pro Viatici administratione intra "Missam altare e conspectu amittat, hanc administrationem non licere."¹ The present rubric, then, must be regarded as setting aside the decision on a similar question given by the Sacred Congregation in 1874, and is really a reversion to the former discipline on the matter. In 1874 a query was submitted by the Superior General of the Order of St. John of God as to whether Communion might be administered during Mass to invalids in a hospital ward attached to a church or oratory, or in beds adjacent to the church, from which, however, the altar was lost to view. The reply was "Nihil obstat" provided the umbrella is carried over the Blessed Sacrament during the procession. This decree still appears in the Authentic Collection of the Decrees² but its ruling must now be regarded as supplanted by the new legislation. For invalids, therefore, or others who are outside the church or oratory where Mass is being celebrated the Communion should take place before the Mass or be deferred until Mass is over. The rubric is the same as canon 868 of the Codex and we are inclined to infer from an examination of former decrees³ on the matter, that the legislation has reference primarily to hospital wards or places outside the church or oratory in which the Mass is being celebrated. If therefore it is not necessary for the celebrant to leave the church or oratory in order to give Communion, we do not think he need be scrupulous about losing sight of the altar. The architectural plan of some churches and oratories not infrequently necessitates his doing so.⁴

§ 18.—*Sacra communio distribui potest ubicumque Missam celebrare licet, etiam in oratorio privato, nisi loci Ordinarius, iustis de causis, in casibus particularibus id prohibuerit.*

635. This rubric which is in harmony with the desire of

¹ Decr. 2672 ad I. ² n. 3322.

³ n.n. 2672, 2885, 3099, 3448.

⁴ Cf. Cappello, *De Sacrament.* Vol. I, n. 443; *Ephemerides Liturgicæ*, 1921, p. 113.—(*Ed.*).

the Council of Trent¹ that all the faithful who assist at Mass ought receive Holy Communion, states that it is lawful to distribute Holy Communion in any place where Mass may be celebrated, *i.e.*, according to canon 822, normally, in a church or oratory duly consecrated or blessed. Before the year 1907 the law, however, did not permit the distribution of Communion in a private oratory except to the individuals who enjoyed the favour of an Apostolic Indult, and even to these only with the permission of the Ordinary. This discipline was changed by Pope Pius X. in 1907 when the following decree was issued: "SSmus D.N. "Pius Papa X. . . . statuere ac declarare dignatus "est, ut indultis oratorii privati intelligatur inclusa "facultas sacram communionem distribuendi iis omnibus "christifidelibus qui sacrificio Missæ adsistunt; salvis "juribus parochialibus."²

The present rubric is in conformity with the decree; but in a particular cause, and for a just cause, the Ordinary may prohibit the distribution of the Eucharist.

¹ Sess. xxii, c. 6, De Sacr. Miss.

² Decr. S.R.C. n. 4201.

CHAPTER XII.

ORDER OF ADMINISTERING HOLY COMMUNION.

ORDO ADMINISTRANDI SACRAM COMMUNIONEM.

§ 1.—Sacerdos sanctissimam Eucharistiam extra Missam ministraturus, hostiis seu particulis pro populi multitudine consecratis, vasculoque uno vel pluribus, decenti et commodo loco, expositis, cum vino et aqua ad purificationem eorum, qui communionem sumpserint, et ante eos linteo mundo extenso, lotis prius manibus, et superpelliceo indutus, ac desuper stola coloris semper albi vel Officio illius diei convenientis (mutato tamen colore nigro in violaceum die Commemorationis Omnium Fidelium Defunctorum), præcedente Clerico, seu alio ministro, procedit ad Altare manibus junctis vel bursam cum corporali ante pectus deferens, et, accensis cereis, facta prius genuflexione in plano, tabernaculum aperit, genuflectit, extrahit pyxidem, et illam super corporale depositam discooperit. Minister genibus flexis nomine populi ad cornu Epistolæ facit confessionem generalem, dicens : *Confiteor Deo omnipotenti*, etc.

636. When the sacrament is about to be administered outside Mass, care must be taken in the first place that there be a sufficient number of consecrated particles for all who are to communicate. The particles should be round, not square, or of any other shape.¹ In size they should be, at the very least, an inch in diameter, as a particle of less size can hardly be administered without bringing the fingers into contact with the tongue of the communicant.² There is a very convenient instrument by which they are cut at once to the proper form, and which no sacristy should be without. It is a useful precaution, after cutting them, to shake them gently on a piece of linen or white paper, so as to free them from the minute fragments that often adhere loosely to the edges. De Herdt³ recommends the use of a sieve or some other such instrument

¹St. Lig., n. 205. De Herdt, pars iii. n. 4. i. In the Greek Church the bread used in the celebration of Mass is of square shape ; that used for the Communion of the faithful is triangular in form.—*Ed.*

²Vid. infra, n. 676.

³Pars ii. n. 30, iv. in fine.

for the purpose. The Sacred Congregation "de *"disciplina Sacramentorum"* in an Instruction addressed to Ordinaries on March 26, 1929, refers to the rubric of the Missal which prescribes that the priest in preparing the chalice before Mass be careful to remove any fragments that may be clinging to the large host, and goes on to state "*id ipsum peragere expediens erit, antequam particulæ, quæ communicandis Christi-fidelibus inserviunt, in pyxidem ab eo, ad quem spectat, collocentur; atque hunc in finem prudens erit easdem particulas non acervatim in pyxidem iniicere, sed singulas in eadem apte disponere.*"¹ And in a later section of the same Instruction, containing definite prescriptions regarding the matter of the Eucharist, the following paragraph occurs—"Item *"circa ea quæ hostiarum confectionem spectant, iidem rectores (ecclesiarum) advigilare debent, ne in istis fragmenta facile hærentia maneant, efficiantque ut, antequam Missa litetur, caute ac sedulo ea amoveantur, et saltem cribro leviter excutiantur, si ingens hostiarum numerus parandus erit."*

637. The rubric here directs that there be prepared, in a convenient place, one or more vessels containing wine and water for the purification of the communicants. The rubric of the Missal also directs how the purification is to be administered to those who receive Communion "*intra Missam*": "*Minister autem dextra manu tenens vas cum vino et aqua, sinistra vero mappulam aliquanto post Sacerdotem eis porrigit purificationem et mappulam ad os abstergendum.*"²

In the instructions of St. Charles already quoted³ reference is made to this purification. Baruffaldi⁴ also supposes that it takes place, and observes that there should be two vessels, one of water, the other of wine, so that the communicants may have a choice, as some of them might not wish to take wine. Benedict XIV. supposes the same, and shows that it was introduced to enable the communicant to swallow more easily fragments of the Sacred Host that might remain in the mouth,

¹Acta Apost. Sedis, an. 1929, p. 633 et seq.

²Rit. Cel. Miss., tit. x. n. 6, in fine.

³Supra, n. 571.

⁴Tit. xxiv. n. 13 et seq.

and not, as was maintained by De Vert, by way of substitute for the chalice when the latter was withdrawn from the laity.¹

638. There are few places, however, in which this rite has not completely fallen into disuse. De Herdt testifies for Belgium. Citing Janssens, he says it has been given up for many just reasons—the danger of effusion, the poverty of the churches, the difficulty of presenting it to each when there is a crowd of communicants, the nausea some would feel, etc., etc.² M. Caron testifies the same for France;³ and it is entirely unknown in Ireland, England, and America. Merati, in his commentary on the rubric of the Missal above cited, states that the custom is observed only in some churches.⁴ It would seem from a note in the “*Cérémonial des Evêques Expliqué*,” that at present the custom is not observed even in Rome,⁵ and the same may be inferred from the fact that Baldeschi, in his instructions on the ceremonies to be observed in administering Communion,⁶ is entirely silent on the subject. In many places, however, the rubric is still observed at a Mass of ordination—the purification being presented immediately after Communion to those who have received Holy Orders.⁷

There is nothing, it must be confessed, in the wording of the rubric, to imply that it is not as binding as any other, nor can it be maintained that a contrary custom suffices of itself to remove the obligation of a rubric.⁸ Yet it seems as if an exception must be admitted in regard to the present rubric. It is hard to conceive that the contrary custom could have prevailed, as it has prevailed, without at least that constructive consent of the legislator, which would suffice to remove

¹*De Sacrif. Miss.*, lib. ii. cap. xii. 4, 5.

²Pars ii. n. 28, i. in fine.

³*Cérémonies de la Messe Basse*, art. xiv. n. 137.

⁴*Nov. Obs. et Addit.*, etc., n. xxxiv.

⁵Lib. ii. cap. xxix. n. 3, note (3).

⁶*Esposizione delle Sacre Ceremonie*, etc., parte 1^a, capo iii.

⁷In Rome, according to present usage, there is no purification after a Mass of ordination.

⁸Vid, chap. i. n. 52 et seq.

the obligation.¹ In fact, this consent appears to be implied in an answer of the Sacred Congregation.² Being asked whether it would be expedient to introduce, in the diocese of Luçon, the observance, at least at the Communion of the clergy, of what is prescribed in the rubrics regarding the purification, the Sacred Congregation answered so as to allow the existing usage, according to which there was no purification, to be retained. At all events, the reasons above mentioned by De Herdt show that it would be inexpedient to revive its observance where it has already fallen into disuse.³

639. The linen cloth which the rubric here directs to be extended before the communicants, is for the purpose of receiving any particle or fragment which might accidentally fall while the priest is administering the sacrament.⁴ It is usually attached to the altar rails, and is held by the communicant in both hands, while the priest puts the Sacred Host into his mouth.⁵ It is evident from the purpose for which it is intended, that it should be held extended horizontally under the chin. St. Charles, in his Instructions, directs that it be held, not by the communicant, but by two clerics, and held so that it may extend under the ciborium and the priest's hands, as well as under the chin of the communicant.⁶ There is certainly good reason for this precaution, for particles may easily fall outside the Communion cloth when it does not extend under the pyxis.

But as it is unusual for clerics to hold the cloth unless for the Communion of the clergy, other expedients

¹Chap. i. n. 42.

²12 Aug. 1854, in *Lucionen.*, ad 20 et ad 24. We have already drawn attention to the provisions of this decree which is not included in the recent collection. Vid n. 256.—*Ed.*

³Vid. Mel. Theol. VI^{me} Serie, 4^{me} Cahier, pp. 544, et seq.

⁴Baruff., tit. xxiv. n. 16. Catal., cap. ii. § i. n. iii.

⁵Some recommend that the top of the altar rails be of considerable width so that the communion cloth may rest extended on it. This arrangement has obvious advantages, particularly as, in addition to the cloth, a Communion plate has to be used in the administering of Holy Communion to the faithful (*infra* n.n. 640, 641.—*Ed.*).

⁶*Act. Eccl. Med.*, pars. iv. *Instr. de Sac. Com.*, p. 606.

have been suggested. One is that the priest hold the paten used at Mass between the index and middle finger of his left hand, which holds the ciborium. This is recommended by Possevin and Corsetti.¹ But the Sacred Congregation, being consulted on the subject, forbade this use of the paten.² It allows an assistant priest, however, to hold it under the chins of the communicants at a general Communion administered by dignitaries.³

Merati would permit it to be held in like manner by the deacon when Communion is given at Solemn Mass.⁴ The Sacred Congregation having been consulted, decided that the opinion of Merati may be followed.⁵ It also sanctioned the use of a silver plate or dish placed on the Communion cloth at the grating in giving Communion to nuns.⁶

640. The use of such a Communion plate (patina) in the ordinary rite of administering Holy Communion to the faithful is prescribed in an Instruction of the Sacred Congregation of the Discipline of the Sacraments dated March 26, 1929⁷ addressed to Ordinaries. The following are the words used:—

5. "In diribenda fidelibus sacra Communione, præter, ante
"communicantes extensum, linteum albi coloris, iuxta
"rubricas Missalis, Ritualis et Cærimonialis Episcoporum,
"patina erit adhibenda, argento aut metallo inaurato
"confecta, nullimode tamen artificiosa arte intus
"exsculpta quæ ab ipsis fidelibus subter eorum mentum
"erit apponenda, excepto casu, quo sacra Eucharistia
"ab Episcopo ministratur, vel a Prælato Pontificalibus
"utente, vel in Missa solemni, adstante sacerdote vel
"diacono, qui patenam subter communicantium
"mentum teneat.

6. "Monendi sedulo erunt fideles ne, dum suo
"apponunt mento patinam, et Sacerdoti dein tradunt
"aut alteri fidei eam porrigunt, ita eandem flectant

¹Apud. Mel. Theol., l. c. p. 532.

²12 Aug. 1854, in *Lucionen.*, ad 21. (Vide note 2, p. 336.—*Ed.*)

³3 Sept. 1661, in *Andrien.*, n. 1210.

⁴Pars. ii. tit. x. n. liv.

⁵12 Aug. 1854, in *Lucionen.*, ad 20. (Vide note 2 p. 336, and n. 640.—*Ed.*)

⁶Decr. cit. ad 23.

⁷Acta Apostol. Sedis 1929, p. 633.

Vid. Irish Eccl. Record (1930), Vol. XXXV. p. 87 and f.f. (*Ed.*).

“ aut invertant, ut, si quæ adsunt, fragmenta decidant
 “ et disperdantur.

7. “ Fragmenta autem quæ in patina post sacram
 “ fidelium Communionem exstabunt, quoties hæc intra
 “ Missam fuerit diribita, in calicem sedulissime, digiti
 “ ope, iniiciantur; in pyxidem vero, si extra Missam
 “ sacra Synaxis a fidelibus recipiatur.”

In an earlier portion of the Instruction the advantages of using the Communion plate are thus referred to:—
 “ Facilius siquidem ac tutius, quam super protensa
 “ mappa, eadem fragmenta in illa sistunt, faciliusque
 “ pariter a sacerdote cerni colligique possunt.” When the custom of using such a plate in administering Holy Communion was introduced in some places (about the middle of the last century)¹ the patina was apparently employed as a substitute for the Communion cloth. But according to the present Instruction both the cloth and the patina are to be used. The Instruction also prescribes that the patina be purified after use, but no mention is made of a similar purification of the Communion cloth, either in the Instruction, or in the Rubrics of the Missal, or of the Ritual.

641. The Instruction implies that the communicants themselves place the patina under their chins in the act of receiving Holy Communion and pass it from one to another after receiving. By reason of the obvious danger of fragments falling from the plate when it is being transferred, (*e.g.* from an adult to a child) or carelessly held by some communicants, it is the practice in some churches that a clerk precede the priest and hold the plate under the chin of each communicant.² To facilitate this procedure a patina with a handle has been sanctioned for use in Ireland. When there is a great number of communicants, as on the occasion of a Jubilee, a Mission, or the like, benches furnished with Communion cloths may, according to a decision of the Sacred Congregation,³ be placed

¹To a query as to the lawfulness of this custom the Sacred Congregation of Rites (16 March, 1876) replied—“ Non esse interloquendum.”—*Ed.*

²This practice was sanctioned by S. C. Sacr. in a reply to the Bishop of Rodez, 28 Oct., 1930, quoted in “ *Ami du Clergé* ” of 16 April, 1931.—(*Ed.*).

³26 Mar., 1859, in *Tarnovien.*, n. 3086.

outside the sanctuary, on each side of the altar rails. They may be arranged in rows, straight or circular, as may be found convenient, but, besides the lights on the altar, there should be at least two candles lighted at these benches (one at either end) while Communion is being distributed.

642. Notwithstanding the precautions taken, it may still happen that a whole particle or a fragment will fall on the floor or on the dress of one of the communicants. The rubric of the Missal provides for the case in which It falls on the floor. It is to be reverently taken up, and the place where It fell washed and scraped a little: what is thus scraped off being afterwards thrown into the sacrarium.¹ Collet² observes that the place where a particle has fallen should be marked, and covered with something clean, that it may not be trodden on until it can be scraped as directed.³ The rubric⁴ also prescribes that, if a particle falls outside the corporal, on the altar cloth, or any other linen, the linen should be carefully washed, and the water thrown into the sacrarium. If, therefore, the priest, in giving Communion, observes that any fragment has fallen on the cloth, he should immediately take It up, and, at the same time, note, as well as he can, the spot where It fell, so that the cloth may be washed as the rubric directs.⁵

643. Should a particle fall on the dress of one of the communicants, the priest ought at once to take It up; but should It fall inside the dress of a woman, he ought to direct herself to recover It.⁶ He must take care, however, to avoid anything that would excite disturbance or alarm. If the particle cannot easily be found, or if it be a minute fragment that is not easily seen, he may direct the person to withdraw quietly to the sacristy or some other private place, and search for it, and having found it, either consume it or bring it to the church. These are the instructions of Collet,⁷ who discusses several cases that may arise.

¹*De Defectibus*, tit. x., n. 15.

²*Traité des Saints Mystères*, chap. xiv. n. 15.

³Cfr. St. Lig., lib. vi. n. 250.

⁴Loc. cit.

⁵Collet, l. c.

⁶St. Lig., l. c. Collet, *Traité des Saints Mystères*, l. c., et *De Eucharistia*, cap. v. in fine Quær 6.

⁷Loc. cit.

644. He observes that if the priest alone notices the fall of a minute fragment, and has reason to think that the search would be fruitless, or would be, in the circumstances, attended with very great inconvenience, he may be silent about the matter, and leave all to Providence. It may be added, that there is nearly always reason to apprehend such inconvenience when there is a great number of communicants; and, therefore, in such circumstances, it is better, at least as a general rule, not to call attention to the matter. It is evident that, in neglecting what is prescribed by the rubric of the Missal above cited,¹ there is risk of leaving a minute fragment to be trampled on the floor. Yet, St. Liguori,² speaking of this rubric, says that it does not bind *sub gravi*; and also that, as a general rule, the washing of the dress or beard (on which a particle has fallen) may be omitted, “ad evitandam turbationem populi.”

In fact, the loss of minute fragments in this way, as well as of others that fall unobserved by any one, when there is a great number of communicants, may be looked on as an unavoidable accessory of the administration of the Sacrament, and, therefore, one should not be over anxious about the matter, when one has taken the ordinary precautions against irreverence. The objections of the heretics to the doctrine of the Real Presence, founded on the supposed indignity to our Lord in this and other like cases, are refuted by Bellarmine.³

645. When there are only a few to receive Communion, there is less danger that a particle or fragment may fall. In this case the cloth used is commonly a smaller-sized one, presented by the clerk to the first of the communicants, and given by him to the next, and so on. A piece of cardboard covered with linen, somewhat like the pall,⁴ but much larger, is sometimes used for the purpose, and is found very convenient. It is recommended by Cavalieri,⁵ in his commentary

¹Supra, n. 642.

²Lib. vi. n. 250.

³*De Eucharistia*, lib. iii. cap. x.

⁴Vid. Vavasseur, part. i. sec. iii. chap. iii. art. i. *Des Linges Sacrés*, in nota.

⁵Cap. iv. *De Communionē Fidelium*, Decr. xiv. n. iv.

on a decree of the Apostolic Visitation, which expressly prohibits the use of the chalice veil, or finger towel, as a Communion cloth. The same decree is cited by Merati.¹ It is not right to use the purificator,² or any part of the priest's vestments, as, *e.g.*, the extremity of the surplice, chasuble, stole, etc.³ In a word, the cloth used should be appropriated to that use exclusively, as is ordered by the decree of the Apostolic Visitation just cited.

646. The priest should wash his hands, as directed by the rubric, even though they be perfectly clean, because the words make no exception, and because the washing of the hands here, as well as that which is prescribed before Mass, has a symbolic meaning, being suggestive of the purity required for the sacred function he is about to perform.⁴ Cavalieri thinks it may be omitted without any fault if the hands be already clean, though he still recommends a compliance with the letter of the rubric.⁵

647. Having washed his hands, the priest vests in surplice and stole. Nothing short of strict necessity can dispense him from the obligation of wearing these vestments in giving Communion;⁶ but there can be no difficulty in complying with the rubric in the present case, for it is supposed that Communion is administered in the church.⁷

According to the rubric, the colour of the stole should be either white or that which is suited to the office of the day, in other words, that of the vestments used in the Mass of the day. The rubric adds that when Communion is administered *extra Missam* on the 2nd November the colour of the stole should be violet or white.⁸ On

¹Pars ii. tit. x. n. xxix.

²Merati, l. c. n. lvi.

³Cavalieri, l. c.

⁴Cfr. Gavan., pars ii. tit. i. rub. i. lit. (e).

⁵Cap. iv. Decr. xiii. n. xv.

⁶Vid. *infra*, chap. xiv. § xii.

⁷Even canons who have the use of the rochet, must wear the surplice in the administration of the sacraments, as already stated (*Supra*, n. 121). But according to a decision of the Sacred Congregation of Rites, the surplice may be put on over the rochet by those who are not forbidden to wear it in this way (12 Jul. 1892, n. 3784).—*Ed.*

⁸Cf. S.C.R. 19 Apr. 1912, ad x.

Good Friday, Communion cannot be administered unless as the Viaticum.¹ And when Communion is administered as the Viaticum, the colour of the stole should be white.²

648. The clerk, or minister who attends the priest, should be already vested in soutane and surplice,³ and in readiness to go before him from the sacristy, where we suppose him to vest, to the altar where the Blessed Sacrament is kept.

The clerk should have previously gone to this altar to prepare it, by removing the cover, lighting the candles, etc. He should also place on the altar a small vessel of water and a purificator for the ablution of the priest's fingers.⁴

649. It is enough to light two candles, according to Baruffaldi;⁵ but Merati would have, besides, a torch lighted at the epistle side, and on festival days, one at the gospel side also.⁶ Torches, however, are seldom used at Communion, unless when it is given "intra missam solemnem." It has been already stated that additional lights are required when, on the occasion of a great concourse of communicants, benches are placed for them outside the altar rails.⁷ At Solemn Mass, acolytes, with lighted candles, are permitted to accompany the priest in giving Communion, but the same is not permitted at low Mass.⁸

650. The rubric directs him to proceed with his hands joined, or carrying the burse containing the corporal before his breast. Merati⁹ and Catalani¹⁰ would have the burse and the key of the tabernacle previously placed on the altar by the sacristan. The Sacred Congregation, however, without precisely condemning what is sanctioned by these high authorities, has declared that it is becoming (*decere*) that the burse be carried by the priest himself.¹¹ It has also declared that the

¹Supra n. 633.

²Rit. Rom. Tit. iv, c. iv, n. 12.

³Vid supra, n. 126.

⁴Merati, n. xxxiv. Baruff., l. c. n. 73.

⁵Tit. xxiv. n. 34.

⁶Loc. cit. n. xxxiv.

⁷Vid. supra, n. 641.

⁸Sac. Rit. Cong., 12 Aug. 1854, in *Lucion.*, ad 72 et 73.

⁹Loc. cit. n. xxxiv.

¹⁰Cap. ii. § i. n. xiv.

¹¹24 Sept. 1842, in *Neapol.*, ad 3, n. 2850.

burse, containing the corporal, should be used whenever Communion is given "extra missam," and that the rubric requiring it is preceptive.¹ The colour of the burse is not mentioned in the rubric; it should be the same as that of the stole.²

651. All things, then, being ready, the priest, vested in surplice and stole, puts on his cap, takes the burse, holding it as the rubric prescribes "ante pectus," that is, apparently, as the deacon carries it at Solemn Mass,³ with the opening on top and resting on his breast, and the side marked with the cross exposed; and having saluted the cross in the sacristy, goes, preceded by the clerk or clerks, to the altar, where, having uncovered and given his cap to the clerk, he genuflects *in plano*, and ascends to the predella.

According to Merati,⁴ Bauldry,⁵ and Catalani,⁶ he should say a short prayer on his knees before ascending the altar. Other writers are silent on this, as the rubric does not mention it; but it appears to be implicitly recommended in a previous rubric regarding the administration of the sacraments generally.⁷

652. Having ascended the altar, he takes the corporal out of the burse (which he places on the gospel side as at the commencement of Mass), unfolds and spreads it out on the middle of the altar, opens the tabernacle, and genuflects; takes out the ciborium and after placing it on the corporal, uncovers it, placing the lid on the corporal, but the veil outside the corporal, and then genuflects a second time.⁸

There is an obvious reason why the veil of the

¹27 Feb. 1847, *Cong. Cler. Reg. Sanct. Crucis*, n. 2932.

²Cf. Decr. 3515 ad 1, S.C.R. 11 June, 1880.

³Martinucci states: "afferat bursam cum corporali ad "pectus applicitam" (*Manuale Sacr. Cærem. lib. i. p. 394.*) Cf. Hægy l. c. (I. p. 287) "Si la bourse n'est pas à l'autel, il la "porte lui-même, appuyée contre sa poitrine." In former editions of the Ritual, the priest was directed to proceed to the altar "manibus junctis": there was no reference made to the carrying of the burse.—*Ed.*

⁴Loc. cit.

⁵Pars iii. cap. 8, n. ii.

⁶Loc. cit. n. 13.

⁷Supra, cap. ii. § vi.

⁸Vavass., loc. cit. art. i. n. 122.

ciborium should not be placed on the corporal, viz., because minute fragments might easily adhere to it. On the other hand, the lid or cover of the ciborium should be placed on the corporal.¹ It would seem, therefore, that the veil should be fastened to the lid in such a way as to be very easily removed. Catalani, however, supposes that it is fastened in such a way as to be inseparable from the cover.² When it is so fastened, the cover, we think, should be placed with it outside the corporal.

653. The corporal is so called, because it is the linen on which the Body of Our Lord is laid. On it the host is consecrated at Mass, and on it the pyxis or vessel containing the Blessed Sacrament should always repose. This is the practice everywhere. It is either expressly prescribed by the rubric, as in the present instance, or it is required by the common teaching of rubricists.³

The corporal should be of fine linen, and be blessed by the bishop, or by one having the requisite faculties.⁴ The edges may be trimmed with lace, but no ornament of any kind is permitted in the centre.⁵ The pall may not be used instead of the corporal.⁶

654. The minister or clerk having genuflected with the priest, but a little behind,⁷ on first coming to the altar, remains on his knees at the epistle side (if there be two clerks, one is at the gospel side also), and commences the "*Confiteor*," etc. He makes this confession

¹Vavass. l. c. Baruff., n. 40. Hægy (l. c. p. 286), quoting the Ephemerides Liturgicæ, directs that the cover, as well as the veil, be placed outside the corporal.—*Ed.*

²Loc. cit. n. xiii. in fine.

³Cfr. Mel. Theol., IV^{me} Serie, 3^{me} Cahier, pag. 375.

⁴Rub. Miss. *Ritus Servandus*, etc., n. 1. According to the present discipline, vestments, altar linen, vessels, etc., may be blessed not only by the Bishop and his delegates but also by the parish priest, for the use of churches and oratories within his parish; by rectors, for their own churches; by religious superiors and priests of the Order delegated by them, for their own churches and oratories, and for the churches of nuns subject to them (Codex, Can. 1304)—*Ed.*

⁵Romsée, pars i. cap. i. art. iv. n. viii.

⁶S.C.R. n. 2932.

⁷Merati. pars ii. tit. x. n. xxxiv.

in the name of the communicants, as is prescribed both here and in the rubric of the Missal.¹ The ceremony was introduced first in the administration of Communion to monks and religious, and then gradually extended to all the faithful.² At the words "*et tibi Pater*," the clerk turns his head a little towards the priest. At the words "*mea culpa*," etc., he strikes his breast three times with the right hand, placing the left at the same time under his breast.³

Before, or immediately after, the "*Confiteor*," he will present the Communion cloth, unless it be already prepared at the rails. And should the priest require the use of a step to reach the tabernacle, the clerk will be careful to place it on the predella, and remove it at the proper time.⁴

§ 2.—Tum Sacerdos iterum genuflectit, et manibus junctis antepectus vertit se ad populum (advertens, ne terga vertat Sacramento), et in cornu Evangelii dicit: *Misereatur vestri*, etc.

Dicens: *Indulgentiam*, etc., manu dextera in formam crucis signat communicandos.

655. In the former edition of the Ritual two genuflections were prescribed, one before, and the other after, taking out the pyxis from the tabernacle, and in addition a third as here, immediately before the "*Misereatur*." The wording of the rubric at present prescribes a genuflection after the opening of the tabernacle and again before the priest turns around to say the "*Misereatur*." It does not prescribe a special genuflection after uncovering the ciborium, the reason apparently being that the "*Confiteor*" is presumed to have been concluded by the time the priest has uncovered the ciborium, and that one genuflection therefore suffices for the two formerly prescribed—one after uncovering the ciborium and the other before the "*Misereatur*."

¹*Rit. Celeb. Missam.*, tit. x. n. 6. The priest himself is not allowed to say the *Confiteor*, "*nisi omnino deficiente idoneo ministro*."—S.C.R. 31 Mar. 1879, n. 3488, ad. iii.—*Ed.*

²*Catal.*, tit. iv. cap. ii. § ii. n. ii.

³Vavass., part iv. sec. ii. *De Servant de la Messe Basse*, n. 239 et 253.

⁴Vavass., l. c.

656. Having genuflected in the centre, the priest joins his hands before his breast, and turns so as to stand a little on the gospel side, facing partly the communicants, and partly the epistle corner.¹ In this position he says "*Misereatur vestri*," etc., then "*Indulgentiam*," "*absolutionem*," etc., making the sign of the cross with his right hand, the left being placed under his breast. He makes the first line of the cross by raising his hand as high as his forehead and then lowering it to his breast, saying at the same time, "*Indulgentiam*," "*absolutionem*," and the second line by moving it from his left shoulder to his right, pronouncing the words "*et remissionem peccatorum vestrorum*," then joining his hands, he continues "*tribuat vobis*," etc.² He keeps the fingers joined and extended, for the thumb and index are not required to be joined as in giving communion "*intra Missam*."

The hand, while forming the cross, should be always in a vertical plane at right angles to his breast; and before drawing the second or transverse line, it should be raised as high as the shoulder in the same plane in which it was lowered.³

657. The words "*vestri*," "*vos*," "*vestrorum*," "*vobis*," are used even when there is but one communicant, as they are addressed to all, even to those who communicate only spiritually.⁴ The words should be pronounced in a clear distinct voice, and the clerk should answer "*Amen*" at the end of each, as he does at the beginning of Mass.⁵

§ 3.—Deinde ad Altare se convertit, genuflectit, manu sinistra pyxidem prehendit; dextera vero sumit unam particulam, quam inter pollicem et indicem tenet aliquantulum elevatam super pyxidem; conversusque ad populum in medio Altaris dicit clara voce: *Ecce Agnus Dei, ecce qui tollit peccata mundi*. Mox subdit: *Domine, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea*; quod iterum, ac tertio repetit: qua formula etiam utendum est, cum feminæ communicatio administratur.

¹Merati, pars ii. tit. x. n. xxiv.

²De Herdt, l. c.

³Cfr. Caron, *Les Cérémonies de la Messe Basse*, art. i. n. 11. et art. xiii. n. 114.

⁴Baruff., n. 47. Gavant., pars ii. tit. x. Rub 6, lit. (f).

⁵De Herdt, l. c.

658. Having pronounced the "*Indulgentiam*," etc., he turns to the centre of the altar, and genuflects, after separating his hands and resting them on the altar outside the corporal.¹ (At Communion "*intra Missam*," he places his hands on the corporal, having the thumb and index of each joined, as they have touched the Blessed Sacrament.) Then he takes the ciborium in his left hand by the knob or centre of the stem, and with the thumb and index of the right hand (the other three fingers being joined and extended) he takes one of the consecrated particles, and holds It elevated a little over the centre of the ciborium, so that It may be seen above it, keeping the hand at the same time resting on the edge of the ciborium; then turning by his right, he faces the people, having his back to the centre of the altar.²

659. He takes this position though all the communicants be at the epistle or gospel side, and even though there be another pyxis containing the Blessed Sacrament on the altar.³ De Herdt⁴ would except the case in which the Blessed Sacrament is exposed, and would have him then stand a little to the gospel side; but Merati says expressly, that he stands with his back to the centre of the altar, "*etiamsi esset sacramentum expositum*."⁵ So does Cavalieri.⁶ It appears, however, from certain decisions of the Sacred Congregation, that it is not allowed to give Communion at an altar where the Blessed Sacrament is exposed.⁷ At least it is not allowed unless in case of necessity, as, *e.g.*, when there is no other altar in the church, etc.⁸

660. In this position he says, in a clear distinct voice, his eyes fixed on the Blessed Sacrament, "*Ecce Agnus Dei*," etc.; and in the same voice, still holding the Sacred Host in the same way, he says three times,

¹De Herdt, pars ii. n. 28, v.

²De Herdt. l c. i.

³Baruff., n. 52. Merati, pars ii. tit. x. n. xxv.

⁴Loc. cit.

⁵Loc. cit.

⁶Cap. iv. *De Commun. Fidelium*, Decr. xi. n. xiii.

⁷S.C.R. 11 Maii, 1878, n. 3448, ad i.; 8 Feb. 1879, n. 3482; 23 Nov. 1880, n. 3525, ad iv., 17 April, 1919, n. 4353.—*Ed.*

⁸S.C.R. n. 3448, ad i., n. 4353.

"*Domine non sum dignus*," etc. He pronounces these words exactly as they are in the Ritual, without any change of number or gender, no matter how many communicate, or even though all should be females.

Gavantus observes¹ that the use of the words "*Ecce Agnus*," etc., taken from the Gospel,² is not very ancient, though it is extremely appropriate. The words "*Domine, non sum dignus*," etc., are said in the name of the communicants, and were formerly said, not by the priest, but by themselves.³ St. Charles prescribed that they be said in their name by the deacon or a clerk, in a clear voice.⁴ Both the Missal and the Ritual, however, clearly prescribe that they be said by the priest. But the communicants may say them at the same time, "*submissa voce*." The rubric⁵ even prescribes this in Communion of the sick.⁶ They may also strike their breasts in the usual way, according to Falise,⁷ although Merati says this should be done only by the clerk on behalf of all.⁸

661. In some places it was usual for the priest to repeat in the vernacular the "*Ecce Agnus*," etc., and "*Domine, non sum*," etc. Cavalieri⁹ cites a ritual in which the priest is even directed to invite the communicants to join with him in saying the "*Domine, non sum dignus*," etc., which he is to say the second and third time, not in Latin, but in the vernacular. The Sacred Congregation, however, having been consulted on the subject, decided that the practice should be discontinued.¹⁰ But the priest is permitted to give an instruction immediately before administering the sacrament, in accordance with what is prescribed in a preceding rubric;¹¹ and it was decided that, at Mass, he may give this instruction after his own Communion.¹²

¹Loc. cit., litera (g).

²John, i. 29.

³Catal., § iv. n. ii.

⁴Act. Eccl. Med., pars iv. *Instruct Euch.*, p. 427.

⁵Tit. iv, cap. iv, n. 19.

⁶Vid. Caval., cap. iv. Decr. ix. n. vi.

⁷Part iii^{me}, chap. iii. § ii. n. 4.

⁸Pars ii. tit. x. n. xxvi.

⁹Loc. cit.

¹⁰23 Maii, 1835, in *una Capucinatorum*, ad 5, n. 2725.

¹¹Cap. ii. § x. *Supra* n. 130.

¹²Sac. Rit. Cong., 16 April, 1853, in *una Ord. Min.*, ad 4, n. 3009. 12 Sept. 1857, in *Molinen.*, ad 10, n. 3059. This latter answer states that the instruction is to be given "*ab altari, et de consensu Ordinarii*."—Ed.

§ 4.—Postea ad communicandum accedit, incipiens ab iis qui sunt ad partem Epistolæ; sed primo, si Sacerdotibus, vel aliis ex Clero danda sit communio, iis ad gradus Altaris genuflexis præbeatur, vel si commode fieri possit, intra sepimentum Altaris sint a laicis distincti. Sacerdotes vero et Diaconi communicantes utantur stola coloris albi vel ejusdem coloris ac Sacerdos qui ministrat.

662. Having said "*Domine, non sum dignus*," etc., the third time, the priest descends by the middle of the front steps. Having reached the floor, he may then go straight to the place wheré he commences the distribution. This should be at the epistle side, as is here directed by the rubric, or, at least, to what corresponds with the epistle side; so that he always commences with the communicant on his extreme left, moving from left to right; and, when he has finished one row, returns and commences the next from the same place, and so on.¹

663. Members of the clergy are admitted to Holy Communion at the altar steps, or, at least, within the sanctuary; and hence the priest administers It to them before he leaves the predella, or, at least, between the altar and the rails. A subsequent rubric (n. 12) of this Title prescribes that the priest in administering Holy Communion "*intra missam*" begins with the Mass-servers if these wish to receive—"incipiens a ministris altaris, si velint communicare." A Decree (13 July, 1658) regarding the precedence of the Altar-server to nuns and others stated—"In casu prædicto ministrum sacrificii non ratione præeminentiæ, sed ministerii, præferendum esse ceteris quamvis dignioribus." In reply to a query as to the exact meaning of "*minister*" in this connection, the Sacred Congregation of Rites issued the following Decree (30 January, 1915):—

"*Nomine ministri altaris vel sacrificii Missæ venit quilibet clericus vel laicus, missæ ad altare inserviens, qui præferendus est ceteris in distributione sacræ Synaxeos; cauto tamen ut laico inservienti præferantur clerici et clericis minoris ordinis alii in maiori ordine constituti, aut personæ quæ superiori polleant*

¹Baruff., n. 56. De Herdt, pars ii. n. 28, i.

“dignitate liturgice attendenda per se (uti regum) vel
“per accidens (uti sponsum in Missa pro benedicendis
“nuptiis.)”¹

664. A priest cannot receive Communion from his own hand “extra missam,” if there be another priest to administer It. “Si tamen desit alterius sacerdotis “copia,” says Cavalieri, “haud dubito posse licite “seipsum communicare, nedum in casu necessitatis, “puta in articulo mortis, sed etiam causa solius “devotionis.”²

665. Priests and deacons, in receiving Communion, should always wear a stole. Its colour should be either white, or that which is suited to the office of the day, and it should be worn by priests uncrossed, as is expressly prescribed by the “Cæremoniale Episcoporum.” But religious are permitted to wear it crossed on the breast, and fastened with the cincture of the habit.³ As stated already, deacons wear the stole over the left shoulder, with the extremities secured under the right arm.

The rubric here says nothing of the surplice which, however, the “Cæremoniale Episcoporum⁴” and an answer of the Congregation of Rites⁵ suppose to be worn by priests and deacons. In private Communions it, probably, may be dispensed with, according to Cavalieri;⁶ but on public solemn occasions there is no doubt it should be worn.

§ 5.—Sacerdos unicuique porrigens Sacramentum, et faciens cum eo signum crucis super pyxidem, simul dicit : *Corpus Domini*, etc.

666. In the early ages of the Church, the Blessed Eucharist was put into the hand of the communicant, who presented the right hand resting on the left in the

¹ Decr. Auth. n. 4328, Vid. infra. n. 699 and f.f.—*Ed.*

² Tom. iv. cap. iv. Decr. xiii. n. viii. Cfr. St. Lig., n. 238, *in parenth.*

³ S.C.R. 3 Sept. 1679, ad 4, n. 1637. Cf. Caval., tom. iv. cap. i. Decr. v. n. iv.

⁴ Lib. ii. cap. xxiii. n. 6.

⁵ S.C.R. Decr. n. 3499.

⁶ Loc. cit. n. v. But the answer already cited supposes that it should be worn even in private Communions.—*Ed.*

form of a cross.¹ The men received It in the naked hand, the women in a linen cloth, which was called "Dominicale."² This usage was general throughout the Church until the seventh century. Afterwards, the present mode of administering the sacrament, which had been in use in Rome as early as the middle of the sixth century, was gradually introduced and adopted everywhere throughout the Western Church.³

667. Although the sacrament was, from the very beginning, often administered under the species of bread alone, and its administration under the species of wine in the communion of the laity gradually fell into disuse, and was for good reasons abolished in the Western Church,⁴ there is no doubt that it was for many centuries usually administered under both species, as it still is in the Greek and other Eastern Churches.

668. In giving Communion under both species, it was, at first, the universal practice, after the administration of the Host, to present the chalice to the communicant, who drank out of it in the ordinary way; but very soon recourse was had to various expedients, in order to lessen the danger of effusion. In some churches the communicant sucked a portion of the contents through a reed or pipe. In others, the consecrated Bread was dipped into the chalice, and was put, thus moistened with the Precious Blood, into the mouth of the communicant. This practice was very commonly adopted.⁵

669. In some of the Eastern Churches, according to Renaudot, a little was taken out of the chalice and given to the communicant with a spoon, the use of the reed being unknown amongst them. But the "Communio intincta," just described, was everywhere adopted by them in the Communion of the laity, and even of the inferior clergy, when not actually serving at the altar. "Quod igitur Ecclesiis omnibus commune est, Sacerdos primus accipit Corpus Christi, tum ex

¹Martene, *De Antiq. Eccl. Ritib.*, lib. i. cap. iv. art. x. n. viii.

²Ibid. ³Ibid. Vid. supra n. 640.

⁴Vid. Bellarmine, *De Eucharistia*, lib. i. cap. xxviii.

⁵Martene, loc. cit. n. xiii.

“calice bibit sanguinem Christi. Deinde sacerdotibus
 “qui sacrificio interfuerunt sacram particulam ipse
 “porrigit: calicem quoque dat ipse, vel diaconus, ut
 “ex eo bibant. Ita etiam alicubi observatum fuit ad
 “communione diaconi ministrantis; vulgo tamen, tam
 “ipsi quam diaconis et reliquis ex clero, particula
 “intincta cochleari distribuitur, postea tandem laicis.
 “Communis est Græcis, ut omnibus Ecclesiis oriental-
 “ibus, hæc disciplina.”¹

670. The details are not given in the Euchologium, but there is no doubt that the two consecrated Species are usually mixed in the chalice, and with a spoon are put both together, in a very small quantity, into the mouth of the communicant. Goar, describing the ceremony in the Greek Church, says: ² “Particulam
 “quamlibet sanguine perfusam (junctas enim panis
 “et vini species ille ritus ostendit, ubi supra diaconus
 “sacrum discum spongia tersit et cuncta fragmenta
 “panis in calicem mersit) *μαργαρίτην* quasi *unionem*
 “*pretiosissimam* vocant, eumque cochleari parvulo
 “cujus manubrium, tenue et oblongum crucicula in
 “extremitate ornatum est) pro communione e calice
 “educit.”

671. The same author tells us, that what is reserved by the Greeks for the Communion of the sick, is consecrated only on Holy Thursday. The consecrated Bread, having been dipped in the Precious Blood, is carefully and reverently dried over a fire. It is afterwards moistened with ordinary wine before It is administered. This, of course, cannot be looked on as Communion under both species, for, as Goar observes, the species of wine is no longer there; yet the Greeks seem to regard it as such, for their object in dipping the consecrated Bread, prepared as described, into ordinary wine, before administering it, is “ut sopitæ et exsiccatae sanguinis
 “species quasi de novo exsuscitari et emergere
 “videantur.”³

¹Renaudot, *Liturgiarum Orientalium Collectio*, vol. ii. pag. 118. Vid. seq. ibid et vol. i. pag. 261, et seq.

²EYXOΛOΓION, etc., in *S. Chrysost. Missam Notæ*, n. 179, pag. 151.

³EYXOΛOΓION, etc., in *S. Chrysost. Missam Notæ*, not. 180, pag. 53. Vid. not. 32, *In Præsanctif. Notæ*, pag. 208.

The practice thus described by Renaudot and Goar, still continues throughout the East, as we have been assured by a priest formerly a member of the Russo-Greek Church, and as we have learned also from a Syrian priest intimately acquainted with the existing discipline in the Churches of the Levant.

672. The manner of giving Communion throughout the Western Church, is that which is directed by the present rubric. The priest, holding the Sacred Host over the ciborium, makes the sign of the cross by raising It about three or four inches in a vertical line, and then lowering It as far in the same line, raising It again about half the height, and then drawing the transverse line (thus signing the communicant, according to Baldeschi),¹ taking care not to pass the limits of the ciborium. He says at the same time, "*Corpus Domini*," etc., concluding the words as he places the Sacred Host on the tongue of the communicant.²

In taking each particle out of the ciborium, he would do well to cause the minute fragments that may adhere to It to fall back, as he may do by gently striking his finger and thumb on the end of the ciborium before making the sign of the cross.³

673. According to the usage of the early Church, the form in administering the sacrament was simply, "*Corpus Christi, Sanguis Christi*," to which the communicant answered "*Amen*," as appears from St. Augustine, *Serm.* 272, and St. Jerome, *Ep. ad Pam-machium*, cited by Martene.⁴ In conformity with this ancient usage, St. Charles directs the priest to pronounce the words only as far as "*vitam æternam*," and give time to the communicant to answer "*Amen*," before receiving the Host.⁵ But the rubric here, as well as that of the Missal,⁶ plainly requires that the word "*Amen*" be said by the priest, not by the communicant.

¹*Esposizione*, etc., tom. i. par. i. cap. iii. art. i. n. 8.

²Baruff., tit. xxiv. n. 66. De Herdt, pars ii. n. 28, i.

³De Herdt, loc. cit.

⁴Lib. i. cap. iv. art. x. n. ix. ⁵Pars iv. *Instruct Euchar.*, § *Ordo ministrandi Sacram Communionem*, p. 427.

⁶*Rit. Celeb. Missam*, tit. x. rub. 6.

At a Mass of ordination, however, the bishop, in giving Communion to the newly-ordained deacons, subdeacons, or even to those who have received only minor orders,¹ uses the form: "*Corpus Domini nostri Jesu Christi custodiat te in vitam æternam*," and the rubric of the Pontifical directs each to answer "*Amen*." But the bishop is not permitted to use this form at any other time.² No form is to be used at the Ordination Mass when he is giving Communion to newly-ordained priests.³

674. In the rubrics of the Missal⁴ it is prescribed that, when the Holy Name occurs in the prayers, the head be inclined towards the cross. It was decided also by the Sacred Congregation,⁵ that the priest at his own Communion, when signing himself with the Host and chalice, should incline his head at the Sacred Name, "*juxta rubricas*." Hence it might be concluded by analogy that he should do so, also, every time he pronounces It, when giving Communion to others; and in fact Vavasseur states it as the common teaching of authors that he should.⁶ But we have not seen it prescribed by any author except himself, and we are, therefore, disposed to adopt the opinion of Romsée, who is in favour of omitting it, at least when there is a considerable number of communicants: "*Quia in diuturnâ Eucharistiæ distributione frequens et, ut ita dicam, continua inclinationis renovatio aliquid indecori habet. Ideoque circa debitum hujus inclinationis silent auctores ususque generalis eam negligit.*"⁷

It is hardly necessary to say, however, that the minister should show all possible attention and devotion

¹S.C.R. 12 Nov. 1831, n. 2682, ad 16. *Note*.—The answer as printed (Vol. II. p. 236) is wrong; but a correction is made in the Index to the Decrees (Vol. V. p. 186).—*Ed*.

²S.C.R. 7 Maii, 1853, n. 3012, ad 3.

³S.C.R. 31 Aug. 1872, n. 3274, ad ii.; 17 Jan. 1890, n. 3721, ad i.—*Ed*.

⁴*Rit. Cel. Miss.*, tit. v. n. 2. ⁵24 Sept. 1842, n. 2850, ad i.

⁶Pars iv. chap. ii. n. 121. Haegy, who revised the works of Le Vavasseur, merely states in a footnote, "*au mot Jesu Christi, il n'est pas prescrit d'incliner la tête.* (l. c. I. p. 285).—*Ed*.

⁷Pars i. cap. ii. art. *De Communionem Fidelium*, n. vii.

in this holy function, keeping his eyes during the entire time fixed on the Blessed Sacrament.

675. A bishop, in giving Communion, presents his hand to be kissed, according to what is prescribed in the "*Cæremoniale Episcoporum*,"¹ and Bauldry observes that the communicant should kiss the hand, and *not* the ring.² A recent Decree of the Sacred Congregation of Rites indicates that the bishop is free to present the hand or the ring to be kissed. In response to a query whether in accordance with the "*Cæremoniale Episcoporum*" the bishop ought to present his hand or his ring to be kissed by the communicants the Congregation replied—"Osculum "*manus sive annuli in casu remittendum esse prudenti "*judicio Episcopi.*"*³ And from a previous reply⁴ it may be concluded that whether celebrating in or outside his diocese the bishop may present his ring to be kissed. And this, we believe, is the usual practice. A priest, however, is not allowed to present his hand to be kissed by the communicant.⁵

676. In placing the Host on the tongue of the communicant, the priest must be careful to avoid touching the face: and hence it is recommended that the three fingers, which are extended while he takes each particle out of the ciborium and makes the sign of the cross, be closed under the index and thumb, in the act of placing the Host on the tongue.⁶ He must also endeavour, as far as possible, not to allow his fingers to be moistened by contact with the tongue. He should, therefore, take each particle, not by the middle, but by the edge, and present It so that the opposite edge may first come in contact with the tongue; then, by withdrawing a little the index finger, which is under the Host, he is likely to avoid all contact, especially if the communicants are instructed as to the manner of receiving.⁷

¹Lib. ii. cap. xxix. n. 5.

²*Manuale Sac. Cær.*, pars. v. ex 2° Lib. Cær. Epis., cap. 29, n. iv.

³Decr. n. 4395, May 8, 1925.—*Ed.*

⁴Decr. n. 1342, Sept. 18, 1666.

⁵22 Nov. 1659, in *Matherana*, n. 1134. ⁶De Herdt, l. c. ii. 3°.

⁷De Herdt, l. c. 4°. Baldeschi, pars i^a, cap. iii. art. i. n. 8, in nota.

677. It is very often, however, impossible to prevent the fingers from being moistened. Writers on the rubrics are not agreed as to what should be done in this case. When the fingers are moist, the particles adhere to them, and it is difficult to continue the distribution. Besides, many have, very naturally, an objection to receive from the priest while his fingers are in this state.

For these reasons, several authors, Merati,¹ Lacroix,² De Herdt,³ with Vinitor, Pavone, Lohner, cited by the "*Melanges Theologiques*,"⁴ recommend him to have in his left hand, under the ciborium or patena, a purificator, in which he may dry his fingers.

They say, however, that he should first carefully rub them against each other over the ciborium, so that any fragment adhering to them may fall into it, and then, joining them as before, press them on the purificator.

In giving Communion at Mass, this purificator should be different from that which is used with the chalice.⁵ It is most conveniently held by passing it over the middle finger, and allowing it to hang loosely.⁶

678. Baldeschi⁷ and Vavasseur, who cites him,⁸ are altogether opposed to the use of the purificator in this way; but they manifestly go too far, when they assert that it is not approved of by any author of note. Cavalieri,⁹ no doubt, is opposed to it, but he recommends what St. Charles prescribes,¹⁰ viz., that the priest return to the altar, and there wash his fingers in a vessel prepared for the purpose, and dry them with a purificator, or, without returning to the altar, have the vessel and purificator brought by a clerk. This, of course, would be a most effectual way of obviating all irreverence; but there are few, if any, places in which it is adopted, probably on account of

¹Pars ii. tit. x. n. xxvi.

²Lib. vi. pars i. n. 481.

³Loc. cit. i. et ii. 4°.

⁴VI^{me} Serie, 4^{me} Cahier, p. 529.

⁵A. A. cit.

⁶De Herdt, l. c.

⁷Loc. cit.

⁸Loc. cit. note (1). Haegy (l. c.) definitely states, "on ne doit jamais avoir dans la main gauche le purificateur." (Ed.)

⁹Cap. iv. Decr. xiii n. xxxiv.

¹⁰*Instructiones Eucharistiæ*, loc. cit.

the great interruption it would cause, and the inconvenience of going to the altar as often as would be required. On the other hand, the use of the purificator, in the manner already explained, is common enough, and with the precautions recommended, appears to be free from any danger of irreverence.

On the whole, therefore, in the case of a priest who finds from experience that in administering Communion he cannot keep his fingers free from saliva, we would subscribe to the opinion of Merati, who, after citing the recommendation of Quarti and Diana, to keep the fingers free, adds: "*Verum quia difficile est hoc inconveniens evitare: ideo absque ullo scrupulo introducendi novam rubricam, in sententia sum illorum qui tale purificatorium adhibendum esse approbant.*"¹

679. Should it happen that the Host he holds in his fingers when saying "*Ecce Agnus Dei,*" etc., adheres to them on account of perspiration in very warm weather or the like, he may put It back into the ciborium, and take another to give to the first communicant.²

680. The rubric directs that care be taken to have as many particles as will suffice for the number of communicants;³ but should it be observed near the close that there are not enough, the priest may divide them, so as to be able to give Communion to all.⁴ He should return to the altar to make this division.⁵ and it is recommended that, if possible, the parts thus broken be given to the better instructed, for some ignorant persons might suppose that there is an important difference between one of these and a whole particle.⁶

¹Loc. cit. Vid. Mel. Theol., l. c.

²Baruff., tit. xxiv. n. 55. De Herdt, n. 28, ii. 6.

³Vid. supra, chap. xi. § v. n. 577.

⁴Sac. Rit. Cong., 16 Maii, 1833, in *Veronen.* ad i. n. 2704. If the number of particles is not sufficient it is not lawful to recommence the distribution immediately after the consecration during a subsequent Mass, in which additional particles have been consecrated (S.C.R. 11 Maii, 1878, n. 3448, ad vii.) The Congregation stated: "*Abusum esse interdicendum.*"—Ed.

⁵Caron, *Les Cérémonies de la Messe Basse*, art. xiv. n. 125. Rit. Toul., cit. apud Mel. Theol., l. c. p. 539. ⁶De Herdt, l. c. 7°.

681. It is a question whether, in the same circumstances, the Host that has been used for Benediction of the Blessed Sacrament, may be broken and distributed. There is no doubt that, as a general rule, the priest should consume this Host, as is directed in the "Instructions for the Forty Hours."¹ Besides, it is expressly prohibited, by a decree of the Sacred Congregation of the Council, to give two or more particles together, or one larger than usual, or indeed any but a single particle of the ordinary size.² Hence Cavalieri, commenting on this decree, infers that it is not permitted to break and distribute a large Host, and he would not allow it, except to give Communion to one in danger of death, when there is no other Host consecrated.³ In this case he would even permit the priest to give a portion of the large Host which he has consecrated at Mass, if he got notice before Communion, and had no other ; but he would not permit it when there is question merely of not disappointing persons who present themselves for Communion.

St. Liguori, however,⁴ clearly implies that it may be done if the parties presenting themselves cannot wait without inconvenience. Collet⁵ teaches the same.⁶ We think the decision may apply in the same circumstances to the distribution of the Host used at Benediction.

682. If another priest be celebrating Mass at the altar where the priest is giving Communion, or at an altar beside it, the latter does not genuflect at the elevation, but merely turns to the altar, holding the ciborium in his hands, and waits in that position till the elevation is over.⁷

§ 6.—Ubi vero omnes communicaverint, Sacerdos reversus ad Altare, pyxidem super corporale deponit, genuflectit, ac deinde dicit : *O sacrum convivium*, etc. Tempore Paschali et per Octavam

¹*Instr. Clement.*, § xxi. ²12 Febr. 1679, apud Caval., cap. iv. *De Communione Fidelium*, Decr. ii. According to Benedict XIV (l. c. lib. iii, c. 20 n. 1) the decree prohibited these practices as tending to foster false devotion in certain convents in France. —*Ed.*

³Loc cit. n. viii. et ix.

⁴Lib. vi. n. 245, *Sufficit autem* in parenth.

⁵*Traité des Saints Mystères*, chap. xiv. n. 17.

⁶Cfr. De Lugo, Disp. xx. n. 69.

⁷De Herdt, l. c. 5.

Corporis Christi additur : *Alleluja*. *V. Panem de cælo*, etc. Tempore Paschali et per Octavam Corporis Christi additur : *Alleluja*. Minister respondet : *Omne delectamentum*, etc. Tempore Paschali et per Octavam Corporis Christi additur : *Alleluja*.

§ 7.—Mox Sacerdos dicit : *V. Domine exaudi*, etc. *R. Et clamor*, etc. *V. Dominus vobiscum*. *R. Et cum spiritu tuo*. *Oremus*. Oratio. *Deus, qui nobis*, etc. Tempore Paschali dicitur Oratio : *Spiritum nobis*, etc.

683. When all have communicated, the priest returns to the altar, but always by the middle of the front step.¹ He keeps the thumb and index united over the ciborium, the other fingers being extended.² Having reached the altar and having laid the pyxis on the corporal he genuflects.³ He next purifies the patina or Communion plate (which either he himself, or the clerk, will have carried to the altar after the distribution has been completed) by collecting "digiti ope" any fragments it may contain, and allowing them to drop into the ciborium.⁴ After rubbing his thumb and index against each other over the ciborium so as to separate any minute particles that may be adhering to them, the priest covers the ciborium and places the veil over it.⁵ Then, and not sooner, he washes his fingers in the vessel prepared, and dries them with the purificator. While washing and drying his fingers he recites the antiphon, *O sacrum*, and the versicles and prayer which follow.⁶

684. *Alleluia* is to be added to the antiphon, *O sacrum*, as well as to the versicle and response, *Panem de cælo*, etc., in Paschal time and during the octave of "Corpus Christi." Both the prayers, *Deus qui nobis*, and *Spiritum nobis*, should have the long conclusion.

¹Caval., vol. iv. cap. iv. Decr. xi. n. xvii. De Herdt, pars ii. n. 28, i.

²De Herdt, l. c.

³This genuflection was not expressly prescribed in former editions of the Ritual, but the S.C.R. replied that the priest on returning to the altar should make two genuflections—one before covering the ciborium and the other after placing it in the tabernacle. (Decr. Auth. n. 3116, n. 3975)—*Ed.*

⁴S.C. de Discip. Sacr., Mar. 26, 1929, supra n. 640.—*Ed.*

⁵S.C.R. 14 Jan. 1898, n. 3975. Ad Dub. III. 1. ⁶Decr. cit.

The priest is to say all aloud, according to De Herdt,¹ and this may also be inferred from the rubric, which requires the minister to respond.

685. It was formerly generally assumed that there was no obligation to recite the antiphon, *O sacrum*, since the rubric before it had the words, “*dicere poterit*.” There was some dispute also regarding the obligation of reciting the versicles and prayer. But an answer of the Congregation of Rites² affirmed the obligation as far as this latter point was concerned. Indeed, there did not seem to be much room for doubt since the rubric plainly stated, “*Mox Sacerdos dicit*.” It should be noted that the revised Ritual has changed the “*dicere poterit*” (before the antiphon) into “*dicit*.” So that there is now no doubt of the obligation to recite the antiphon as well as the versicles and prayer.

§ 8.—Interim, antequam reponat Sacramentum, diligenter advertat, ut, si aliquod fragmentum digitis adhæserit, illud in pyxidem deponat, et subinde in vase cum aqua parato eosdem digitos, quibus tetigit Sacramentum, abluat, et abstergat purificatorio: aqua vero ablutionis suo tempore mittatur in sacrarium, vel, si hoc desit, in ignem. Postea reponit pyxidem in tabernaculo, genuflectit, et ipsius tabernaculi ostium clave obserat.

686. The wording of the rubric does not define minutely the order that is to be followed in the several acts. But it is clear, from the answer of the Congregation already cited,³ that the ciborium should be covered before the priest proceeds to wash his fingers. Hence we take the following to be the most correct procedure.⁴ (1) On arriving at the altar the priest places the ciborium on the corporal, and immediately genuflects, taking care to place his right hand, at least, on the corporal. (2) Having genuflected he removes both from the patina and from his fingers any minute particles which may be adhering to them, and allows such particles to drop into the ciborium. (3) He

¹Loc. cit.

²30 Aug. 1892, n. 3792, ad x.

³S.C.R. 14 Jan. 1898, n. 3975, ad Dub. III. 1.

⁴*Cf.* De Amicis. Cærem. Paroch. pars ii. sect. ii. cap. iii. art. ii.; Van der Stappen, vol. iv. q. 199.—*Ed.*

covers the ciborium, placing the veil also over it. (4) He washes and dries his fingers, reciting meanwhile the antiphon, versicles and prayer. (5) Should these not be concluded while washing and drying his fingers, he proceeds, nevertheless, without any delay, to place the ciborium in the tabernacle with his right hand, genuflects, and then shuts and locks the door of the tabernacle. The rubric states that the water used in purifying the priest's fingers is to be thrown into the sacrarium "suo tempore," that is when the water in the vessel placed on the altar requires to be renewed. If there is no sacrarium, the used water ought be thrown into the fire.

§ 9.—Deinde, elevatis oculis, extendens, elevans et jungens manus caputque Cruci inclinans dicit: *Benedictio Dei omnipotentis, et versus ad populum semel tantem benedicens prosequitur Patris, et Filii, ✠ et Spiritus Sancti, descendat super vos, et maneat semper. R. Amen. Et ita iis, qui communicarunt, benedicit Sacerdos tam extra Missam, quam proxime ante vel statim post ipsam.*

687. Having locked the tabernacle, the priest standing in the centre facing the altar,¹ raises his eyes to the crucifix, extends his hands, and elevates them to the height of his shoulders; then lowers the eyes, joins the hands, and inclines the head while saying "*Benedictio Dei Omnipotentis*"; after which, turning to the communicants, he continues, "*Patris et Filii et Spiritus Sancti*," making over them the sign of the cross with the right hand, the left being placed on his breast; then joining his hands, he continues, "*descendat super vos et maneat semper.*" To which the clerk answers "*Amen.*"

He then turns again to the altar by the same way, not completing the circle as he does at Mass,² folds the corporal, and puts it into the burse, which he carries himself, or leaves to be carried by the clerk,³ inclines to

¹He does not kiss the altar as in the blessing at Mass (Decr. n. 2704, 16 March, 1833). (Ed.)

²Caval., n. xlii. Vavass., loc. cit. Baldeschi, loc. cit.

³Vid. supra, n. 650.

the cross, and descends to the foot of the altar, where, having received his cap, he genuflects, puts on his cap, and returns to the sacristy, preceded by the clerk.¹

According to Cavalieri,² the clerk extinguishes the lights while the priest folds the corporal, etc.; but, as the priest would be too long delayed by this, the clerk generally returns to extinguish the lights, and put the usual covering on the altar.

§ 10.—*Ritus superius descriptus servandus est etiam a Diacono sacram communionem ministrante. Episcopus autem, post sacram communionem distributam extra Missam, benedicit more solito, dicens Sit nomen Dómini benedictum, etc., et ter signum crucis facit.*

688. We have already seen that a Deacon is the extraordinary minister of the Eucharist, and the occasions and conditions on which he may lawfully exercise his power. The present rubric directs that on these occasions he is to observe the rite of administering Communion prescribed for the ordinary minister, namely, the priest. This rite includes the saying of the "Misereatur vestri," etc., "Indulgentiam," etc., (with sign of the cross), "Dominus vobiscum" and finally the blessing. Many authorities³ were of the opinion that the Deacon should omit the blessing with his hand after distributing Holy Communion by reason of the fact that he received no such power at ordination. Even after the publication of the Codex the same view was defended by appealing to Canon 1147 § 4 and asserting that the only express permission granted (by Canon 1274 § 2) to the Deacon was the blessing with the pyxis after Communion of the sick.⁴ The other view—that the Deacon could and should bless with his hand after distributing Holy Communion—had, however, some adherents both before and after the publication of the Codex,⁵ and has been ratified by the following recent decision (13 July, 1930)

¹Caval., l. c. Baldeschi, l. c. Vavasseur, l. c.

²Loc. cit.

³e.g., Lehmkuhl (Theolog. Moral. ed. xii, Vol. II, p. 109).

⁴e.g., Cappello, De Sacramentis, Vol. I. n. 454.—Ed.

⁵e.g., Ephemerides Liturg. an. 1910 p. 281, an. 1926 pp. 80 and 215, an. 1930 p. 66.—Ed.

of the Pontifical Commission for the authentic interpretation of the Canons of the Codex :—

D. An Diaconus, sacram communionem ad normam canonis 845 § 2 ministrans, possit et debeat in fine ritus benedictionem manu impertire iuxta Rituale Romanum, tit. IV, cap. II. n. 10.

R. Affirmative.¹

In accordance with the prescriptions of the Roman Pontifical (*De Ordinatione Diaconi*) and the Decree of the Sacred Congregation of Rites² the Deacon should however always wear the stole transversely over the left shoulder.

A bishop blesses with a triple sign of the cross as he does at the end of Mass.

§ 11.—*Intra Missam autem communio populi statim post communionem Sacerdotis celebrantis fieri debet (nisi quandoque ex rationabili causa proxime ante aut statim post Missam privatam sit facienda), cum Orationes, quæ in Missa post communionem dicuntur, non solum ad Sacerdotem, sed etiam ad alios communicantes spectent.*

689. According to the ancient practice, Holy Communion was given during Mass to all the faithful who assisted at it.³ The Council of Trent also expresses a wish that, at every Mass, the faithful who are present should communicate, that they may thus receive more abundant fruit from the Holy Sacrifice.⁴ The proper time, then, for distributing Holy Communion is during Mass. This is the time marked for it in the ancient liturgies, one of which is cited in the extract already given from the Catechism of the Council of Trent,⁵ and it is plain from the present rubric, that this is the time at which the Church still wishes It to be distributed, in order that those who receive It may have all the advantage of the prayers which follow, and which refer to the Communion of the faithful, as well as to that of the priest.

¹Acta Apost. Sedis. Vol. XXII, p. 365.—*Ed.*

²Decr. Auth. n. 3499 (4 July, 1879).

³Bened. XIV., *De Sac. Missæ*, lib. ii. cap. xxii. n. 10.

⁴Sess. xxii. cap. vi.

⁵Supra, n. 555. Cfr. Martene, *De Antiquis Ecclesiæ Ritibus*, lib. i. cap. iv. art. x. n. xi.

690. The rubric here supposes that there may be a reasonable cause either for distributing Holy Communion immediately before, or for deferring Communion till after, low Mass. One reason commonly assigned as sufficient for the latter course is, that the congregation may not be kept* too long waiting for the conclusion of Mass.¹ When there is a great number for Communion, the distribution occupies a considerable time, and there may be, amongst the rest of the congregation, many unwilling, many perhaps unable without great inconvenience, to wait so long.

691. There are other reasons also on account of which it may be deferred in the same way. The state of the celebrant's health might require him to leave the altar as soon as possible, or might render him unable to undertake the work of distributing Communion to great numbers.² All the preparations for its distribution may not be completed.³ Some who wish to go to Communion may not have had an opportunity of confessing till after Mass.⁴ In short, it may be said that whatever would make the distribution of Communion after, instead of during Mass, notably more convenient to the celebrant, to the communicants, or to the others who are present, may be regarded as a sufficient reason for deferring it.

692. The wording of this rubric in former editions of the Ritual made no express provision for the distribution of Communion before Mass, and hence some writers required a stronger reason for distribution "ante Missam" than for deferring Communion till after Mass. The previous rubric, however, dealing with the blessing made no distinction; neither does the present revised rubric. Hence what has been said at the end of the last paragraph regarding the reasonableness of the cause required for Communion after Mass may be applied also to the distribution of Communion before Mass.

¹Gavant., pars ii. tit. x. n. 6, lit. (d). Baruff., tit. xxiv. n. 80. Benedict XIV., *De Sac. Miss.*, lib. iii. cap. xviii. n. 9.

²Catal., tit. iv. cap. ii. § x. n. vi. ³Baruff., l. c. ⁴Supra, n. 559.

693. Even for a reasonable cause Holy Communion is not to be administered by a priest wearing the Mass vestments, either before, or immediately after, a Solemn or Sung or Conventual Mass.¹ Nor is it lawful without necessity or a grave cause or special indult to distribute Holy Communion from an altar on which the Blessed Sacrament is exposed.² As already stated³ the doubt formerly existing regarding the liceity of administering Holy Communion before or after a Requiem Mass was removed by the Decree of the Sacred Congregation of Rites in 1868.⁴

§ 12.—Itaque, si qui sunt communicandi intra Missam, Sacerdos, sumpto sacratissimo Sanguine, antequam se purificet, facta genuflexione, ponat particulas consecratas in pyxide, vel, si pauci sint communicandi, super patenam, nisi a principio positæ fuerint in pyxide seu alio calice. Interim minister ante eos extendit linteum seu velum album, et pro eis facit confessionem, dicens *Confiteor Deo*, etc. Tum Sacerdos iterum genuflectit, et manibus junctis conversus ad populum in cornu Evangelii dicit: *Misereatur vestri*, etc., et, eo quo supra dictum est modo, porrigit communicandis Eucharistiam, incipiens a ministris Altaris, si velint communicare. Finita communione, revertitur ad Altare, nihil dicens, neque dat eis benedictionem, quia illam dabit in fine Missæ. Deinde dicit secreto: *Quod ore sumpsimus*, etc., ut in Missali, se purificat, et Missam absolvit.

694. The ceremonies to be observed in giving Communion during Mass, differ only in a few particulars from those already described for Communion "extra Missam." In receiving the Precious Blood, the priest must be careful that the least drop do not remain near the edge of the chalice, lest It come in contact with the pall, for, having received the Precious Blood, he immediately covers the chalice with the pall.⁵ Then, if the consecrated particles he is to distribute be on the corporal, he genuflects, and puts them into the pyxis, or, if there be only a few, on the paten; and

¹S.C.R. 19 Jan. 1906, Decr. Auth. n. 4177; Cf. Canon 846 § 1.

²S.C.R. 11 May, 1878, Decr. n. 3448; 17 April 1919, Decr. Auth. n. 4353. Cf. Supra. n. 659.

³Supra. n. 630. Cf. Infra, § xiii.

⁴23 Jul. 1868, n. 3177. See also 17 Jul. 1894, n. 3832, ad 3.

⁵De Herdt, pars ii. n. 28, i.

keeping the thumb and index of each hand joined, he again genuflects, and (the clerk having in the meantime said the "*Confiteor*,") turns towards the communicants to say the "*Misereatur vestri*," etc., as before. These two genuflections are distinctly prescribed both by the Missal¹ and the revised Ritual.

695. If the particles have been from the commencement in the pyxis beside the chalice, he uncovers the pyxis, and genuflects once only before turning to say the "*Misereatur*," etc.²

696. If the priest has consecrated no particles, but has to take the ciborium out of the tabernacle, having placed the chalice a little towards the gospel side, and covered it with the pall,³ he removes, if necessary, the chart or canon, and opens the tabernacle; he then genuflects, takes out the ciborium, and places it on the middle of the corporal, closes the tabernacle,⁴ uncovers the ciborium, genuflects, and (the clerk having finished the "*Confiteor*," etc.) turns to say the "*Misereatur*," etc., as before.⁵

697. The clerk having spread the communion cloth, and procured the "patina" prescribed by the Instruction of March 26th, 1929, already quoted,⁶ the priest proceeds exactly as in giving Communion "extra Missam," except that he must keep the thumb and index of each hand joined, and touch nothing with them except the Host, until after the ablution. Hence, in making the sign of the cross at "*Indulgentiam*," etc., he places the left hand on his breast, so as to have the little finger in contact with it, and the palm

¹Pars ii. tit. x. n. 6.

²Caval. vol. v. cap. xxiv. n. xxviii. Baldeschi, pars i. cap. iii. art. l. n. 6.

³Vavass., pars iv. *Manière de donner*, etc., n. 122.

⁴The door may be left open if no other Consecrated Hosts remain in the tabernacle (Haegy l. c. tom. i. p. 286.)—*Ed.*

⁵Haegy l. c., De Herdt l. c. In saying the "*Misereatur*," etc., and "*Indulgentiam*," etc., he always uses the plural forms "*vestri*" and "*vestrorum*" even though there be only one communicant.—(*Ed.*).

⁶Supra n. 640.

horizontal.¹ He also holds the patena or the ciborium between the thumb and index joined, and the other fingers.²

698. But if there be a great number of communicants, and if the priest finds it difficult to hold the ciborium with his fingers in this way, he may separate the thumb and index of the left hand, having previously removed the fragments from them with the tongue, or washed them and dried them with the purificator in the manner before prescribed.³ This is the opinion of Falise, who cites Lohner and Vinitor in favour of it.⁴

699. There has been hitherto some difference of opinion regarding the order to be followed when Communion has to be given "intra Missam" to the servers and others. The obvious meaning of the rubric would seem to be that the server is entitled, *ratione ministerii*, to receive Communion before anybody else, lay or cleric. This was also the view held by Martinucci.⁵ Other writers,⁶ however, maintained that, although the Mass-server should take precedence of laics, those who are in Holy Orders should receive Communion first. This view, with some interesting additions, has, as we have already⁷ stated, received the sanction of the Sacred Congregation of Rites.

The Decree of the Congregation lays down that, as a general rule, the Mass-server, whether he be a lay person or a cleric, should receive Communion before all others. But to this rule there are certain exceptions. In the first place, if the Mass-server is a cleric in minor orders he must yield precedence in the reception of Communion, not only to those who have received higher orders but also to those who have, *per se vel per accidens*, what the answer terms "superior liturgical dignity."

¹De Herdt., l.c.

²Baldeschi, l. c. n. 7. De Herdt., l. c.

³Supra. § viii.

⁴*Cours Abrégé*, etc. iii^{me} partie, chap. iii. § ii. n. 7.

⁵Vol. i. p. 342 (Edit. 1911).

⁶E.g. Vavasour (following Baldeschi), pars, vi. sect. ii. chap. v. note.

⁷Supra n. 663, Decr. Auth. n. 4328 (30 Jan., 1915)—*Ed.*

Examples are given for our guidance. Catholic kings, although not consecrated, still retain certain liturgical privileges as connected *per se* with their office. Others possess this liturgical dignity *per accidens*, and only for a special occasion. The Congregation gives as an example the case of newly-married persons who receive the nuptial blessing. The liturgical dignity attaches to them, for the time being, as ministers of the sacrament of Matrimony with which the nuptial blessing is intimately connected. The privilege, according to some commentators,¹ should be extended to nuns on the occasion of their profession ; and hence they should receive Communion before a Mass-server who is a cleric. Secondly, if the Mass-server is not a cleric, he is to receive Communion before all others, except clerics and those who possess "liturgical dignity" *per se* or *per accidens*, and, even though he is not wearing clerical dress, Holy Communion may be administered to a lay Mass-server kneeling on the edge of the predella, according to a former reply given by the Sacred Congregation in 1911.²

The rubric of the Missal³ states that in a solemn Mass the Deacon and Subdeacon of the Mass are to receive Communion first ; "the others afterwards in order."

700. The order to be observed by the clergy in going to Communion at solemn Mass, is as follows :—After the "Pax," the clergy who are to receive Communion go, two and two, with heads uncovered and hands joined, to the centre of the choir, and there kneel,⁴ forming a double line from the altar steps down to the centre of the choir.⁵ During the "*Confiteor*," which is either

¹Vid. Ephem. Liturg. Feb. 1915, p. 70.

²Decr. Auth. n. 4271—"intra presbyterium et in ora "suppedanei altaris."—*Ed.*

³*Ritus Cel. Miss.* tit. x. 9.

⁴Baldeschi, tom. ii. parte 1^a cap. i. art. iv. n. 15.

⁵*Manuel des Cérémonies Romaines.* tom. 1^{re} par 4^{me} art. viii. n. i.

sung, or said "*alta voce*," by the Deacon,¹ they incline, strike their breasts at "*mea culpa*"² and remain kneeling till the priest has said for the third time "*Domine, non sum dignus*," etc. Immediately after the "*Confiteor*," the two acolytes ascend and kneel on the edge of the predella, directly facing each other—one on the epistle and the other on the gospel side—and in this position they hold the Communion cloth by the four corners, thus keeping it extended with both hands.³ At the same time the Deacon and Subdeacon, being the first to receive Communion, kneel on the edge of the predella in front, and it is only when they have taken this position that the acolytes extend the cloth.⁴ After receiving Communion, the Deacon goes to the Celebrant's right, and the Subdeacon to his left.⁵ For this purpose both, after communicating, rise; then the Subdeacon descends to the floor, while the Deacon moves to the centre of the step on which he is; and both genuflect at the same time, one behind the other.⁶ The Deacon then ascends to the predella on the gospel side, taking the end of the Communion cloth from the hands of the acolyte as he passes, and immediately returning it, the Subdeacon doing the same as he ascends on the epistle side.⁷ The purification after Communion being no longer in use,⁸ the sacred ministers remain at the sides of the Celebrant, the Deacon holding the paten (that has been used at Mass) under the chin of each communicant, and the Subdeacon standing on the left of the Celebrant with hands joined.⁹

¹Merati, pars ii. tit. x. n. lii. De Herdt, pars ii. n. 54, ii. According to the *Cæremoniale Episcoporum* (lib. i. cap. ix. n. 6; lib. ii. cap. xxix. n. 3) the *Confiteor* is to be sung when the solemn Mass is celebrated by a Bishop. When the solemn Mass is celebrated by a priest, the *Confiteor* may be either sung, or recited *alta voce* (S.C.R. 28 Nov. 1902, n. 4104). In the unusual case when Communion is distributed during a solemn Requiem Mass, the *Confiteor* is to be recited *alta voce* (S.C.R. Decr. cit.)—*Ed.*

²Baldeschi, *ibid.*

³Cær. Epis., lib. ii. cap. xxix. n. 3. Baldeschi, tom. iv. cap. vi. art. ii. n. 13.

⁴Baldeschi, *ibid.* Haegy l. c. t. I. p. 446.

⁵Baldeschi, l. c. n. 14.

⁶Cfr. Merati, l. c. n. li.

⁷Manuel, l. c. n. viii.

⁸Vid. *supra*, n. 638.

⁹Merati, l. c. n. liv.

701. When the Celebrant is giving Communion to the Deacon, the clergy rise from their knees, and the first two genuflect "in plano," at the same time that the Deacon and Subdeacon genuflect before going to the sides of the Celebrant. They then ascend and kneel on the edge of the predella. Having communicated, they rise up, and separate, each making a single step, one towards the gospel, and the other towards the epistle corner. Then turning round, one by his right, and the other by his left, so as not to turn their backs to the Blessed Sacrament, they both descend to the foot of the altar, while the two next, having previously genuflected, ascend between them to the predella. According to the "Manuel"¹ the second two genuflect at the same time as the first two, and are thus ready to ascend at once as the others descend.

Having reached the foot of the altar, the first two again turn to the altar, and genuflect at the same time, and in the same line, with the third two, and then retire to their places. The second two act in like manner, genuflecting with the fourth two, and so on.²

Priests communicate immediately after the sacred ministers, and are required to wear stoles, as explained in a preceding rubric.³ If there be not a sufficient number of stoles of the proper colour to allow each priest to have one, there should be at least four. Then the first two could give theirs to the third two after genuflecting with them, the second two to the fourth, and so on.

Should there be more clergy than the number forming the double line from the altar to the limits of the choir, the rest should remain in their places until some have communicated, when they can go and join the line at the end.⁴

702. When there is a general Communion at low Mass, the ceremonies to be observed are for the most part the

¹Loc. cit.

²Bald., tom. ii. cap. i. art. iv. n. 15.

³Supra, n. 665. Deacons also are to wear stoles.—*Ed.*

⁴Manuel, l. c. n. i.

same. The "Pax" not being given, the clergy take their places in the centre as soon as the priest has said the "*Domine non sum dignus*," etc., before his own Communion. The first two rise and ascend to kneel on the edge of the predella, at the same time that the clerks spread the communion cloth; but the rest remain on their knees till the priest has said the third time "*Domine, non sum dignus*," etc., when they rise, and the ceremony proceeds as above.

703. After Communion, each one returns to his place in choir, and there, according to Baldeschi,¹ assumes the posture adopted by the rest of the clergy, that is, kneeling while the Celebrant is distributing Communion. The "*Cæremoniale Episcoporum*"² says that those of the clergy who do not communicate remain standing during the "*Confiteor*." But even they should go on their knees when the priest, after the "*Indulgentiam*," etc., turns to the communicants, saying "*Ecce Agnus Dei*," and should remain on their knees while he is distributing Communion, as may be inferred from the same authority,³ and as was decided by the Sacred Congregation.⁴

704. If the "Communio" of the Mass be sung while the priest is still administering the sacrament, as it may be, according to the rubric of the Missal,⁵ the clergy rise and stand when the singing commences. Another rubric⁶ allows them to sit during the singing of the antiphon. But this is to be understood, according to Gavantus,⁷ not of the case in which the antiphon is sung while the priest is still giving Communion, for then they should stand out of reverence for the Blessed Sacrament; but of the case in which it is sung, as it usually is, while the Celebrant is taking the ablutions. The "*Manuel des Cérémonies Romaines*"⁸ recommends that the

¹Loc. cit.

²Lib. ii. cap. xxix. n. 3.

³Chap. xxx. n. 5 in fine.

⁴9 Mar. 1711, in *Catanien.*, ad 3. n. 2209. Vid. Baldes., tom. ii. cap. i. art. ii. n. 5 in nota.

⁵Ritus Servandus, tit. x. n. 9.

⁶Rubr. General. Missal tit. xvii. n. 7.

⁷In loc. litera (c).

⁸Loc. cit. n. x.

antiphon be not commenced until the Celebrant has nearly finished giving Communion, so that it may not be concluded before the Blessed Sacrament is put into the tabernacle, otherwise the clergy would be obliged again to kneel.

705. When the distribution of Communion is concluded the priest returns to the altar in the manner described in a previous paragraph,¹ but he does not say the "*O Sacrum*," etc., or any other prayer, except "*Quod ore sumpsimus*," etc., as marked in the Missal. If no particles remain, he does not genuflect on returning; but, if any remain, he immediately genuflects, placing his hands on the corporal, and, if the particles are not to be reserved, he consumes them reverently:² if they are to be put into the tabernacle, he covers the pyxis (keeping the thumb and index, however, still united), puts it into the tabernacle, genuflects, and then closes the tabernacle.³

If there be no tabernacle on the altar, so that the pyxis must be left on the corporal, to be afterwards removed, the priest should be careful to observe the reverences prescribed by the Missal for the case in which the pyxis containing the Blessed Sacrament remains on the altar till the end of Mass.⁴

Should the particles have been placed on the corporal, and administered from the paten, he must now carefully collect with the paten the fragments that may remain on the corporal, and put them into the chalice, as is directed by the rubric of the Missal.⁵ As already stated,⁶ the priest must also carefully collect "*digiti ope*," any fragments that may have fallen on the patina or communion plate, and cause them to fall into the chalice.

If he has to purify the ciborium, he will do so in the manner before explained.⁷

706. After distributing Communion "*intra Missam*" the priest gives no benediction, as he is to give it at the end

¹Supra, n. 683.

²De Herdt, pars. ii. n. 28, i.

³Ibid.

⁴Ritus Serv. tit. x. n. 7. Vid. Gav., in loc. lit. (b).

⁵Loc. cit. n. 6.

⁶Supra, n. 640.

⁷Supra, n. 600.

of Mass, before the last gospel. The words of the rubric, "qui illam dabit," seem to imply that in no case should the communicants be allowed to depart without the benediction; and this was the chief ground on which Gavantus,¹ who is here followed by Baruffaldi,² maintained that Communion should not be given at a Requiem Mass, since there is no benediction at the end of it, as in other Masses. We have already seen, however, that Communion may be given at a Requiem Mass;³ but no benediction is to be given, as the rubric does not permit it.⁴

§ 13.—Quod si contingat, proxime ante aut statim post Missam privatam, aliquos interdum communicare, tunc Sacerdos, planeta indutus, sacram communionem ministrabit eo modo quo fit extra Missam, ut supra dictum est; omissis tamen semper *Alleluja* et benedictione in fine, si paramenta nigri coloris adhibeantur.

707. When Communion is administered immediately after Mass, and before the priest returns to the sacristy, he retains all the vestments; not only the chasuble, as is here expressly stated, but the maniple also.⁵ After purifying the chalice, he places it on the corporal, which he leaves on the centre of the altar, merely turning up the first fold. Having finished Mass and recited the prayers at the foot of the altar, he immediately ascends, removes the chalice with its veil from the corporal, and places it on the gospel side, spreads out the corporal, opens the tabernacle, and proceeds, as before directed, in giving Communion "extra Missam."⁶

After the benediction, which he gives in the manner above explained,⁷ although the communicants have already received the benediction at Mass,⁸ he folds the corporal, and puts it into the burse, which he places over the veil of the chalice, and carrying all in the usual way, returns to the sacristy.

¹Pars ii. tit. x. n. 6, lit. (n).

³Supra, n. 693, et seq.

²Tit. xxiv. n. 86.

⁴Rub. Miss. Ritus Serv. tit. xii. n. 4.

⁵Catal., tit. iv. cap. ii. § xi. n. iv. Baruff., n. 87. Caval., cap. iv. Decr. xiii. n. i.

⁶Caval., l. c. n. ii.

⁷Supra, n. 687.

⁸Caval., l. c. Merati, pars ii. tit. x. n. xxxiii. See also revised rubric, ix. Supra.—*Ed.*

708. It was the more common opinion in the past that Communion could not be given in black vestments, unless strictly "intra Missam."¹ In accordance with the Decree of the Sacred Congregation of Rites already referred to² the present rubric sanctions the distribution of Communion in black vestments, immediately after, or immediately before, a low Requiem Mass; the benediction, however (as also the "Alleluia, in Paschal time) being omitted.

709. If Communion be given immediately before Mass, the priest comes from the sacristy fully vested, and carrying the chalice as usual.³ Having ascended to the middle of the altar, he puts the chalice a little to the gospel side, and spreads out the corporal on the centre, then opens the tabernacle, etc., etc., proceeding exactly as before directed.⁴ If he is wearing black vestments, he omits the benediction in accordance with the decree above cited; otherwise he gives the benediction, even though it is certain that all the communicants will remain till the end of Mass.⁵

710. If the tabernacle containing the Blessed Sacrament be on an altar different from that at which the Mass is celebrated; and if the priest be required, for a just reason, to administer Communion in any church, immediately before or immediately after (low) Mass, he may stop for the purpose on his way from or to the sacristy, at the altar of the Blessed Sacrament, and retaining all the vestments (even though they be black), proceed as above, provided there be a custom of doing so in that church. It was expressly decided by the

¹Merati, l. c. n. xxxi. De Herdt, pars. ii. n. 28, v. St. Lig., lib. vi. n. 249, Dub. 3. Cf. Decree of S.C.R. prefixed to this volume.

²S.C.R. 23 Jul. 1868, n. 3177, Supra n. 630.

³Merati, l. c. n. xxxiii. Caval., cap. iv. Decr. x. n. ii. De Herdt, pars ii. n. 28, v. Vid. decretum 31 Aug. 1867, in *Ambianen.*, n. 3158.

⁴Supra, n. 655, et seq.

⁵De Herdt, l. c. Caval., in Decr. x. n. iii. S.C.R. 30 Jul. 1910, n. 4257. ad vii.

Sacred Congregation,¹ that a usage of this kind might be tolerated.

When there is no such custom, the priest may find it convenient, in the circumstances, to administer Communion vested in alb and stole. The answer of the Sacred Congregation just referred to, taken in connection with the question proposed, seems to imply that he may do so.² If before Mass, he should, of course, return to the sacristy to put on the maniple and chasuble, and bring the chalice. If after Mass, he should have returned to lay aside these vestments and to leave the chalice.

¹12 Mart. 1836, in *Trident.*, ad xi. n. 2740. This answer was quoted by the S.C.R. (5 Mart. 1904) in reply to a query which did not suppose a custom to exist at all (Vid. *Ephem. Liturg.* 1904, p. 166). The answer of 1904 is not included, however, in the recent addition to the authentic collection (Vol. VI.) Nevertheless, as it is undoubtedly authentic, we think that the practice is lawful even in places where no such custom can be said to exist.—*Ed.*

²From the answer of the Sacred Congregation, 31 Aug. 1867, in *Ambianen.* n. 3158, ad iii., it may be inferred that, when there is a reasonable cause, the alb, with the stole crossed on the breast, may be used in any function instead of the surplice and stole. But when Mass immediately follows, the answer requires that the priest put on the chasuble also. This, however, we are inclined to think, applies only when the function takes place at the altar, as in giving Communion, or performing the marriage ceremony (both these being expressly mentioned in the question proposed to the Sacred Congregation); but not when the function is performed at a distance from the altar, as *e.g.*, the blessing after childbirth in the case supposed in a preceding chapter.—*Supra*, n. 550. It is not improbable that even the words of the answer—" *Si immediate sequitur missa*," imply the supposition that the function is performed at the altar. Haegy states that outside cases of necessity the priest ought take off the Mass vestments and put on a surplice for distribution of Holy Communion in such circumstances. He adds—" *Il ne peut pas le faire en aube et étole seulement.*" (l. c. p. 289).—*Ed.*

CHAPTER XIII.

ON THE PASCHAL COMMUNION.

DE COMMUNIONE PASCHALI.

§ 1.—Curet Parochus, ut in Quadragesima per se, vel per alios concionatores populo opportune denuntientur canones 906 et 859 § 1, Codicis Juris Canonici quibus declaratur :

“Omnis utriusque sexus fidelis, postquam ad annos discretionis, idest ad rationis usum, pervenerit, tenetur omnia peccata sua saltem semel in anno fideliter confiteri, et debet semel in anno, saltem in Paschate, Eucharistiæ Sacramentum recipere, nisi forte de consilio proprii Sacerdotis, ob aliquam rationabilem causam, ad tempus ab ejus perceptione duxerit abstinendum.”

711. It is the duty of the pastor to take care, as he is here directed, that the law of the Church regarding annual Communion, expressed in the canons of the Codex Juris Canonici, be promulgated to his flock. The time of Lent is here mentioned as the time when it ought to be announced to them, because it is the usual time of preparation for complying with the law ; and it is, therefore, a suitable time for the pastor himself, or some other preacher under his direction, to address the faithful on the subject.

We have already seen that the pastor must not content himself with urging on his flock the observance of the decree of the Council of Lateran ; but should exhort them to receive the Holy Eucharist frequently, and especially on the principal festivals of the year. The Catechism of the Council of Trent, in the passage before cited,¹ gives the practice of the faithful and the laws of the Church with regard to Communion from the very earliest times. It remains for us here to consider the meaning and extent of the law which is at present in force, and what precisely is required for its fulfilment.

712. The terms of the rubric and the corresponding canons of the Codex are sufficiently explicit regarding the persons who are bound by this law. Every one

¹ Supra, n. 555.

of the faithful, male or female, who has reached the years of discretion, that is, the use of reason, is bound not only to go to confession at least once a year (Can. 906) but also to receive Holy Communion once a year, and at least during Paschal time. The difficulty and diversity that existed in the past in determining what was meant by the years of discretion have been already discussed under a preceding rubric.¹

§ 2.—*Paschalis communio fiat a dominica Palmarum ad dominicam in albis*; sed locorum Ordinarii fas est, si ita personarum ac locorum adjuncta exigant, hoc tempus etiam pro omnibus suis fidelibus anticipare, non tamen ante quartam diem dominicam Quadragesimæ, vel prorogare, non tamen ultra festum Sanctissimæ Trinitatis.

Suadendum fidelibus ut huic præcepto satisfaciant in sua quisque parœcia; et qui in aliena parœcia satisfecerint, curent proprium Parochum de adimpleto præcepto certiores facere.

Præceptum paschalis communionis adhuc urget, si quis illud præscripto tempore, quavis de causa, non impleverit.

713. The time within which Communion must be received, in order to satisfy the precept of the Church, is the "Paschal time." This is plain enough from the terms of the ecclesiastical law quoted in the rubric, but all doubt is removed by the practice of the Church herself, as well as by the teaching of her theologians. Any one, then, who wilfully, and without any sufficient reason, neglects to communicate during Paschal time, is guilty of violating the ecclesiastical precept, no matter how often he may have gone to Communion before its commencement, or after its close. Even if he went before the commencement of the Paschal time, believing that he should be unable to go during the time, and if it happens afterwards that he can go, he is still bound to receive Paschal Communion.² In a word, the obligation is annexed to the Paschal time, although, as we shall see, it is not strictly confined to it.

714. The Paschal time within which Communion must be received commences on Palm Sunday and terminates on Low Sunday, both included; but the

¹ Vid. supra, n. 617 et seq.

² St. Lig., n. 297, in fine. Bouvier, l. c. 10°.

time may be extended, should the Ordinary deem it advisable to do so, from the fourth Sunday of Lent on the one side to Trinity Sunday on the other.¹ By special indult, the time may be extended in Ireland from Ash-Wednesday until the octave day of the feast of SS. Peter and Paul.² But in 1917 the Bishops of Ireland determined the time for fulfilling the Paschal precept in future as extending from Ash Wednesday until Trinity Sunday; and this is now the rule for every diocese in Ireland.³ By similar indults the time may be extended in England from Ash Wednesday till Low Sunday;⁴ and in America from the first Sunday of Lent till Trinity Sunday.⁵

715. It was formerly necessary to receive the Paschal Communion from one's own pastor, or with his permission, otherwise the precept of the Church was not fulfilled.⁶ This condition was frequently expressed by saying that each one should communicate in his own parish; but it was always understood that one could satisfy the precept by communicating elsewhere, provided he had the permission of his parish priest.⁷

By the common law, *no* sacrament could be licitly administered unless by the pastor, or with the consent of the pastor, of the person who received it. This was the case with regard to the Eucharist, as well as the other sacraments, from the earliest times down to the fifteenth century. Though the regular clergy were allowed to open their churches to the faithful, they were not allowed to administer the Eucharist to them without the consent of the parochial clergy. Sometimes this consent was not asked; sometimes it was unreasonably refused; and, as might be supposed, there were many disputes on the subject. Sixtus IV. granted to the Dominicans the

¹ Codex, Can. 859, § ii.

² 4 May, 1851. Vid. Appendix to Maynooth Decrees, (1927) p. 130.

³ Resolution of the Irish Bishops assembled at Maynooth, 9 Oct., 1917. Vid. Appendix l.c.

⁴ Syn. Westm. Im, Appendix, pars i. n. xiii.

⁵ Indult. 16 Oct., 1830, Concil. Provin. Baltimor., p. 92.

⁶ St. Lig., lib. vi. n. 300.

⁷ Baruff., tit. xxv. n. 31. St. Lig., l. c.

privilege of administering the Eucharist to such of the faithful as were unjustly refused it by their parish priest ; and from that time various privileges and exemptions were conferred on the religious orders, so that they gradually acquired the right, which they now everywhere enjoy, of administering Communion in their churches independently of the parochial clergy.¹

Moreover, by the custom universally prevailing, it was understood that any priest who was permitted to say Mass, was permitted also to give Communion.²

716. All this, however, was to be understood of Communion received through devotion ; for the Communion that is of precept—that is to say, the Paschal Communion and the Viaticum—could be lawfully administered only by the parish priest or with his permission.³ So strictly was the right of administering the Paschal Communion reserved to the parochial clergy, that Communion, even on Easter day, received without their consent, would not fulfil the precept of the Church.⁴ The opposite doctrine, maintained by some authors, was called by Benedict XIV. “ falsa nec “ certe toleranda,”⁵ being, as he adds, plainly contrary to the decree of Lateran and to the Apostolic Constitutions, which, in conferring privileges on regulars respecting the administration of the Eucharist, expressly excepted the Paschal Communion.

It is true that regulars, in virtue of their privileges, could administer Communion in their churches even during Paschal time, except Easter Sunday alone ; but the Communion thus administered did not satisfy the precept. The Communion by which the precept was fulfilled, should be received in the parochial church, or, if elsewhere, with the consent of the pastor. It did not suffice to receive It even in the cathedral for those

¹ Vid. Mel. Theolog., II^{me} Serie, 2^{me} Cahier, p. 227-233.

² St. Lig., n. 235. This custom is now the general law of the Church. Communion may be given even in a private oratory, unless the Ordinary has, for a just cause, forbidden it (*Can.* 869.)—*Ed.*

³ St. Lig., n. 240 et n. 300.

⁴ St. Lig., n. 300.

⁵ *De Syn. Diac.*, lib. ix. cap. xvi. n. 5.

who did not belong to the cathedral parish, unless they received It from the hand, or with the consent, of their own parish priest, or of the bishop.¹

717. So much for the former legislation. The regulations now in force are much more simple. "Suadendum fidelibus," states the Codex of Canon Law,² "ut huic præcepto satisfaciant in sua quisque parœcia; et qui in aliena parœcia satisfecerint, curent proprium parochum de adimpleto præcepto certiorum facere." Hence the faithful are not *obliged* to receive the Paschal Communion in their own parish, or from their own pastor. Nor is any permission required in order that the precept may be satisfied elsewhere. But should a person receive the Paschal Communion in another parish he is to notify his parish priest of the fact. And this seems to be a matter of obligation (*curent*). The obligation, however, can scarcely be said to be a grave one. Such as it is, it seems to urge only when a person has not received the parish priest's permission, at least by presumption, to receive Communion in an outside parish. Otherwise the canon would impose an inconvenience which was obviously never intended.³

718. We may here say a word regarding certain classes of persons about whom doubts may occur.

1° Priests satisfy the precept, wherever they may be, by celebrating Mass. But if a secular priest make the Paschal Communion "more laicorum," he ought, like others, communicate in the parish where he resides, or otherwise notify the pastor.

2° Servants in monasteries and religious houses share, according to the Council of Trent, in the privilege which exempts the religious from the jurisdiction of the Ordinary, provided they be in actual service, residing in the houses of the religious, and living under obedience to them . . . "qui actu serviunt, et intra eorum septa ac domos resident, subque eorum obedientia vivunt."⁴

¹ Benedict XIV., *Instit.* xviii. n. 11. St. Lig., n. 300, *Sed opinio*, in parenth. Bouvier, *De Eucharistia*, cap. vi. art. ii., *Observanda circa Com. Pasch.*, 14°.

² Codex. Can. 859, § iii. ³ See *I. E. Record*, Nov. 1917, p. 365.

⁴ Sess. xxiv. cap. xi. *De Reform.*

According to the Codex of Canon Law,¹ in the case of clerical religious communities the Superior has the right and the duty of administering "per se" or "per alium" the Viaticum and Extreme Unction not merely to the professed members and novices, but to others actually residing in the house "diu noctuque causa famulatus" "aut educationis aut hospitii aut infirmæ valetudinis." In a convent of nuns (moniales) the ordinary confessor has this right and duty. These persons, then, can satisfy the Paschal precept, as well as the religious themselves, without any reference to the parish priest. But other secular servants, though they may reside in religious houses, are in the same position as the ordinary faithful, unless, in virtue of canon 464, § 2, the Bishop has exempted the religious house from the jurisdiction and care of the parish priest.

3° Students residing in educational establishments conducted by religious, could not formerly fulfil the Paschal precept without the consent of the parish priest.² And the same rule was applied to seculars who chose to reside permanently in religious houses as in places of retreat.³ But the requisite permission was usually granted without difficulty, and in most places was understood almost as a matter of course. The permission of the parish priest is, as we have seen, no longer required for the valid fulfilment of the precept; and the notification required by the canon may generally be taken also as a matter of course.

4° Former editions of the Ritual contained a rubric to the effect that the faithful of another parish were to be referred by the parish priest to their "proprius parochus" for Paschal Communion, with the exception of "peregrini" and "advenæ" and those who had not a certain domicile. The Codex has now clearly defined the meaning of "peregrinus," "advena" and "vagus"⁴ and declares that a "quasi-domicile" (or, in the case of "vagi" actual residence) is sufficient for the acquisition of a "proprius parochus."⁵ In the present

¹ Canon 514, § 1 and § 2.

² De Lugo, *Resp. Moral.*, lib. iv. Dub. xxxiii. n. 9.

³ Decr. S.C.C. cit. apud Mel. Theol. II^{me} Serie, p. 272.

⁴ Canon 91.

⁵ Can. 94.

discipline it is not allowable to exclude individuals who may present themselves for Communion on the ground that they are strangers to the parish, seeing that the law does not bind them to receive Paschal Communion in their own parish. It may be presumed that such persons will give the requisite notice to their proper parish priest, unless they are reasonably excused from this obligation by reason of distance or other causes.

719. The rubric, borrowed from the Codex, (Can. 859, § 4) states that the precept of Paschal Communion continues to bind, if it has not been fulfilled during the prescribed Paschal period. Therefore the opinion of those theologians, (cited by St. Liguori,¹ who considered the opinion not quite improbable,) who maintained that the obligation in each year is annexed to the Paschal time, in the same way as the obligation of hearing Mass is annexed to Sunday, and that, therefore, the obligation ceases as soon as the time to which it is annexed has passed can no longer be maintained.

720. It was always the common opinion, and is now the only one admissible, that the precept of the Church is in reality two-fold—imposing the obligation, 1° of communicating in Paschal time; and 2° of communicating, at least, once within the year, as is inferred from the words of the Council of Trent.² The fulfilment of the first obligation is necessarily a fulfilment of the second, as is plain; but if one fails to comply with the first, he is still bound by the second.

721. The ecclesiastical precept, by requiring Communion at least once a year, only determines, according to many, how often It must be received in order to comply with the divine precept, Christ having left this to be determined by the Church.³ Now, if this be assumed, it is plain that one who does not communicate in Paschal time, is still bound by the divine precept, as well as by the ecclesiastical precept which determines it, to communicate within the year. But all do not

¹ Lib. vi. n. 297. *Tertia Sententia.*

² Sess. xiii. can. 9. Vid. St. Lig., l. c.

³ St. Lig., n. 297. De Lugo, Disp. xvi. sect. ii. n. 28.

admit that the ecclesiastical precept is thus a determination of the divine. It is, indeed, admitted by all, that one who complies with the ecclesiastical precept, is sure of communicating as often as he is required by the divine,¹ but many deny that the divine precept requires annual Communion. Suarez, who appears to be cited by St. Liguori in favour of his own opinion, says that the divine precept *per se* requires Communion only "aliquoties in vita, saltem tertio, vel quarto quoque anno."²

But the precept of the Church, whether it be looked on as in any sense a determination of the divine precept or not, must be regarded as imposing the two-fold obligation above mentioned, and, therefore, as requiring one who has not communicated in Paschal time, to communicate at least within the year. There still, however, remains a question of great importance in practice, viz., Is such a person bound to communicate *as soon as possible* after the Paschal time?

722. For sake of greater precision in treating this question, it must be observed that theologians distinguish three modes of computing the year of obligation. According to the first, it coincides with the civil year, commencing with January and ending with December. According to the second, it is to be reckoned simply from the last communion. According to the third, and most common, it is reckoned from the commencement of the Paschal time in one year, to the commencement of the Paschal time in the next year.³

If the first mode of reckoning, which is that of De Lugo,⁴ be adopted, and if we suppose that the person has communicated between the first of January and the commencement of the Paschal time, the question proposed must, we think, be answered in the negative, for there is no reason or authority requiring him to communicate again within the year, unless in the

¹ St. Lig., n. 295. Billuart. l. c. § ii. Petes 2°.

² Disp. lxix. sect. iii. n. 6.

³ Bouvier, l. c. *Observanda circa Com. Pasch.* 1°

⁴ Disp. xvi. sect. 4, n. 69.

Paschal time, which the question supposes to be now past. The reasoning of St. Liguori, and the authorities he cites,¹ proceeds on the supposition that the person has not yet complied with the obligation of annual Communion. If we suppose that he has not communicated between the 1st of January and the commencement of the Paschal time, even still De Lugo² answers the question in the negative, and maintains that when the Paschal time has elapsed, there remains no other obligation than that of communicating before the end of the year.

723. According to the second mode of computation, to answer the question, we have only to inquire how long it is since his last Communion. If it be less than a year, if, *e.g.*, he has received Communion on the feast of All Saints last preceding, he is not bound to receive again until the feast of All Saints next succeeding. The Paschal time being past, he cannot comply with the obligation annexed to it; and the only obligation that remains is, that he shall not defer his next Communion beyond a year from his last. This is the opinion of Billuart³ and of Cardinal Gousset.⁴ But if a year or more has elapsed since his last Communion, he is now bound to communicate as soon as possible, and is guilty of grievous sin as often as he deliberately neglects an opportunity of doing so.⁵

724. The third is the most correct mode of computing, according to the common opinion of theologians, and according to the custom now generally received.⁶ This being supposed, it is plain that one who has not communicated during Paschal time, has not yet complied with the obligation of receiving within the year, which commences with Paschal time. The sole question then is, whether the precept of the Church binds him to receive as soon as possible, in order to comply with this obligation, so that he would be guilty of grievous sin as often as he deliberately omits to avail

¹ Loc. cit. *Prima Sententia.*

² Loc. cit.

³ Loc. cit. § iii. Petes 2° *Supponit responsio.*

⁴ Vol. ii. n. 222.

⁵ Gousset, *ibid.* Billuart, *ibid.*

⁶ St. Lig., n. 296; Gasparri—De Euch. n. 1156, not. 1.

himself of an opportunity of receiving that may be presented to him. The more common and the more probable opinion, according to St. Liguori, who cites Suarez, Vasquez, Lacroix, etc., in favour of it,¹ affirms that the precept of the Church *does* so bind. The precept, they say, imposes the obligation of communicating in Paschal time, not intending to affix the obligation to the time, so that it would cease when the time expires, but intending, by determining a certain time, to stimulate the faithful to comply with the obligation within that time, and not defer it longer: "non ad finiendam sed ad solicitandam obligationem."²

725. Cardinal De Lugo, however, denies that the precept of the Church binds in this manner, and contends that one who has omitted to communicate in Paschal time, is not bound to communicate as soon as possible, but merely to communicate before the close of the year. Of the two obligations imposed by the precept, the first has been violated, and cannot now be fulfilled; and there remains only the second, which, according to him, is fulfilled by communicating any time before the close of the year, that is, in his reckoning, before the end of December.³ Hence, *e.g.*, if a person omits to go to Communion in Paschal time, 1932, he would still satisfy the annual precept by communicating on the 31st December, even though he had not been at Communion since Paschal time, 1931. Cavalieri adopts the very same view, only that he reckons the year of obligation from Pasch to Pasch. According to him, if one, *e.g.*, omits to go to Communion in Paschal time, 1932, he would still comply with the annual precept by going before the end of Paschal time, 1933, which would allow a still greater interval.⁴

726. In practice we should not like to recede from the opinion of St. Liguori, and the other great authorities whom he cites.⁵ At the same time, it can hardly be doubted that the opinion of Billuart and Gousset⁶ is

¹ Lib. ii. n. 297. *Prima Sententia.*

² St. Lig., l. c. Suarez, Disp. lxx. sect. ii. n. 6.

³ Disp. xvi. sect. iv. n. 69.

⁴ Vol. iv. cap. ii. in Decr. xviii. n. viii. et.

⁵ Cfr. Gury. vol. i. 481.

⁶ *Supra*, n. 723.

solidly probable, and hence, if, *e.g.*, a person went to Communion immediately before the commencement of Paschal time, and (culpably or inculpably) omitted to receive during Paschal time, we would not pronounce him guilty of violating the precept of the Church as often as, after Paschal time, he would decline an opportunity offered him of receiving, *provided he does not defer his Communion beyond a year from the last*. In favour of this opinion, besides the authority of those who hold it in distinct terms, we have the authority of De Lugo and Cavalieri,¹ who go farther, since they would allow him to defer his Communion till the end of the year of obligation, no matter how long it may have been since his last Communion.

The advantage of adhering in practice to the opinion of St. Liguori, is, that it tends to prevent in any case the interval between two Communions from exceeding a year. Thus, for example, if a person who omits to communicate this year in Paschal time, has not communicated since Paschal time last year, he is now required, according to this opinion, to communicate "*quam primum*," while, according to the opinion of De Lugo and Cavalieri, he might now defer his Communion till the end of this year, and thus allow an interval of nearly two years to elapse since his last. It is true that St. Liguori's opinion would require him now to communicate "*quam primum*," even though he had communicated shortly before the beginning of Paschal time. In this we would follow it only so far as earnestly to exhort him to communicate without delay; but we would not bind him under pain of grievous sin, because, for the reasons already stated, we think the obligation in this case is not sufficiently certain.

727. It may be asked whether one who foresees that he shall be unable to communicate during Paschal time, is bound to anticipate. If Paschal time has already begun, and if he foresees that unless he communicates, *e.g.*, on the second or third day, he shall be unable to communicate at all during Paschal time, he is certainly bound,² just as one on a Sunday morning is bound to

¹ *Supra*, n. 725.

² *St. Lig.*, n. 298, in fine.

hear Mass, *e.g.*, at eight o'clock, if he foresees that he shall be unable to hear Mass at a later hour.

If Paschal time has not yet begun, the answer depends on the mode of reckoning the year of obligation. According to the ordinary mode,¹ he would not be bound to anticipate, because, in reality, neither of the two obligations imposed by the precept yet exists, and, consequently, his Communion would not be a fulfilment of either. This is the decision of St. Liguori;² but he says the decision should be different if the manner of computing the year were different.

If the year were supposed to commence on the 1st January, or if it were reckoned from the last Communion, one would be bound to anticipate, who foresees that he cannot receive Communion either during Paschal time or after it, before the end of the current civil year, or till beyond a year from his last, respectively. Because, though by anticipating he cannot fulfil the obligation of communicating in Paschal time, he can fulfil, and is therefore bound to fulfil, the obligation of communicating within the year. But he is not bound to anticipate, if he foresees that, although prevented during Paschal time, he shall still be able to communicate at some time within the year. This is the decision of Gousset,³ Billuart,⁴ and seemingly of Lacroix.⁵ St. Liguori⁶ also approves of it for the hypothesis in which it is given.

728. Many theologians including Suarez⁷ and De Lugo⁸ (who called it a common opinion in his time) held that the precept of the Church requires in strictness, no more than the act of receiving the Eucharist sacramentally. Whatever the Church may intend or desire, her precept, they maintained, does not reach the internal dispositions. But it is now certain that, to satisfy the precept, Communion must be received worthily. A proposition in the following terms was condemned in 1679 by Innocent XI. : "Præcepto communionis annuæ
"satisfit per sacrilegam Domini manducationem."

¹ Supra, n. 724.

² Loc. cit. ³ Vol. ii. n. 221. ⁴ Dissert. vi. art. i. § iii. Petes 2°.

⁵ Lib. vi. par. i. n. 631.

⁶ Loc. cit.

⁷ l. c. sect. 3, n. 2.

⁸ l. c. sect. 2, n. 83.

And a canon of the Codex (which, strangely, is not included in the Ritual) states : " Præcepto communionis " recipiendæ non satisfacit per sacrilegam communionem." ¹ It is, more probably, not enough, according to Lacroix, ² that the communicant be excused from formal sacrilege, as he might be by invincible ignorance, but he must have the dispositions necessary to receive the grace of the sacrament. It is not required, however, that he have the intention of fulfilling the precept in order to comply with the obligation.

729. The pastor is supposed to have the names of all his parishioners inscribed, according to the form given at the end of the Ritual, in the " Liber status animarum." He should see to the accuracy of this book or register every year, about the beginning of Paschal time, that he may be able to ascertain those who fail to comply with the Paschal precept. St. Charles required pastors to visit the families of their parishioners during Lent, and make out an accurate list of those who are bound by the precept. ³

Various means have been employed for ascertaining those who do not comply with the obligation. The faithful were, in some places, required to present a certificate of confession before being admitted to Communion, ⁴ or the pastor gave a certificate to each one at the time of receiving Communion, and after Paschal time went round the houses of the parishioners to collect these certificates. ⁵ Such means are no longer in use in France ; ⁶ and we believe that, at present, those certificates of Communion are employed in very few, if any, places outside Italy. ⁷ But the pastor is everywhere bound to use such means as prudence may suggest in the circumstances, to ascertain the defaulters, and induce them to comply with their obligation. A public exhortation, in general terms,

¹ Canon 861.

² Loc. cit. n. 631.

³ *Act. Eccl. Mediol.*, pars iv. Instruct. Euchar., § *Quæ Parocho servanda sunt in Paschali Communionem*, pag. 428.

⁴ Bouvier, cap. vi. art. ii. *Observanda circa Com. Pasch.* 17°. Gousset, vol. ii. n. 225.

⁵ Baruff., tit. xxv. n. 17.

⁶ Bouvier, loc. cit. Gousset, loc. cit.

⁷ *Analecta*, etc. IV^{me} Serie, pag. 2276.

just before the close of the Paschal time, might have the desired effect. If this fails he should have recourse to private remonstrance. The parish priest can do nothing more.

730. The penalties against defaulters, existing in the old legislation, have been abrogated, since they are not mentioned in the Code of Canon Law.¹ In practice they were seldom, if ever, inflicted even when it was competent for the Bishop to do so. The object of the "denunciation" to the Ordinary prescribed in former editions of the Ritual was to afford the opportunity to the Bishop to inflict the penalties, should he so desire. But since the penalties can no longer be inflicted the denunciation is now manifestly useless. Bouvier² seems to say that, even in his time, the denunciation to the Ordinary was no longer in use.

§ 3.—*Obligatio præcepti communionis sumendæ quæ impuberes gravat in eos quoque ac præcipue recidit qui ipsorum curam habere debent, idest in parentes, tutores, confessarium, institutores et Parochum.*

731. Under a previous rubric³ we have discussed the age at which children are to be admitted to Communion, the nature and extent of the knowledge of the Blessed Eucharist they ought to possess, and the persons who are to decide whether a child is qualified to be admitted to first Communion. The present rubric enumerates those who are bound to ensure that children who are bound by the Paschal obligation fulfil it. The Codex states "*Minor, si masculus, censetur pubes a decimo-quarto, si femina, a duodecimo anno completo.*"⁴ But the obligation can scarcely be held to cease in the case of parents, guardians, etc., after the child has attained the age of puberty, because the obligation here expressed in the ecclesiastical law arises also from the natural law which demands that those entrusted with the care of children should provide for their spiritual and temporal needs. And one of the chief duties of parents is to see and urge that their children fulfil

¹ See Codex *Can.* 6, 5°

² Loc. cit. ³ Supra, Chap. xi, § xi n. 615 et seq. ⁴ Can. 88.

the demands of the divine and ecclesiastical law. Guardians who are appointed by law or by the will of the deceased parents are similarly bound. By virtue of his office, the confessor is bound to instruct his penitents regarding their obligations, and, therefore, in the present case, to induce children (impuberes) who have not complied with the obligation of the Church law to receive Communion within the Paschal period. As already stated, the judgment regarding the requisite disposition of a child to receive first Communion belongs primarily to the confessor according to canon 854 of the Codex. If the confessor discovers that the child, although bound by the ecclesiastical law, is not properly instructed he is not, *per se*, "*qua confessor*," bound "*hic et nunc*" to give the requisite instruction in the confessional; this obligation would only arise "*per accidens*," on the assumption of the improbability of the child receiving the necessary instruction outside the confessional¹ from its parents, teachers or parish priest. The teacher who acts "*in loco parentis*" is bound like the parent to see that the child fulfils its religious duties, while the parish priest, as pastor to whom the care of souls in his parish has been entrusted, is bound in virtue of his office to ensure that the children of his parish are properly instructed and receive both first Communion and Paschal Communion with the proper dispositions and in due time.

§ 4.—*Dabit quoque opera Parochus, quoad ejus fieri potest, ut in ipso die sanctissimo Paschæ fideles communicent; quo die ipse per se, nisi legitime impediatur, parœciæ suæ fidelibus hoc Sacramentum ministrabit. In ceteris vero servabit ea, quæ in libro de statu animarum, ut infra, præscribuntur.*

732. The Paschal time, as stated above,² is of fifteen days' duration, and by necessity, privilege, etc., generally much longer. But it is the desire of the Church that the faithful receive Holy Communion on the very day of the Paschal solemnity, that is to say, on Easter Sunday, and that the parish priest himself administer It on that

¹ Cf. Cappello—*De Sacr.* Vol. i, n. 534.

² *Supra*, n. 714.

day, unless there be a just reason to prevent him. In populous parishes, where the number of clergy is small, it would be impossible to give all an opportunity of confessing, so that they might be able to communicate on Easter Sunday. Other reasons, too, might make it inconvenient for some to receive Communion on that day, and of course there may be sufficient reasons to prevent the pastor himself from administering It. The rubric, accordingly, is not preceptive, but merely expresses a desire that the pastor will do what he can to administer Communion to his flock on this great solemnity.

733. The more effectually to guard against any interference with him, the Holy See formerly forbade the distribution of Communion in the churches of religious on Easter Sunday. But this prohibition has been now removed by a decree of the Congregation of the Council.¹

734. The parish priest must carefully observe what is prescribed as to the manner of entering the names and noting the sacraments received, in the "*Liber de statu animarum*."

The latter should contain the names of all his parishioners, divided into families, the names of the members of each family being written together, as is directed in the Ritual hereafter. He should note after each name whether the person has received Holy Communion. The sacraments, of which the reception is to be marked in this book, are Confirmation and the Eucharist. The reception of the other sacraments is noted in other books.

The Ritual does not require him to enter the names of strangers in the "*Liber statûs animarum*," unless when they live in the family of a parishioner. But it would be well to note in it, or in some other book, if he can conveniently do so, the names of strangers to whom he gives Communion in Paschal time, as they may wish him to certify that they received It.

¹ 28 Nov. 1912.

§ 5.—Ægrotis quoque parœcialibus, etiamsi communionem extra præscriptos paschales dies sumpserint, in paschalibus diebus illam deferet, ac ministrabit.

735. The sick who are unable to go to the parish church, are still bound to comply with the Paschal precept, if the opportunity be given them;¹ and the pastor is here directed to give them the opportunity, by bringing the Blessed Sacrament to them within the Paschal time. The rubric directs this to be done, even though they may have received Communion shortly before the beginning of the Paschal time, for that Communion does not fulfil the precept.² But if the priest has reason to believe that a sick person will be able shortly after the close of the Paschal time to receive Communion in the church, he can extend the time for him.³

736. One who receives the Viaticum during Paschal time, does not, according to Cavalieri,⁴ thereby fulfil the Paschal precept, which is distinct from that of the Viaticum. But it is much more probable that by the same Communion he satisfies both precepts.⁵

¹ Baruff., n. 52.

² Vid. supra, n. 713.

³ Catal., tit. iv. cap. iii. § v. n. ii. Gousset, vol. ii. n. 220.

⁴ Vol. iv. cap. ii. in Decr. xxxiv. n. vi.

⁵ Gousset, l. c. Gury, pars i. n. 484, Quer. 8°.

CHAPTER XIV.

ON COMMUNION OF THE SICK.

DE COMMUNIONE INFIRMORUM.

§ 1.—In periculo mortis, quavis ex causa procedat, fideles sacrae communionis recipiendae praecepto tenentur.

Etiam si eadem die sacra communione fuerint refecti, valde tamen suadendum, ut in vitae discrimen adducti denuo communicent.

Perdurante mortis periculo, sanctum Viaticum, secundum prudens confessarii consilium, pluries, distinctis diebus, administrari et licet et decet.

737. Whatever contributes to give spiritual strength or comfort to the dying, was by many of the holy Fathers and other ancient writers called a "viaticum," since it prepares them for the passage out of this world into the next, and enables them to make the journey with greater confidence and security. Hence, not only the Blessed Eucharist, but the other sacraments administered to the dying, and even the prayers offered up, or the good works performed, by themselves, or by others on their behalf, came under this general designation. But in course of time the Holy Eucharist came to be regarded as the "Viaticum" by excellence, and, according to present use, is the exclusive meaning of the word.¹ "Sacred writers," says the Catechism of the Council of Trent, "call it the 'Viaticum,' as well "because it is the spiritual food by which we are "supported in our mortal pilgrimage, as also because "it prepares for us a passage to eternal glory and "happiness."²

738. All are bound by divine precept to receive Holy Communion when in danger of death, from any cause whatsoever, whether "ab intrinseco" or "ab extrinseco" as a protection against the assaults of the enemy in the

¹ Vid. Caval., vol. iv. cap. v. *De Com. Infirm.* Catal., tit. iv. cap. iv. § i. n. i. et seq.

² Pars ii. cap. iv. n. 5.

last struggle ; and this, according to the more probable opinion, even though one may have communicated a few days previously through devotion.¹

739. Some theologians taught that the precept of receiving the Viaticum is fulfilled even by a sacrilegious communion.² But we have seen before³ that a similar opinion regarding the precept of annual Communion was condemned by Innocent XI. It is quite certain, therefore, that the precept of receiving the Viaticum is not fulfilled by receiving It unworthily.⁴ But if one who has received the Viaticum with the proper dispositions, should fall into mortal sin, he is not, according to the more probable opinion, bound to receive It again. It is enough that he goes to confession.⁵

740. It was formerly a question among theologians whether one who had communicated in the morning through devotion, is bound to receive again "per modum Viatici," if danger of death supervenes that day. The rubric, quoting the Codex,⁶ states:—"Etiamsi eadem die sacra communione fuerint refecti, valde tamen suadendum, ut in vitæ discrimen adducti denuo communicent." Hence there is no obligation in the matter ; still the Church is anxious that Communion should be received a second time in the circumstances. And this is so, whether the danger of death has arisen from an external cause, such as a fall, a violent assault, or the like, or from some internal though unknown cause, as might be presumed in case of sudden illness, e.g., an attack of apoplexy. For the previous section of the rubric states that Communion is to be given in danger of death, no matter from what cause the danger arises.

741. The rubric states that the Viaticum may be administered several times (but only once a day) during the period in which the subject is in danger of death. Hence the opinion is no longer tenable which asserted

¹ St. Lig., lib. vi. n. 285. *Secunda Sententia.*

² De Lugo, Disp. xvi. sect. ii. n. 45.

³ Supra, n. 728.

⁴ Cfr. Lacroix, lib. ii. pars. i. n. 610 et 617. Bouvier, *De Eucharistia*, cap. vi. art. i. *Notanda circa Viaticum*, 10°.

⁵ St. Lig., n. 293.

⁶ *Can.* 864, § 2.

that Communion could be administered only once as the Viaticum during the same illness. When the Viaticum has been received once during an illness the sick person may, while the danger of death continues, receive the Viaticum every day, if he so desires, and the confessor so advises. And this is the case whether the person was accustomed to receive Communion frequently or not while in health. The rubric makes no distinction in the matter. When there is no longer any danger of death, Communion cannot, generally speaking, be administered to one who is not fasting. Special provision has been made for persons who have been seriously ill for a month or more. But this point will be discussed under another rubric.

742. While the danger of death continues the form should be : "*Accipe frater,*" etc. The form to be used is determined, not by the fact that a person is fasting or not fasting, but by the consideration whether he is in probable danger of death or not.¹

§ 2.—Sanctum Viaticum infirmis ne nimium differatur ; et qui animarum curam gerunt, sedulo advigilent ut eo infirmi plene sui compotes reficiantur.

Cavendum autem in primis est, ne ad indignos cum aliorum scandalo deferatur, nisi sese prius sacra confessione purgaverint, et publicæ offensioni, prout de jure, satisfecerint.

743. The rubric here requires the pastor to take all possible care that the sick may have an opportunity of receiving the Holy Viaticum in due time, that is, while they have still the full use of their faculties, and can, therefore, receive It with greater fruit. He should prepare them for It, and exhort them to receive It, even when there is no imminent danger of death, because It is the great means of imparting strength and vigour to the soul in the trials and temptations incident to sickness, and because he thus makes sure that they shall not be without this great succour, should the illness suddenly take a fatal turn.

744. Public sinners, such as are here referred to, must give proofs of sincere conversion before they are admitted

¹Cf. Cavalieri l.c. Decr. x, n. xiv. Cf. etiam Ferraris, verb. Viaticum n. 6, Edit. Migne.

to Holy Communion even in sickness ; otherwise great scandal would arise, especially in places where the Blessed Sacrament is carried to the sick in solemn procession, and where, consequently, their Communion becomes known to the whole neighbourhood. When one of this class is visited by the pastor, it is not enough that he goes to confession ; he must be required to repair the injuries and scandals of which he has been the cause, as far as his present circumstances permit. It is for the prudent confessor to decide in each case the nature and extent of this obligation. We shall merely observe, that where restitution is to be made, or where the proximate voluntary occasion of sin is to be removed, and where it is possible that this can be done by the sick man immediately, he should not be absolved, nor consequently admitted to Holy Communion, until it has been done. This is the doctrine of St. Liguori, laid down or supposed by him in several places.¹ In the "*Praxis Confessarii*,"² he speaks specially of the sick, but he does not except them anywhere ; and it is evident that what he says applies to them as much as to others, when they have it in their power to make the restitution or to remove the occasion.

745. Of course, if death seems imminent, and there is reason to fear that they may not have time, nothing more can be exacted than a firm purpose of doing what is required of them, should they recover. In the "*Modo Pratico di Assistere A'Moribondi*," etc., a little book highly prized by the parochial clergy in Italy, it is suggested³ that one who has to make reparation for public scandal, should be induced to ask pardon of those who may be present in the room after having accompanied the Blessed Sacrament, and to request them to publish the retraction. Where the priest brings the Viaticum privately, he can easily introduce a few persons for the purpose, if he thinks it expedient to act on this suggestion.

¹ Lib. iv. n. 436 et n. 682. Lib. vi. n. 454. *Praxis Conf.*, ns. 43, 66. et 105.

² Cap. vii. n. 105.

³ Cap. vii. Edit. Roma, 1818.

§ 3.—Hortetur Parochus infirmum ut sacram communionem sumat, etiam si graviter non ægrotet, aut mortis periculum non immineat, maxime si festi alicujus celebritas id suadeat, neque ipse illam ministrare recusabit.

746. The pastor, as has been said,¹ should exhort the sick to receive Holy Communion, even when there is no immediate danger of death. The celebration of some festival affords a good opportunity of doing so without exciting fears that might aggravate the disease. He must take care, above all, not to refuse It to those who are anxious to receive It, especially those who, when in good health, were wont to communicate often.²

747. Physicians, and indeed all who are in attendance on the sick, are clearly bound in charity to give them notice when it is ascertained that the disease is likely to be fatal, so that they may prepare to receive the last sacraments. The obligation of the pastor to give this notice is strongest of all, since he is bound, *ex-officio*, to consult for their spiritual welfare. The notice, however, should be conveyed so as to excite as little alarm as possible, and be accompanied by words of consolation and encouragement.³

§ 4.—Potest quidem Viaticum brevi morituris dari non jejunis ; id tamen diligenter curandum est, ne iis tribuatur, a quibus ob phrenesim, sive ob assiduam tussim, aliumve similem morbum, aliqua indecentia cum injuria tanti Sacramenti timeri potest. Ceteris autem infirmis, qui ob devotionem in ægritudine communicant, danda est Eucharistia ante omnem cibum et potum, non aliter ac ceteris fidelibus, quibus nec etiam per modum medicinæ ante aliquid sumere licet.

Infirmi tamen qui jam a mense decumbunt sine certa spe ut cito convalescant, de prudenti confessarii consilio sanctissimam Eucharistiam sumere possunt semel aut bis in hebdomada, etsi aliquam medicinam vel aliquid per modum potus antea sumpserint.

748. If one who is about to receive the Viaticum can receive It fasting, he should do so. But if abstinence from food or medicine be in the least inconvenient to him, it is not required, and there should be no scruple

¹ Supra, n. 743. ² Cfr. *Act. Eccl. Mediol.*, pars. iv. Instruct. De Visitatione et Cura Infirmorum, § *De Communione*, pag. 445.

³ St. Lig., *Præxis Confessarii*, cap. xi. n. 227, et seq.

or hesitation about acting on the permission granted by the rubric.¹

749. By a usage formerly existing in some places, and especially in Spain, criminals condemned to death were altogether excluded from Holy Communion. But this usage was condemned as contrary to Christian charity in the Council of Mayence, in 847, and afterwards by St. Pius V., in 1569.² Many other Councils and Popes are cited by Gousset.³ Benedict XIV., without formerly prohibiting it in places where it may have existed in his time, urges the bishops to introduce the opposite custom.⁴ We believe there are now few places where the Viaticum is not administered to such persons, as well as to those who are in danger of death from sickness. By a decree of the Congregation of Bishops,⁵ it was decided that It may be administered to them on the very day on which they are executed.

According to the common opinion of theologians, these, and, in general, all to whom the Eucharist is administered by way of Viaticum, are exempt from the obligation of receiving It fasting, when the fasting is attended with any inconvenience.⁶

750. It is not to be administered in any case in which there is danger of irreverence to the sacrament; and it is for the priest to judge from the circumstances in each case of the danger that exists. It generally arises from some of the causes here mentioned in the rubric.

We have seen that Communion cannot be given

¹ St. Lig., n. 285, *Hic autem sedulo*.

² Cfr. Baruff., tit. xxvi. n. 35 et seq. Caval., *De Comm. Infirm.* Decr. ii. n. i. et seq.

³ Vol. ii. n. 230.

⁴ *De Synod. Diæc.*, lib. vii. cap. xi. n. 3. The Codex (*Can.* 864, § 1) distinctly lays down that all who are in danger of death, *quavis ex causa procedat*, not only may receive the Viaticum but are bound to do so.—*Ed.*

⁵ 16 Jun. 1690, apud Caval., l. c. n. ii. It may be of interest to note that by a decree of the S. C. Discipl. Sacr. (11 Feb. 1915) soldiers *at the front*, during the great war, were allowed to receive communion "per modum viatici."—*Ed.*

⁶ Baruff., n. 43, 44. Caval., l. c. n. iii. St. Lig., l. c. De Lugo, Disp. xv. sec. iii. n. 58, et Disp. xvi. sect. ii. n. 46, in fine.

to one who has never had the use of reason.¹ If loss of reason be caused by disease, as in fever, or if the person be subject to passing fits of insanity, the priest should await the return of reason, and be prepared to avail himself of the first favourable moment to administer the sacrament. It may happen, however, that the use of reason is not recovered, or at least is not recovered until the patient is dying and unable to receive Communion. If this be apprehended, the Viaticum may be administered even during the delirium, to those who have led a good Christian life, provided there be no danger of irreverence. This is the common teaching of theologians,² and is clearly enough conveyed in the passage before cited³ from the Catechism of the Council of Trent.

Some would restrict this teaching to the case in which the sick person has had the use of his faculties a short time before. But, according to De Lugo, there is no reason why it should be thus restricted. No matter what be the duration of the insanity, if, when in full possession of his faculties, a person has lived as a pious Catholic, and if there be now no danger of irreverence, the Viaticum should be administered to him.⁴ It is not, however, to be administered to one who has lost his senses in an evidently impenitent state.⁵

We may observe, that in all diseases where there is any reason to apprehend delirium, the priest should endeavour to administer the last sacraments as early as possible.

751. The danger of irreverence may arise from incessant coughing, from difficulty of breathing, from difficulty of swallowing, or from frequent vomiting. In all these cases, a little food or drink may be given first, to try whether the person can receive, without danger of irreverence, the Sacred Host. The same may be done in case of delirium also. Many recommend the trial to be made with an unconsecrated particle.⁶ This undoubtedly

¹ Supra, n. 613. ² St. Lig., n. 302. Modo Pratico, cap. vii.

³ Supra, n. 613. ⁴ *De Eucharistia*, Disp. xiii. sec. iii. n. 24, et seq.

⁵ St. Lig., l. c. Modo Pratico. l. c.

⁶ St. Lig., n. 292, et Busemb., *ibid.* De Herdt, pars vi. n. 15. Bouvier, *Notanda circa Viaticum*, 4°.

would be a very secure test, but notice should be given lest it might be mistaken for the sacrament.

With regard to cough, it may be observed, that if it be not so continuous as to prevent swallowing, the Viaticum may be given; for although expectoration may immediately follow, the phlegm thrown off does not come from the œsophagus or passage to the stomach, but from the trachea, or passage to the lungs, and there is, consequently, no danger of the Sacred Host being rejected.¹ If it be ascertained that, from the parched state of the palate, or from any other cause, the sick person might have a difficulty in swallowing the Sacred Host, a little wine or water may be given immediately before or after, or, if necessary, a very small particle may be put into a little wine or water, and administered in this way.²

In case of vomiting, the sacrament may be administered if there is reason to believe, by trial as recommended, that the patient will have no attack for about half an hour after receiving. This is the rule laid down by the "*Modo Pratico*,"³ probably because within this time, in any state of the stomach, the Species would be altered so that there could be no danger of irreverence.⁴ If the vomit, however, is not provoked by food, but is frequent independently of any food, the subject should be free from it for at least six hours before the sacrament is administered.⁵

If, after all, a doubt still remains as to whether the Sacred Host can be received without the irreverence against which the present rubric is designed to guard, the more common and the more probable opinion is, that It ought not to be administered.⁶ In such circumstances, the sick person should be exhorted to make a spiritual communion.⁷

¹ St. Lig., n. 292.

² St. Lig., n. 288, *Dicunt Suarez*, etc. *Modo Pratico*, cap. vii. Benedict XIV., *De Syn. Diœc.*, lib. xiii. cap. xix. n. 25. Caval., cap. v. Decr. vi. n. vi. De Herdt, l. c.

³ Loc. cit.

⁴ Vid. supra, n. 572.

⁵ Busemb., apud St. Lig., n. 292. Gury, ii. n. 323. *Modo Pratico*, l. c. ⁶ St. Lig., l. c.

⁷ *Modo Pratico*, cap. vii. in fine.

752. Should the Sacred Host be rejected by vomit, if It still appears entire, or is easily discernible, It should be reverently taken up and carried in a clean vessel to the church, to be kept there till It corrupts, and then thrown into the sacrarium. If It cannot be distinguished from the rest of what is thrown off, all should be carefully taken up and burned, and the ashes thrown into the sacrarium. This is what is recommended by Bouvier,¹ and it is in accordance with what is prescribed by the rubric of the Missal.²

We have already touched on the difficulties that regard the administration of the Viaticum to children.³

753. Generally speaking, sickness of itself, unless when there is danger of death, does not exempt from the general law which requires those who receive the Holy Eucharist to be fasting from midnight. Hence, in ordinary cases, the sick who communicate through devotion, must observe the law like the other faithful, by an entire abstinence from food or drink, or anything even by way of medicine.

754. But it may be asked whether a sick person, who, though not in danger of death, is yet unable to fast till a convenient hour in the morning, and who continues in this state of illness for a long time, may be permitted to receive Holy Communion after having broken his fast.

The question was formerly a matter of controversy among theologians.⁴ Some expressly affirmed that he could be permitted occasionally ; others implied that he might be permitted when there is any urgent cause, such as the fulfilment of the Paschal precept.⁵ It was also admitted that such a person might occasionally receive Communion shortly after midnight.⁶

755. Apart from such exceptional cases, a special dispensation was required in order that a sick person might receive Communion when not fasting. But soon after the decree regarding frequent Communion had

¹ Loc. cit. 5°.

² *De Defectibus*, tit. x. n. 14.

³ Vid. supra, n. 619.

⁴ Vid. *Melanges Theologiques*, Ire Serie, p. 400, et seq.

⁵ Ibid. p. 422. et seq.

⁶ Vid. infra, n. 756.

been issued by the Holy See, the question was raised whether some relaxation should not be made in the law regarding the Communion of the sick. After considerable discussion a decree was at length issued by the Congregation of the Council in the year 1906. According to this decree an invalid (a) who has been seriously ill for a month, (b) whose speedy recovery is not certain, and (c) who acts on the advice of his confessor, is permitted to receive Communion, even though he has broken the natural fast by taking something "*per modum potus*." How often might Communion be received by such a person? The decree drew a distinction between those who lived in pious houses where the Blessed Sacrament is reserved or who enjoyed the privilege of having Mass in a private oratory, and the ordinary faithful. Invalids in such pious houses, or who enjoyed the privilege of a private oratory, might receive Communion once or twice a week; the ordinary faithful were allowed to communicate once or twice a month.

The words of the original decree—*qui jam a mense decumberent*—gave occasion for doubt as to whether, in order to enjoy the privilege, the invalid should be actually confined to bed. But a subsequent answer¹ made it clear that the privilege may also be extended to those "who, though suffering from severe illness and "unable, in the doctor's judgment, to observe the "natural fast, cannot remain in bed, or can sit up for "(only) a few hours each day." Various cases will arise for solution, but the general principle is clear enough. We may further observe that the words "per "modum potus" are not to be interpreted too rigidly. An official description of what is meant by this phrase was given by the Holy Office² in the following terms: "*Verba per modum potus ita esse intelligenda, ut "liceat sumere jusculum, cafæum, aliosque cibos "liquidos, quibus alia substantia mixta sit, e.g., farina, "panis rasmus, etc., dummodo mixtio non amittat "naturam cibi liquidi.*"

¹ S.C.C., 25 Mart. 1907.

² 7 Sept. 1897.

The Code of Canon Law¹ now embodies the privilege granted in 1906 and has given it a wider extension. All invalids, whether they live in "pious houses" or not, may receive Communion once or twice a week, if they have been seriously ill for a month, etc., "*etsi aliquam medicinam vel aliquid per modum potus antea sumpserint*." Hence *medicine*, although taken in a solid form, does not debar such invalids from receiving Communion.

756. If the person has not been ill for a month the privilege expressed in the rubric may not be availed of. In accordance with the general principles laid down in the Codex (Canons 31—35) the month is to be taken as it is in the calendar. Some authors, indeed, hold that the word month need not here be interpreted in the strict sense, that 26 or 27 days' illness² or a month morally speaking³ suffices. But there seems no justification for this loose method of reckoning in the present case. As Vermeersch says: "Canon iste, (858 § 2) cum gravi legi deroget, stricte est interpretandum . . . Requiritur itaque . . . ut iam a mense decumbant seu infirmitate laborent. Mensis, ex Codice, est spatium 30 dierum. Nullo pacto autem admitti potest ut facultas ad eos extendatur qui morbo afficiuntur qui prævidetur futurus saltem triginta dierum."⁴ In practice, then, we think the most that can be done without a Papal dispensation, is to administer Communion soon after midnight to one in these circumstances. Gury⁵ thinks this may be done several times in the year, or at least in order that he may fulfil the Paschal precept. The general prohibition against carrying the Blessed Sacrament to the sick at night would not extend to a case of this kind, which might be fairly regarded as a case of necessity. At all events, there is little difficulty about the matter in countries where the Blessed Sacrament cannot be carried in procession, or when there is question of one sick in a college, convent, or other religious house in

¹ *Can.* 858, § 2.

² Cappello l. c. n. 506.

³ Genicot, *Theol. Moral.* II, n. 202.

⁴ *Theol. Moral.* III n. 396.

⁵ *Loc. cit.*

which the Blessed Sacrament is kept.¹ Should it happen, however, that the Blessed Sacrament cannot conveniently be brought during the night, one in the circumstances supposed would be exempt from the precept of Paschal communion while the infirmity continues.²

§ 5.—Sed alicui ad adorandum solum, vel, devotionis seu cuiusvis rei prætextu, ad ostendendum ne deferatur.

757. The Blessed Sacrament is never to be brought to any one merely that he may satisfy his devotion by adoring It, or remaining in presence of It. It is to be brought to the sick to be administered to them, and for no other purpose. But should the priest, on coming to the house, find that the sick person is unable to receive Communion, St. Charles directs him to place the Blessed Sacrament on the table prepared, and kneel down and pray for some time before It with those who are present, so that the sick person may join in this act of devotion. He adds, that if the sick person earnestly desires it, the priest may even uncover the pyxis, and allow him to adore the Blessed Sacrament exposed. And on leaving he is to give the benediction with the pyxis.³

§ 6.—Deferri autem debet hoc sanctum Sacramentum ab ecclesia ad privatas ægrotantium domos decenti habitu, superposito mundo velamine, publice atque honorifice, ante pectus cum reverentia et timore, semper lumine præcedente.

Privatim vero seu occulte ad infirmos sacra communio ne deferatur, nisi justa et rationabilis causa aliud suadeat.

758. The second section of this rubric, permitting for a just and reasonable cause the carrying of the Blessed Sacrament privately to the sick, is new. The Ritual presupposes that normally the Blessed Sacrament will be borne in public, with procession, torches, canopy, etc., as prescribed in a subsequent rubric. Where as in Ireland, the Blessed Sacrament cannot be carried

¹ Cfr. Gury, "*Casus Conscientiæ*," De Eucharistia, casus xix. vol. ii. n. 298.

² Bouvier, *De Eucharistia*, cap. v. art. ii. § ii.

³ *Act. Eccl. Mediol.*, pars i. Conc. Prov. V. *Quæ ad Sanctiss. Euch. Sacramentum pertinent*, pag. 180; pars. iv. *De Visitat. Infirm.* § *De Communione*, pag. 446.

in this manner¹ the priest should, at least, endeavour to comply with the spirit of the rubric, by showing towards It all the marks of reverence which circumstances permit, as often as he carries It to the sick. The words of this rubric regarding the manner of carrying the Blessed Sacrament publicly are taken from a decretal of Honorius III., in the thirteenth century.² Both methods—public and private—are fully explained in the rubrics that follow.

§ 7.—*Jus et officium sacram communione publice ad infirmos etiam non parœcianos extra ecclesiam deferendi, pertinet ad Parochum intra suum territorium.*

Ceteri Sacerdotes id possunt in casu tantum necessitatis aut de licentia saltem præsumpta ejusdem Parochi vel Ordinarii.

759. Second on the list of functions reserved to the parish priest by Canon 462 of the Codex is the following: “*Sanctissimam Eucharistiam publice ad “infirmos in propria parœcia deferre.”* The present rubric (quoting Canon 848 § 1) states that it is not only the right, but also the duty, of the parish priest to carry the Blessed Sacrament publicly outside the church to the sick people within the confines of his parish. The duty, of course, will not urge in countries such as these where the approved practice is to carry the Blessed Sacrament privately.

§ 8.—*Communione privatim ad infirmos quilibet Sacerdos deferre potest, de venia saltem præsumpta Sacerdotis, cui custodia sanctissimi Sacramenti commissa est.*

Quando privatim sacra communio infirmis ministratur, reverentiæ ac decentiæ tanto Sacramento debiti sedulo consulatur.

760. The Codex and Ritual make a clear distinction between the bearing of the Blessed Sacrament publicly and privately for the administration of Communion “*more ordinario*” to the sick. In the former case the function is, as we have seen, reserved to the parish priest; in the latter, any priest may bring Holy

¹ A note in the “*Ordo Administrandi Sacramenta*” published for use in England states (p. 102) that this public procession may not be held in England without leave from the bishop. (Ed.)

² *Apud Catal.*, tit. iv. cap. iv. § vii. n. i.

Communion privately to the sick provided he has got permission from the priest who is charged with the custody of the Blessed Sacrament,¹ just as in a church an extern priest may, as already stated² administer Communion "extra Missam" with the permission—at least presumed—of the rector.³ The priests attached to the Church have apparently the permission from the law. A subsequent rubric (n. 29) lays down the procedure to be observed in order to secure due reverence for the Blessed Sacrament when It is being carried privately to the sick.

§ 9.—*Sacram communionem per modum Viatici sive publice sive privatim ad infirmos deferre, pertinet ad Parochum loci, in quo degunt infirmi.*

761. While allowing other priests in certain circumstances to bring Holy Communion to the sick to be administered "more ordinario," the administration of the Eucharist as Viaticum is reserved to the parish priest.⁴ It is one of the functions so reserved in Canon 462. The Codex however mentions a few exceptions: (a) Unless the contrary is stated in their statutes the members of the Chapter, in order of precedence, have the right and duty of administering the last sacraments to the bishop;⁵ (b) in a clerical religious institute the Superior has the right and duty of administering "per se, vel per alium" the Viaticum and Extreme Unction, to all who live in the house day and night, as servants, or students or guests or patients;⁶ (c) in convents of nuns (moniales) the ordinary confessor or his substitute has a similar right;⁷ (d) in the case of other lay religious communities the right belongs to the parish priest unless the community or pious house has been exempted by the bishop (in accordance with Canon 464 § 2) from his jurisdiction;⁸ (e) when the administration of the

¹ Can. 849, § 1; 1265.

² n. 631.

³ Can. 846, § 2.

⁴ Can. 850.

⁵ Can. 397, n. 3.

⁶ Can. 514, § 1. According to a recent (16 June, 1931) official interpretation by the Commission of the Codex the Superior has also the right (and duty) of bringing the Viaticum privately, and of administering Extreme Unction outside the religious house, to professed members and novices, but not to the others (e.g., servants). A.A.S. Vol. xxiii, p. 353.—*Ed.*

⁷ Can. 514, § 2.

⁸ Can. 514, § 3.

Viaticum belongs "de jure" to the parish priest, other priests may administer It only in cases of necessity, or with, at least, the presumed permission of the parish priest or Ordinary;¹ (f) although not referred to in this particular canon, it follows from Canon 1368 that for all persons in a Seminary, the rector of the Seminary has the rights and duties of a parish priest as regards the administration of the last sacraments.

762. Outside these exceptional cases, recognized in the Codex, another priest who administers the Viaticum gravely violates the parish priest's legal rights. This is the common teaching of theologians.² And although the penalty of excommunication, reserved to the Holy See, incurred by regular priests who administered Extreme Unction or the Viaticum without the requisite permission of the parish priest is not repeated in the Codex, there is no reason to modify the traditional doctrine regarding the gravity of the offence. Vermeersch, however, makes a strange and, to us, arbitrary distinction between "Viaticum stricte acceptum" and "Viaticum latius acceptum."³ The former he defines as the Communion which is of precept in grave danger of death; the latter as the Communion which the person who is dangerously ill makes out of devotion, particularly that made when not fasting. It is only the administration of "Viaticum stricte acceptum" that is, in his opinion, reserved to the parish priest; after this has been administered other priests may bring Communion to the non-fasting sick person. He would allow the latter even before "Viaticum stricte acceptum" has been administered, "dummodo, tempore opportuno, advocetur proprius pastor ad sacramenta quæ ultima dicuntur administranda." The Codex states clearly that there is only one "proprius pastor" for the administration of the Viaticum, namely, the parish priest. To allow others to administer what Vermeersch calls the "Viaticum latius acceptum,"

¹ Can. 462, § 3, 848, § 2, 850.

² Cf. authors cited by Cappello l. c. n. 326.

³ Theol. Moral. tom. iii, n. 387 (d). Cf. Aertnys-Damen, Th. Mor. ii, 125; Genicot. Th. Mor. ii. 181; Fanfani—De Jure Paroch. n. 289.—(Ed.).

could easily mean that the parish priest may be deprived of his legal right, for the "*Viaticum latius acceptum*," may, frequently, be also the "*ultimum sacramentum*." As stated already, the question as to whether the subject is fasting, or not, does not enter into the definition of Viaticum, which is the Communion received by a person in "*periculo mortis*." And even though such a person receives Communion every day while the danger of death continues, each Communion is administered as the Viaticum according to Canon 864 § 3. And as Viaticum it is the exclusive right of the parish priest to administer It. The Codex makes no such distinction as Vermeersch makes, between two kinds of Viaticum, one of precept, the other of devotion. It makes provision for Communion being received in certain circumstances by invalids who are not fasting, but does not call such Communion Viaticum. Similarly the Ritual contains two forms used in administering Holy Communion (1) *per modum Viatici*, (2) *more ordinario*. We wonder which of these forms would Vermeersch prescribe for what he calls "*Viaticum latius acceptum*." The only argument supplied by the author in support of his teaching is the following: "*Nisi istud concedas, fiet sæpissime, propter præiudicia et animi timores, ut periculose decumbentes diu tanto cibi cælestis subsidio in sua maiore necessitate privati maneant.*"¹ "*Rationes convenientiæ*," however plausible, do not, fortunately, avail against the canons of the Codex of Canon Law—"Sacram communionem per modum Viatici sive publice sive privatim ad infirmos deferre, pertinet ad parochum."²

§ 10.—Parochus igitur processurus ad communicandum infirmum, aliquot campanæ ictibus jubeat convocari parochianos, seu confraternitatem Sanctissimi Sacramenti (ubi fuerit instituta) seu alios pios Christifideles, qui sacram Eucharistiam cum cereis, seu intorticiis comitentur, et umbellam, seu baldachinum, ubi haberi potest, deferant. Præmoneat, ut ægri cubiculum mundetur, et in eo paretur mensa linteo mundo cooperta, in quo Sanctissimum Sacramentum decenter deponatur.

763. In countries where the Blessed Sacrament can be carried to the sick publicly and in solemn

¹Loc. cit.

²Can. 850.

procession, the church bell should be rung so as to give notice, by the number of strokes, or the manner of tolling it,¹ to those who may desire to accompany It. The members of the Confraternity of the Blessed Sacrament are bound by one of their rules to attend and carry lights in these processions, or send one of their family to do so; and hence they are specially mentioned in the rubric. The chief object of this confraternity is to honour our Lord in the sacrament of His love, and to repair the many outrages He has there to suffer. It may be established anywhere by the authority of the Ordinary of the diocese, and the members become entitled at once to all the privileges and indulgences that have been granted, or may hereafter be granted, to the confraternity at Rome.²

764. The "baldachinum" is the large and richly-decorated canopy used in processions of the Blessed Sacrament. It is supported by long staves, which it is the highest honour to be permitted to carry.³ The "umbrella" is a small canopy which opens like an umbrella, but flat, not conical. It is supported on a single staff, and carried by one person, and is consequently much more convenient than the "baldachinum" in carrying the Viaticum, as it is often necessary to pass through narrow streets and entrances.⁴ Both are used for the processions of Holy Thursday and Corpus Christi.⁵

765. The chamber of the sick person ought to be as clean as possible, and suitably ornamented according to his means and circumstances. In it there should be prepared a table, covered with a clean white cloth, on which the priest may place the pyxis. St. Charles prescribes that there be on the table a crucifix, and, at least, two wax candles.⁶

¹ Baruff., tit. xxvi. n. 82.

² Cfr. Bouvier, *Traité des Indulgences*, iii^{me} part. cap. iii. sec. ii. art. i.

³ Vid. *Cæremoniale Episcoporum*, lib. ii. cap. xxxiii. n. 21.

⁴ Baruff., n. 93.

⁵ Vid. Merati, pars iv. tit. viii. n. x. et tit. xii. n. xiv. Baldeschi, tom. iv. cap. vi. art. iii. n. 23.

⁶ *Act. Eccl. Mediol.*, Concil. Prov. V. *Quæ ad SS. Euch. Sacr. pertinent*, pag. 180.

766. If the sick man be a priest or deacon, there should be in readiness a surplice and white stole, to be put on when he is receiving the Viaticum.¹ If he is a cleric, but not a priest or deacon, there should be a surplice.² It might be inconvenient, in many cases, on account of the condition of the patient, to put on the surplice; but it can rarely happen that there would be any inconvenience in putting on the stole. The ceremony of administering the Viaticum to a priest differs in no other respect from what is observed in administering It to laics. The Sacred Congregation forbade the use of any rite not prescribed in the Ritual.³

§ II.—Parentur luminaria, ac duo vascula, alterum cum vino, alterum cum aqua. Præterea linteum mundum ante pectus communicandi ponatur, atque alia ad ornatum loci, pro cujusque facultate.

767. Although the rubric here directs that there be two little vessels prepared for the purification of the priest's fingers, one containing wine and the other water, Baruffaldi⁴ observes that it is sufficient to have one containing water, as wine is seldom or never used. St. Charles prescribes only a single vessel of glass.⁵ There should be also in readiness a clean linen cloth, to be placed under the chin, and serve as a communion cloth. This is specially necessary in giving communion to the sick, lest a sudden fit of coughing or some other accident might cause the Sacred Host to be rejected.⁶

768. To have these preparations made it is necessary that the priest give notice beforehand—"præmoneat," as the preceding rubric directs him. It is not enough, however, that he give notice immediately before he goes to the house. In his instructions regarding the sacrament of the Eucharist, he should take occasion to speak of the Communion of the sick, and explain in detail the preparations required, having due regard,

¹ De Herdt, pars vi. n. 17, i. 20°.

² De Herdt, *ibid.* Vid. supra, n. 665.

³ 21 Jul. 1855, in *Briocén.*, ad 8, n. 3035.

⁴ Tit. xxvi. n. 102 et n. 184.

⁵ *Acta. Eccl. Med.* l. c.

⁶ Vid. supra, 751.

of course, to the circumstances of his people. He might get established in his parish a Confraternity of the Blessed Sacrament, or induce the members of some other pious confraternity, as, *e.g.*, that of our Lady of Mount Carmel, to co-operate with him in carrying out, as far as circumstances permit, what is prescribed by the Ritual.

In Catholic countries on the continent, the members of the Confraternity of the Blessed Sacrament undertake this charitable office, and even supply themselves whatever is necessary in the houses of the poor.¹ We have no doubt that in Ireland many would be found in almost every parish, who, if asked, would willingly do the same.

769. Of course, cases will often occur, in which the preparations here mentioned must be dispensed with, either from want of time, or from the impossibility of procuring what is required in the place where the sick person is lying. To meet such cases, it would be desirable to have a small box containing all the requisites, which the priest could bring with him, or send before him. This is strongly recommended by the first Synod of Westminster² to priests on the English mission. We have seen a box of this kind, not larger than a good-sized duodecimo volume, constructed so as to contain a corporal, a communion cloth, a vessel for ablution, a purificator, two wax candles, a crucifix, and a vessel of holy water.

§ 12.—Ubi vero convenerint qui Eucharistiam comitaturi sunt, Sacerdos indutus superpelliceo et stola, vel etiam pluviali albi coloris, acolythis, seu Clericis, aut etiam Presbyteris (si locus feret) superpelliceo pariter indutis comitatus, decenter, et de more acceptas aliquot particulas consecratas, vel unam tantum (si longius aut difficilius iter sit faciendum) ponat in pyxide, seu parva custodia, quam proprio suo operculo cooperit, et velum sericum superimponit : ipse vero Sacerdos, imposito sibi prius ab utroque humero oblongo velo decenti, utraque manu accipiat vas cum Sacramento, et deinde umbellam, seu baldachinum subeat, nudo capite processurus.

770. These instructions as to the manner of carrying the Blessed Sacrament have reference for the most part,

¹ Baruff., n. 103. Vid. *Acta Eccl. Med.*, ll. cc.

² Decr. xviii. 12°.

as is evident, to those solemn processions which cannot take place with us. In the first place, the priest is supposed, in carrying the Blessed Sacrament publicly to be vested in surplice and stole, and even, if convenient, a cope; and he retains these vestments, at least the surplice and stole, in administering the Viaticum. St. Liguori says: "Ministrare (Eucharistiam), sine stola "et superpelliceo communiter censent Doctores esse "mortale ex genere suo"¹; and the Sacred Congregation, being asked whether the custom prevailing in some places of administering Communion to the sick with a stole alone, "super vestem communem," and without the surplice, might be allowed, answered: "Negative, et eliminata consuetudine servetur Ritualis "Romani præscriptum."² Some theologians go so far as to say that the priest should rather permit one to die without the Viaticum, than administer It without the sacred vestments prescribed by the rubric. But it is more commonly admitted that, in case of necessity, the Viaticum may be administered without any sacred vestments.³

771. The colour of the stole should be white, as is plain from the rubric, and this, no matter on what day the Blessed Sacrament is brought to the sick, even though it be Good Friday.⁴ In the Ambrosian rite the colour used is red.⁵

772. The Blessed Sacrament is supposed to be kept in the church, where, consequently, the priest and his attendants meet and vest as here prescribed. The priest then takes some particles⁶ out of the pyxis or ciborium

¹ Lib. vi. n. 241.

² 16 Dec. 1826, in *una Gandaven.*, ad 1 Quæsitum ii. n. 2650. Vid. Gardellini, *Annotat.* in hoc decret.

³ Vid. St. Lig., l. c. Caval., tom. iv. cap. v. *De Com. Infirm.*, in Decr. vii. n. v.

⁴ Sac. Rit. Cong., 15 Maii, 1745, in *Lucana*, n. 2383.

⁵ *Act. Eccl. Mediol.*, pars iv. § *Ordo Minist. Euch. Sacram. Infirmis.*, p. 447.

⁶ As many as are required for the number of communicants, and at least one extra particle for the benediction, and for the procession back to the church, which the rubric presupposes. Cf. *infra*. § 27, n. 806.—(*Ed.*).

in the tabernacle and puts them into the small pyxis or "custodia," which is to be carefully closed and covered with a silk veil. Besides the large pyxis or ciborium which is kept in the tabernacle, there ought to be in every parochial church a smaller pyxis for carrying the Blessed Sacrament to the sick.¹ The "custodia" here mentioned differs in form from the pyxis, and is used as more convenient and more secure when the journey is long, or difficult.² In such cases the rubric states that only one particle is to be taken. Baruffaldi³ and Cavalieri⁴ seem to suppose that the silk veil which the rubric directs to be placed over the pyxis or "parva custodia" is no other than the humeral veil which the priest puts on before he takes the Blessed Sacrament in his hands when the procession is starting. The rubric, however, appears to distinguish them, and to require here for the "pyxis" or "custodia" a small veil, such as is prescribed in a preceding chapter.⁵

The priest having taken the pyxis in his hands, covers it with the extremities of the humeral veil, and carries it before his breast, the left hand holding the "nodus," and the right resting on the lid, at the same time keeping over it the ends of the humeral veil.⁶

773. In these countries the priest is, generally speaking, permitted to keep the Blessed Sacrament in his house.⁷ He would do well to have the small pyxis which he carries to the sick always in readiness, so that it may be unnecessary for him to transfer any particle to it when he is required to attend a call. As he goes in his ordinary dress, and without attendants, we would not require him to vest in surplice in order to take the pyxis out of the tabernacle. It is enough that, having opened the door, he genuflect and adore the Blessed Sacrament. He may then take out the pyxis and fasten it, as directed in a subsequent rubric.⁸ Should it

¹ *Act. Eccl. Mediol.*, pars i. § *Quæ ad SS. Euch. Sacram. pertinent*, pag. 110.

² *Catal.*, cap. iv. § x. n. iv. Baruff., n. 121.

³ *Loc. cit.*

⁴ *De Com. Inf.*, Decr. vii. n. viii.

⁵ *Vid. supra*, n. 579. ⁶ *Vid. Gavant.*, pars. iv. tit. viii. *De Feria V. in Cæna Dom.*, rub. 9, lit. (o).

⁷ *Vid. supra*, n. 576.

⁸ *Infra*, § 29.

be necessary, however, to transfer particles from a larger pyxis or ciborium, whether in his private oratory or in the church, we think he ought to vest in surplice and stole, for nothing short of strict necessity could justify him in thus handling the Blessed Sacrament without the vestments prescribed by the rubric.¹

§ 13.—Præcedat semper acolythus, vel alius minister deferens laternam (noctu autem hoc Sacramentum deferri non debet, nisi necessitas urgeat); sequantur duo Clerici, vel qui illorum vices suppleant; quorum alter aquam benedictam cum aspersorio, et bursam cum corporali, quod supponendum erit vasculo Ss̃m̃i Sacramenti super mensa in cubiculo infirmi, et cum linteolo purificatorio ad digitos Sacerdotis abstergendos; alter hunc librum Ritualet deferat, et campanulam jugiter pulset. Succedant deinde deferentes intorticia. Postremo Sacerdos Sacramentum gestans elevatum ante pectus sub umbella, dicens Psalmum *Miserère*, et alios Psalmos, et Cantica. Quod si longius, aut difficiliter iter obeundum sit, et fortasse etiam equitandum, necesse erit vas, in quo Sacramentum defertur, bursa decenter ornata, et ad collum appensa, apte includere, et ita ad pectus alligare, atque obstringere, ut neque decidere, neque pyxide excuti Sacramentum queat.

774. This rubric contains the instructions regarding the solemn procession. These are very clear and very minute. It may be seen that great pains are taken to have the Blessed Sacrament always accompanied with lights, no matter what be the state of the weather. Hence, it is prescribed that a lantern be always carried, as the light it contains is protected from the wind, and will serve to re-light the others that may happen to be blown out.² And although, according to a decree of Benedict XIII.,³ there should be four lanterns, two on each side of the priest, when he carries the Blessed Sacrament outside the church, the lantern here prescribed should still be carried at the head of the

¹ The second Plenary Council of Baltimore (n. 264) and the provincial Council of Armagh require the priest to vest in surplice and stole when taking the Blessed Sacrament from the tabernacle in the church.—*Ed.*

² Baruff., n. 131.

³ Conc. Rom., 1725, tit. xv. cap. vii. Labbe, tom. xxi. pag. 1876.

procession, for the convenience of lighting the torches if required.¹

775. The Blessed Sacrament should not be brought to the sick at night, unless in case of necessity. The reason assigned is, because It cannot then be carried with so much solemnity and reverence.² This reason does not apply where, as in these countries, It is never carried to the sick in public procession. At all events, the case of necessity—that is, when there is danger that the person might otherwise be unable to receive the Viaticum—is excepted. We have already mentioned another case, which, though not strictly one of necessity, may be regarded as an exception.³

776. It remains to say a word about the way of providing, in these countries, the requisites which are here supposed to be carried by clerks in the procession. The holy water should be already in the chamber of the sick person, and may be placed on or beside the table before mentioned.⁴ Even when the Blessed Sacrament is brought in procession, if the priest knows that there is holy water in the house to which he is going, he need not bring any with him.⁵

A feather, a little brush, or something similar, may be easily found in the house, and will serve as an “asper-sorium,” which, as Baruffaldi observes,⁶ may be of any material.

The corporal to be spread out under the pyxis when it is placed on the table, must be brought by the priest.

¹ Catal., cap. iv. § xi. n. ii. It was decided by the Congregation of Rites (11 Dec. 1903, n. 4127) that women are not allowed to hold the *umbrella*, carry torches, or ring the bell, as participants in the strictly liturgical procession. They may, however, carry torches, provided they come after the priest. In this matter nuns are in the same position as other women. Of course one or more may precede the priest in order to show the way through the convent on dark mornings. (Vid. Ephem. Liturg. Jan. 1916, p. 55; I. E. Record, March, 1916, pp. 281-2.) —(Ed.).

² *Act. Eccl. Mediol.*, Conc. V. § *Quæ ad SS. Euchar. Sacram. pertinent*, pag. 180. Catal., l. c. Baruff., n. 133. The Code lays down (*Can.* 867, § 5) that the Viaticum may be administered “*quacunq̃ diei aut noctis hora.*”—Ed.

³ Vid. *supra*, n. 756.

⁴ *Supra*, n. 765.

⁵ Baruff., n. 136.

⁶ Loc. cit. n. 137.

If not carried in a box with the other requisites,¹ it is usually folded up, and with it a small purificator, in the case which contains the pyxis.

The burse in which the corporal is carried when a procession is formed, is, of course, dispensed with; so also is the bell, the use of which is to give notice to the people along the way, that they may adore the Blessed Sacrament.

777. The priest is directed to say the psalm "*Miserere*," and other psalms and canticles. In processions, the Penitential Psalms, with appropriate hymns and canticles, are recited alternately by the ecclesiastics. This was ordered by several provincial councils, including the fifth council of Milan, under St. Charles.² The "*Miserere*" is the only psalm distinctly prescribed; but the other Penitential Psalms are recommended when there is time, and with them the canticles "*Benedicite, Magnificat*," etc.³ If there be none to chant these, or recite them alternately with the priest, he says them himself "*submissa voce*," and the rest may say the rosary, the litanies, or other prayers, the object of all being to implore the divine mercy for the sick. In reciting the litanies, the response should be "*Ora pro eo*," or "*Ora pro eâ*."⁴ The priest, reciting alone, may say, with the "*Miserere*," any other psalms or canticles, as, e.g., the "*Benedictus*," or the "*Magnificat*," which he may know by heart.⁵

778. In country parishes in Ireland, the priest must go a considerable distance, and is very often obliged to ride, to the houses of the sick. He must carefully attend, therefore, to what is here prescribed by the rubric for the greater security of the Blessed Sacrament in such circumstances. The "*bursa*" here mentioned is different from that previously referred to in the rubric, which is for holding the corporal. Here it applies to

¹ Vid. *supra*, n. 769.

² *Act. Eccl. Mediol.*, pars. i. Conc. Prov. § *Quæ ad SS. Euch. pertinent*, pag. 180.

³ Baruff., n. 151. et seq. Caval., *De Com. Inf.*, Decr. xi. n. iv.

⁴ Caval., l. c. n. v. De Herdt, pars vi. n. 17, i. 4^{to}. These responses are indicated in the Litany in the "*Ordo Commendationis Animæ*" (Rit., tit. v, c. vii)—(*Ed.*).

⁵ Catal., l. c. § xii. n. vi. De Herdt, l. c.

a sort of loose bag, of a suitable size and shape, for holding the pyxis.¹

It should be securely closed and fastened round the neck by a cord or chain, so as to prevent the danger of the pyxis falling, or of any of the particles being shaken out. The pyxis, or custodia, is sometimes provided with a handle or hook, to which the chain may be attached; and in this way it is more secure than when merely the "bursa" containing it is fastened to the neck. A leathern case, lined with silk, may be used as the "bursa," and many prefer it to the loose bag, as affording a better protection to the pyxis.

779. Whatever the "bursa" be made of, it should not be permitted to hang loosely from the neck, but should be made fast on the breast, as the rubric here directs, so as to prevent the danger of the pyxis falling, or of the Blessed Sacrament being shaken out. This may be done, as the words of the rubric, **alligare, obstringere**, would seem to suggest, by means of strings attached to the case or "bursa." In our first edition we said that it might be done also by putting the pyxis with its covering into a pocket made in the vest for this purpose, and used for no other. But the Sacred Congregation of Rites, referring to this matter, requires that, when the Blessed Eucharist is carried privately, what the Rubric prescribes be observed in every particular—"In hoc casu adamussim servetur quod præscribit Rubrica."²

§ 14.—*Ingrediens vero locum, ubi jacet infirmus, dicit : V. Pax huic domui.*

780. The salutation here prescribed in the Ritual is that which our Lord Himself prescribed in His instructions to the seventy-two disciples: "Into whatsoever house you enter, first say, 'Peace be to this house.'"³ The priest is, in nearly every case, directed to use these words on his first entrance into any house

¹ Baruff., n. 157.

² "Decretum" prefixed to this volume. Cf. Rubric § 29 infra.
—(Ed.)

³ Luke, x. 5.

or place where he is about to perform a duty of his sacred ministry. But should he perform several distinct duties before leaving—should he, *e.g.*, administer the Viaticum and Extreme Unction, and give the benediction “in articulo mortis,” as very often happens—he is not required to repeat the words at the commencement of each. The Ritual gives them, it is true, but the Ritual clearly supposes that the functions take place separately, and that the priest comes to the house specially for each.¹

§ 15.—Tum depositum Sacramentum super mensa, supposito corporali, genuflexus adorat, omnibus in genua procumbentibus, et velum humerale dimittit; mox accepta aqua benedicta, aspergit infirmum, et cubiculum, dicens Antiphonam: *Asperges me*, etc., et primum versum Psalmi, *Miserere*, cum *Gloria Patri*, etc., *Sicut erat*, etc.

Deinde repetitur Antiphona: *Asperges me*, etc.

Postea dicit: *℣. Adjutorium nostrum*, etc.

781. Having entered the chamber with the preceding salutation, the priest places the Blessed Sacrament on the table, on which he has been careful first to spread out the corporal, for the pyxis should be laid down nowhere, if possible, without a corporal under it.² Then the priest and all who are present, adore the Blessed Sacrament, genuflecting on both knees, according to Baruffaldi³ and Catalani;⁴ but Cavalieri⁵ thinks the priest should genuflect only on one knee.

782. After divesting himself, with the help of an assistant, of the humeral veil, the priest sprinkles holy water on the sick person in the form of a cross.⁶ The rubric prescribes this in similar circumstances elsewhere, from which it is inferred that here also the sprinkling should be in the form of a cross.⁷ Standing

¹ Vid. *Revue Theologique*, 1866, 1re Serie, pag. 615.

² Sac. Rit. Cong., 27 Feb. 1847, in *Cong. Cler. Reg. S. Crucis*, n. 2932. Vid. supra, n. 653.

³ Tit. xxvi n. 160.

⁴ Tit. iv. cap. iv. § xiii. n. ii.

⁵ *De Com. Infirmorum*, Decr. xi. n. vii.

⁶ De Herdt, pars vi. n. 17, i. 8°.

⁷ Vid. Cavalieri, *De Agone Infirm.*, Decr. ii. n. xi.

as nearly as possible opposite to the sick person, but so as not to turn his back to the Blessed Sacrament, he sprinkles the water first in the centre, *i.e.*, in front of himself, and then on his (own) left, then on his (own) right, thus forming the cross with the water over the sick person.¹ He then sprinkles some around him, on the floors or walls of the chamber, and on those who are present, taking care that none may fall on the pyxis,² and saying, while he sprinkles, the antiphon "*Asperges me*," etc., as directed by the rubric.

In the ordinary aspersion before Mass, the antiphon during Paschal time is, "*Vidi aquam egredientem*," etc.³ But the Sacred Congregation decided that, in administering the Viaticum, no change should be made, so that the antiphon "*Asperges*," etc., and the first verse of the psalm "*Miserere*," are to be used at all times.⁴

783. While saying "*Adjutorium nostrum*," etc., the priest makes on himself the sign of the cross. This is not prescribed by any rubric of the Ritual, as it is by the rubric of the Missal at the commencement of Mass.⁵ Nor is it mentioned by any of the commentators we have seen. But in treating of the general rubrics, given hereafter in the Ritual, to be observed in benedictions, many authors distinctly say that the priest signs himself in pronouncing these words.⁶ Thus, then, although it does not appear that he is bound, he is certainly recommended, to do so here, since the present ceremony, as far as the prayer "*Exaudi nos*," etc., inclusive, is like that which is assigned for the "*Benedictio Domorum*" in another part of the Ritual. At all events, there is a general custom in favour of his making the sign of the cross on himself at these words.⁷ The proper way of making it is to put the hand to the forehead at "*Adjutorium*"; to the breast,

¹ Vid. infra, chap. xvi. § iv.

² De Herdt, l. c.

³ Rub. Missalis, "*De Benedictione Aquæ*."

⁴ 11 Feb. 1702, in *Lerien.*, ad 7, n. 2089.

⁵ *Ritus Servandus*, etc., § iii. n. 7.

⁶ St. Carol., *Act. Eccl. Mediol.*, pars iv. *Instruct. gener. pro Benedictionibus*, pag. 462. Catal., vol. ii. tit. viii. cap. i. § iv. De Herdt pars v. n. 37, vii. 5°.

⁷ Cfr. *Revue Theologique*, loc. cit. pag. 616.

at "*nostrum*"; to the left shoulder, at "*in nomine*," and to the right, at "*Domini*."¹

§ 16.—His dictis, accedit ad infirmum, ut cognoscat, num sit bene dispositus ad suscipiendum sacrum Viaticum, et utrum velit aliqua peccata confiteri; et illum audiat atque absolvat: quamvis prius deberet esse rite confessus, nisi necessitas aliter urgeat.

784. As a general rule, the Blessed Sacrament is not to be brought to the sick person until he has been previously visited by the priest, and has made his confession, because he might not be in a condition to receive Communion, or even to be absolved, on the first visit of the priest.² If the case be urgent, however, and the distance considerable, the priest may bring It with him on his first visit. In Ireland, and other countries where It is not carried publicly, he usually does so whenever he gets a sick call. In such circumstances, before he takes the pyxis out of its covering, or lets it be known that he has it with him, he takes care to hear the person's confession, and thus is able to decide whether he should administer the Viaticum.

But even though the priest has made a previous visit, and heard the confession, he should not administer the Viaticum until he has given an opportunity of confessing again if the person desires it. The sick man's conscience may still be burdened with some sin, which he previously concealed or forgot, and which he now wishes to confess. Besides, by approaching for this purpose, the priest has also an opportunity of ascertaining whether the sick person be in a physical condition to receive, for even a few hours may have produced a notable change in this respect.³

785. If, in these circumstances, the sick person has a long confession to make, and if there be reason to fear that, by a tedious confession just then, he may incur grave suspicions injurious to his character, or that, after making it, he may not have time, or may be unable,

¹ Merati, pars ii. tit. iii. n. xvi.

² Vid. supra, n. 744.

³ Vid. Baruff., n. 162, et seq. Caval., *De Com. Inf.*, Decr. xi. n. ix. et x.

to receive the Viaticum, the priest should be satisfied with hearing a few sins. He can then absolve, reminding him of the obligation of completing the confession, should he be afterwards able.¹ The words of the rubric, "*nisi necessitas aliter urgeat*," imply, according to Baruffaldi² and Cavalieri,³ that in such circumstances the priest need not hear the entire confession.

The penance to be imposed should be very light; a short prayer, a single ejaculation, an act of resignation made mentally, would suffice, with a general exhortation to submit patiently to his present sufferings, and to do penance if he recovers.⁴

§ 17.—*Postea facta de more confessione generali, sive ab infirmo, sive ejus nomine ab alio, Sacerdos dicit in singulari: Misereatur tui . . . etc. Indulgentiam . . . tuorum tribuat tibi, etc.*

Si pluribus simul infirmis in eodem cubiculo vel loco Sacramentum administretur, Sacerdos dicat in plurali: *Misereatur vestri, etc., Indulgentiam . . . vestrorum tribuat vobis, etc.*

786. The priest then goes to the table where the Blessed Sacrament is placed (or where he now places It⁵), and having genuflected, uncovers the pyxis. Meantime the communion cloth should be adjusted under the invalid's chin, and the stole, if the person be a priest or deacon, put on.⁶ The "*Confiteor*" is said as is prescribed for the ordinary Communion in the church. It is to be said by the sick person if he be able; if not, it is to be said in his name by the clerk or minister in attendance, or by any one present; or if there be no one else, by the priest himself.⁷

787. After the "*Confiteor*," the priest again genuflects, and turns towards the sick person, taking care, however, not to turn his back to the Blessed Sacrament. In this position he says "*Misereatur*" etc., "*Indulgentiam*," etc., using the words "*tui*," "*tuis*," etc. in the singular, but observing the very same ceremonies as before directed for Communion in the church.⁸ The text of the Ritual makes it clear that the *Misereatur*

¹ St. Lig., lib. vi. n. 260, in parenth. Caval., l. c.

² Loc. cit. n. 167.

³ Loc. cit.

⁴ St. Lig., n. 507, ii.

⁵ Supra, n. 784.

⁶ Baruff., n. 206.

⁷ Vid. De Herdt, n. 22, 5°.

⁸ Chap. xii. § ii, n. 656.

and *Indulgentiam* are to be said in the singular, whether Communion of the sick is given as the Viaticum or not, in accordance with a previous declaration of the Congregation of Rites.¹ In cases where Communion is to be administered to several invalids in the same room or place (as *e.g.*, a hospital ward) the new Ritual adds that the priest may use the plural form (*vestri, vestrorum*, etc.) once for all.²

§ 18.—Deinde facta genuflexione, accipit Sacramentum de vasculo, atque illud elevans ostendit infirmo dicens : *Ecce Agnus Dei*, etc., et more solito ter dicit : *Domine, non sum dignus*, etc.

788. He then turns to the Blessed Sacrament, and again genuflects ; and holding the pyxis in his left hand, he takes the Host, and holds It with the thumb and index of his right, proceeding exactly as directed before,³ except that here, while saying, "*Ecce Agnus*," etc, he is turned towards the sick person.⁴ He is required to let the latter see the Host, and it is plain, therefore, that he should turn towards him, no matter what be the position of the table, which, however, should, if possible, be placed so that the crucifix on the centre of it could be easily seen by the sick person.

§ 19.—Et infirmus, simul cum Sacerdote, dicit eadem verba, saltem semel, submissa voce. Tum Sacerdos dans infirmo Eucharistiam, dicit : *Accipe, frater (soror), Viaticum*, etc.

789. It is here directed that the "*Domine, non sum dignus*," etc., be said by the sick person with the priest, at least that it be said once by him, but in a low tone. He should be previously instructed to do this. The priest could remind him of it in the little exhortation which he ought to address to him immediately before uncovering the pyxis. If he cannot say it in Latin, he may say it in the vernacular, but the priest is not at liberty to repeat it in the vernacular, just before presenting the Host, by way of suggesting it to him at the moment.⁵

¹ 16 Nov. 1906, n. 4193, iv. 1°.

² Cf. Decree of S. C. R. 9 Jan. 1929 quoted infra n. 817.—*Ed.*

³ Supra, chap. xii. § iii, n. 658 et seq.

⁴ Caval., l. n. xii.

⁵ Vid. Supra, n. 661.

790. The form to be used whenever the Blessed Sacrament is administered "per modum Viatici" is "*Accipe frater (soror) Viaticum Corporis Domini nostri Jesu Christi,*" etc. And as we have seen under a preceding rubric,¹ It is to be so administered, whenever the person is in danger of death and during the continuance of that danger (Canon 864 § 3).

According to Clericati,² Baruffaldi,³ and others, this formula, being prescribed by the Church, has a certain efficacy attached to it, and, therefore, should always be used when the Eucharist is given as the Viaticum. According to St. Liguori, however, the rubric does not bind *sub gravi*, and the substitution of the words "*Corpus Domini,*" etc., would not exceed a venial sin. And hence, if the sick person would be greatly distressed by hearing the words "*Accipe,*" etc., the priest would be justified in omitting them, and using the ordinary form, "*Corpus,*" etc.⁴ The case must be a very rare one in which it would be found necessary or expedient to act on this decision; for, as has been before stated,⁵ the priest is, at least generally speaking, bound to give him notice of his danger, and cannot, therefore, be justified in departing from the rubric to conceal that danger, or avoid any allusion to it in administering the sacrament. We may, however, conceive a cause in which the person is in the state of grace, and, therefore, not unprepared for death, however suddenly it may come, while, at the same time, his danger would be notably aggravated by any warning of it. In such a case the decision might be acted on, but hardly, we think, in any other.

§ 20.—*Si vero communio non datur per modum Viatici, dicat more ordinario: Corpus Domini, etc.*

791. If the Communion be not administered "per modum Viatici," the ordinary form, "*Corpus Domini,*" etc., is used. This, taken in connection with the preceding rubric, shows plainly that to administer the

¹ Supra, § 1, n. 742.

² *De Eucharistia*, Decis. xix. n. 12.

³ Tit. xxvi. n. 173.

⁴ Lib. vi. n. 285, Dub. 4. ⁵ Supra, n. 747. Cf. Haegy l. c.

I. p. 611.

Eucharist “pro Viatico,” “per modum Viatici,” etc., is understood to imply the use of the form “*Accipe frater,*” etc.

792. The change here marked is the only one mentioned in the Ritual, for the case in which the sick communicate in the ordinary way. As already pointed out, it is now beyond question that the “*Misereatur*” and “*Indulgentiam*” are to be said in the singular.¹

§ 21.—Quod si mors immineat, et periculum sit in mora, tunc dicto *Misereatur*, etc., prædictis precibus omnibus, vel ex parte, omissis, ei statim Viaticum præbeatur.

793. If there be reason to fear that the sick person would be unable to receive the sacrament unless it be administered immediately, the rubric here directs that the preceding prayers be omitted, in whole or in part, as may be judged necessary, and the Viaticum administered at once. The words appear to imply, that in no case should the “*Misereatur*,” etc., be omitted; but there is no doubt that, in urgent necessity, whatever precedes the administration of the Host may be omitted;² nor are the prayers thus omitted to be afterwards supplied.³

794. It might seem that such a case can hardly occur in practice; for if the priest believes that death is so very imminent, he should also believe that the person would be unable to receive Communion, or at least to consume the Sacred Host. Baruffaldi⁴ and Cavalieri⁵ notice this difficulty, but say that, notwithstanding the risk, the practice of the Church and the sacred canons sanction the administration in the circumstances. The canon *Is qui*, 8, c. 26, q. 6,⁶ which regards the administration of the sacraments to the dying, says: . . . “et si continuo creditur moriturus, “reconcilietur per manus impositionem et infundatur “ori ejus Eucharistia.” In accordance with the ancient discipline, these words suppose that the Eucharist

¹ Supra § 17

² Caval., *De Communione Infirmorum*, Decr. xi. n. xv. De Herdt, n. 17, 13°.

³ De Herdt, *ibid.*

⁴ Tit. xxvi. n. 177, et seq.

⁵ Loc. cit. ⁶ Cit. apud Caval., l. c.

might be administered under the species of wine ; but they show the intention of the Church ; and it may be inferred from them that every effort should be made to administer the Viaticum in the only way permitted by the present discipline, that is, under the species of bread.¹ We have seen that, if necessary, a very small particle may be put into a little wine or water, and administered in that way.²

795. Of course, the administration is not to be attempted, if it be evident that the person is unable to swallow, and that the Blessed Sacrament, therefore, would not pass into the stomach.³ But the apprehension that death will occur before It is consumed or altered in the stomach, is not a sufficient reason why It should be withheld.

If it be observed that, in point of fact, the Sacred Host has not been swallowed, but remains in the mouth after death, It should be taken out reverently and brought to the sacrarium, in some vessel distinct from the pyxis, or in the corporal.⁴ But if It be not visible in the mouth, and there be a doubt whether It has been swallowed, nothing further is to be done.⁵ There is no irreverence in allowing It, in such circumstances, to be buried with the dead body. There is reason to believe that, in the early ages, it was not unusual in some places to put a consecrated Host on the breast of the dead body, and bury It with it.⁶

796. It may be asked, whether, in time of pestilence, it would be lawful to administer the Viaticum by means of an instrument, or to place It so that the sick person could receive It, without its being necessary for the priest to administer It with his hand in the usual way. St. Charles expressly forbade this.⁷ St. Liguori, however, thinks it not improbable that it is lawful.⁸

¹ Vid. supra, n. 666, et seq.

² Vid. supra, n. 751.

³ Vid. De Lugo, Disp. xii. sect. ii. n. 28-29.

⁴ De Herdt, n. 17, 18°. Vid. supra, n. 752. ⁵ De Herdt, ibid.

⁶ Vid. Caval., *De Com. Fidelium*, in Decr. i. n. viii. in fine.

⁷ *Act. Eccl. Mediol.*, pars i. Conc. Prov. v. § *Cautio in Sacerdote ministrante*, pag. 195.

⁸ Lib. vi. n. 244, in parenth.

The "Modo Pratico" also would allow it.¹ Benedict XIV. discusses the question at great length, citing authorities on both sides.² He is of opinion that some such mode of administering the Viaticum in time of pestilence may be sanctioned by the bishop.³ A priest in Ireland could hardly act on this opinion without giving scandal. At all events, we never heard of one who had recourse to any such expedient, in order to guard himself against infection.

§ 22.—*Postea Sacerdos abluit digitos in vase cum aqua parato, nihil dicens, et abstergit purificatorio; aqua vero ablutionis suo tempore mittitur in sacrarium, vel, si hoc desit, in ignem. Deinde dicit: V. Dóminus vobíscum. R. Et cum spíritu tuo. Oremus (Oratio) Domine Sancte, etc.*

Si pluribus simul infirmis in eodem cubiculo vel loco Eucharistia præbeatur, Sacerdos dicat in plurali: *Dómine sancte, . . ., ut accipiéntibus frátribus (soróribus) nostris, etc.*

797. Having administered the Viaticum, the priest returns to the table, places the pyxis on the corporal, and (if he has brought more than one particle) genuflects.⁴ He then rubs his thumb and index against each other, to make any little fragments that might adhere to them fall into the pyxis, washes them in the vessel prepared for the purpose, dries them with the purificator, and then covers the pyxis.⁵ The words "*nihil dicens,*" admonish him that there are no prayers prescribed during the ablution of the fingers here, as there are at Mass, when he is required to say "*Corpus tuum,*" etc.⁶

798. The ablution is, according to the rubric, to be either brought to the church, and thrown into the sacrarium, or thrown into the fire in the house of the sick person.⁷ Baruffaldi⁸ suggests that the priest need

¹ Cap. vii. ² *De Syn. Diæc.*, lib. xiii. cap. xix. n. 20, et seq.

³ Loc. cit. n. 27, in fine.

⁴ Caval., *De Com. Infirmit.*, Decr. xi. n. xvi. De Herdt. pars vi. n. 17, i. 14°.

⁵ Vid. supra, n. 686. We think he should cover the pyx before washing and drying his fingers.—Vid. Van. der Stappen, vol. iv. q. 207, ii. (c); Appeltern, Sac. Lit. Promptuar, tom. iii. n. 100 footnote 3, sub 8°; De Amicis, pars vi. cap. iii. art. ii. 7. Haegy l. c. I. p. 612.—*Ed.*

⁶ Baruff., n. 181. Caval., l. c.

⁷ Cf. Caval., *ibid.* Baruff., n. 186. De Herdt, *ibid.*

⁸ Loc. cit.

not dip his fingers into the vessel, but may dip a part of the purificator into it, and with the part thus moistened, wipe his fingers, and dry them with the remainder. Falise seems to approve of this suggestion.¹ It would be convenient to act on it, if there be no fire into which the ablution could be thrown. We would add, that if the purificator has been used before, it should not be dipped into the vessel, but a part should be moistened by carefully pouring a little water on it.

799. According to some "*Dominus vobiscum*" should here be omitted, unless when only a single particle has been brought in the pyxis.² Cavalieri lays it down as a general rule, that it should be omitted whenever benediction of the Blessed Sacrament immediately follows, as it does here, and again after returning to the church.³ Gardellini⁴ and De Herdt⁵ also adopt the same view. But the Sacred Congregation being consulted on the question, replied that the Ritual is to be strictly followed.⁶

The clerk or attendant should give the response, and also say "*Amen*" at the close of the prayer. As in the case of the "*Misereatur*" and "*Indulgentiam*" the new Ritual states that when Communion is administered to several invalids in the same room, the priest may say the prayer "*Domine sancte,*" etc., once for all using the plural form "*ut accipientibus fratribus*" ("*sororibus*) *nostris,*" etc.⁷

§ 23.—His expletis, si altera particula Sacramenti superfuerit (superesse autem semper debet, præterquam in casu jam dicto), velum humerale reassumit, genuflectit, surgit, et cum Sacramento in pyxide velo humerali cooperta facit signum crucis super infirmum nihil dicens. Tunc reverenter illud deferens, ordine quo venerat, revertitur ad ecclesiam, dicendo Psalmum *Laudate Dñm de cælis, etc.*, et alios Psalmos et Hymnos, prout tempus feret.

¹ III^{me} Partie, sect. i. chap. iii. § iii. n. 8.

² Caval., l. c. n. xvii. De Herdt, l. c. 18°.

³ Vol. iv. cap. ix. in Decr. iii. n. iv.

⁴ *Comment. ad Instr. Clement.*, § xxxi. n. 6 et 7.

⁵ Loc. cit.

⁶ 24 Sept. 1842, in una 3^{ia} Ord. Sti. Franc., ad 3. This answer is not included in the recent Collection; but a similar one was given later (13 Feb. 1892, n. 3767, *Dub addit.* iii.)—Ed.

⁷ Cf. Decree S. C. R. 9 Jan. 1929 infra n. 817.—(Ed.)

800. In countries where it is possible to carry the Blessed Sacrament in procession, as prescribed in the preceding rubrics, there should be at least two consecrated particles in the pyxis, so that at least one may remain after the Communion of the sick, to be carried in procession back to the church, as It was carried from it. The case of exception has been mentioned before,¹ and is again referred to with the directions to be followed when it occurs.²

The priest having said the prayer "*Domine Sancte*," etc., puts on the humeral veil, genuflects, and having taken the pyxis, and covered it with the extremities of the veil, in the manner before directed,³ turns to the sick person, and makes over him the sign of the cross in this manner: He first raises the pyxis to the height of his eyes, then lowers it under his breast, raises it again in the same vertical line, to the height of his shoulders, and then crosses this line by moving it horizontally, first towards his left shoulder, and then towards his right. This is the way of forming the cross in giving Benediction of the Blessed Sacrament, whether with the remonstrance⁴ or with the pyxis.⁵ But here, after moving the pyxis to his right he does not complete the circle as he does in giving benediction at the altar,⁶ but brings it back before his breast to the position in which he should hold it in the procession.

While giving the benediction, he says nothing, according to the present rubric, and this is to be always observed in the act of giving benediction with the Blessed Sacrament.⁷

801. The procession is now formed as before, and the priest carries the Blessed Sacrament back to the church in the same manner as he carried It from it.⁸ The prayers and canticles prescribed on leaving the church, are directed to implore the divine mercy in favour of the sick to whom the Blessed Sacrament is carried.⁹

¹ Supra, § xii.

² Infra, § 27.

³ Baruff., n. 188. Caval., cap. v. Decr. xi. n. xviii.

⁴ Baldeschi, *Esposizione*, etc., tom. iv. Appendice i. art. vii. n. 58.

⁵ Baldeschi, Appendice ii. n. 5.

⁶ Baldeschi, l. c.

⁷ Caval., l. c. Baruff., n. 189.

⁸ Baruff., n. 193.

⁹ Supra, n. 777.

Those here prescribed on returning are different, being recited in praise and thanksgiving for the immense favour conferred.¹ The "*Laudate Dominum de cælis*," etc., is the only one expressly mentioned here, as the "*Miserere*," etc., is the only one expressly mentioned before;² but not only the two psalms which are usually joined with it, but the other psalms of Lauds may be added, and with them the canticles "*Benedicite*" and "*Benedictus*," and the hymns "*Te Deum*," "*Pange lingua*," etc., according to the circumstances of time, distance, etc.³

802. The rubric supposes a priest, when carrying the Blessed Sacrament, never to be alone. The Sacred Congregation would require him, even when on horseback, to have, if possible, at least one attendant bearing a light.⁴ But in Ireland, and other countries similarly circumstanced, he is often without any one to accompany him, and, in this case, he would do well to recite such of those psalms and canticles as he knows by heart.⁵

§ 24.—Cum pervenerit ad Ecclesiam, ponit Sacramentum super Altare, genuflectit, ac deinde dicit: V. *Panem de cælo præstitisti eis*. Tempore Paschali et per Octavam Corporis Christi additur: *Alleluja*. R. *Omne delectamentum in se habentem*. Tempore Paschali et per Octavam Corporis Christi additur: *Alleluja*. V. *Dominus vobiscum*, etc.

803. Having returned to the church, he ascends to the altar, spreads the corporal on the centre, and places the pyxis on it. He then genuflects and descends to the lowest step, on which he kneels in adoration, still retaining the humeral veil, and keeping his hands joined before his breast, until all the people have entered the church.⁶ Still kneeling he says the versicle "*Panem*

¹ Baruff., n. 194. Catal., l. c. n. xix.

² Supra, § xiii.

³ Baruff., l. c. Caval., l. c. Catal., tit. iv. cap. iv. § xxi. n. ii.

⁴ 23 Maii, 1846, *Bisidian.*, n. 5036.

⁵ Vid. supra, n. 777.

⁶ Baruff., n. 195. Caval., cap. v. Decr. xii. n. i. De Herdt, n. 17, i. 18°. Haegy (l. c. p. 613, note 1) seems to imply that the priest remains standing at the altar, unless he has to wait till those who have accompanied the Blessed Sacrament have entered the church, when he kneels either on the edge of the predella, or on the lowest step of the altar. But in either case he directs that the priest say the versicle and prayer standing.—Ed.

"*de cælo*," etc., adding *Alleluia* during Paschal time and within the Octave of Corpus Christi; after which he rises and says *Dominus vobiscum*, and the prayer: "*Deus qui nobis*" (the latter with the short conclusion), even in Paschal time. In some places, according to Cavalieri¹ and Baruffaldi,² "*Tantum ergo*," etc., is previously sung; but Cavalieri shows that the custom is unauthorized and opposed to the rubric, which makes no mention of it, as it does on the return of the procession of Corpus Christi, but directs the versicle to be said at once after the adoration.³ We have before seen that "*Dominus vobiscum*" is to be said, as marked in the Ritual.⁴

§ 25.—Deinde annuntiat Indulgentias a summis Pontificibus concessas Sanctissimum Sacramentum comitantibus.

804. Having finished the prayer, the priest genuflects, and turning to the people, but taking care not to turn his back to the pyxis, he announces the indulgences granted to those who accompany the Blessed Sacrament. These are, for those who accompany It when carried *as the Viaticum*: "1° An indulgence of seven years and seven quarantines, to those who accompany It with a lighted taper, or any other light, and pray for the ordinary intentions of the Pope. 2° An indulgence of five years and five quarantines, to those who accompany It without a light, and pray as above. 3° An indulgence of three years and three quarantines, to those who, being lawfully impeded from going themselves, send someone in their stead to carry a light, in attendance on the Holy Viaticum. 4° An indulgence of one hundred days to those who cannot go themselves with the Viaticum, provided they say one 'Our Father' and one 'Hail Mary' for the intentions of the Pope, when they see It carried to the sick. An indulgence of two hundred days may be gained by those who accompany the Blessed Sacrament, even without a light, when It is being carried to the sick, but not as the Viaticum."⁵

¹ Loc. cit.

² Loc. cit. ³ Caval., l. c. Haegy (l. c. n. 2) allows it in cases when the Blessed Sacrament is carried with full solemnity.—*Ed.*

⁴ *Supra*, n. 799.

⁵ Beringer, vol. i. part ii. sect. ii. n. 263.

It is not necessary for the priest to mention all these in detail. It is enough for him to announce them in general terms, saying that all who accompanied the Blessed Sacrament with the proper dispositions, have gained the indulgences granted by the Pontiffs.¹

§ 26.—*Postea cum Sacramento in pyxide velo humerali cooperta facit signum crucis super populum, nihil dicens. Postremo illud in loco suo reponit.*

805. Having announced the indulgences, he ascends to the predella, where he genuflects, and taking the pyxis, which he covers with the humeral veil,² he gives the benediction, making the sign of the cross, in the manner before explained.³ On this occasion, however, after moving the pyxis from the left to the right shoulder, he immediately turns (by the right) to the altar, and (carefully withdrawing the extremities of the humeral veil) places the pyxis on the corporal, and then puts it into the tabernacle, genuflecting as before directed.⁴ No genuflections are here expressly prescribed by the rubric, but there can be no doubt that they are understood, and they are directed to be made, as a matter of course, by all the commentators.⁵

In addition to the two benedictions prescribed by the Ritual, others are permitted by custom in some places, or even ordered by the rituals used in particular dioceses.⁶ The Sacred Congregation has allowed such customs, where they exist, to be retained.⁷

§ 27.—*Quod si, ob difficultatem aut longitudinem itineris, vel quia, ea qua decet veneratione, Sacramentum ad ecclesiam commodè reportari non potest, sumpta fuerit una tantum particula consecrata, ut dictum est, tunc ea infirmo administrata, Sacerdos, prædictis precibus recitatis, eum manu benedicit, dicens more solito: Benedictio Dei omnipotentis ... descendat super te (vel vos, si plures infirmos communicaverit), etc., et una cum aliis privato habitu, extinctis luminibus, umbella demissa, latente pyxide, ad ecclesiam, vel domum quisque suam revertitur.*

¹ Baruff., n. 200. Caval., l. c. n. iii. De Herdt, n. 17, i. 18°.

² Baruff., n. 201. Caval., l. c. n. iv. ³ Supra, n. 800.

⁴ Supra, cap. xii. § 8, n. 686.

⁵ Caval., l. c. Baruff., l. c. etc., etc.

⁶ Vid. De Herdt, pars vi. n. 17, i. 19°

⁷ April, 1832, *Massæ et Popul.*, ad 2, n. 2690. The concession mentioned was given "ex speciali gratia"; hence we do not think that the custom can be followed generally.—*Ed.*

806. When the journey is long or difficult, or when the Blessed Sacrament cannot with due reverence be conveniently carried back to the church, only one particle is to be brought, according to a previous rubric.¹ Many other cases are mentioned by authors, in which the same rule is to be followed; as, when It must be brought at night, when the weather is rainy, or the like.² Haegy includes cases in which the Viaticum has to be administered from after Mass on Holy Thursday till the Mass on Holy Saturday.³ Indeed, the present rubric seems to include every case in which the Blessed Sacrament cannot be carried in public with suitable marks of reverence. St. Charles adds also the case in which it is foreseen that Extreme Unction must be administered immediately after the Viaticum.⁴

807. When only a single particle is brought, the priest is here instructed, after administering Communion, to recite the preceding versicles and prayers, and give the benediction with his hand. He should give the benediction in the same manner as after Communion in the church,⁵ raising his eyes, extending his hands, etc.⁶ In Communion of the Sick, however, the new Ritual makes it clear that the priest is to use the singular form "*descendat super te*" when there is only one communicant; the plural form "*super vos*" being used only in cases where several invalids have received Holy Communion.⁷

808. Having given the benediction, the priest takes off his sacred vestments, and, with his attendants, returns to the church, or each may go to his own house. The lights are extinguished, the canopy lowered or folded up, and the pyxis concealed, so as to avoid anything which

¹ Supra, § 12.

² Baruff., n. 116. Cavalieri, cap. v. Decr. vii. n. vii. De Herdt, n. 18, iii.

³ l. c. p. 614. Cf. Decr. S.C.R. n. 2383. (Ed.)

⁴ Act. Eccl. Mediol., pars iv. Instruct. Visit. Inf., § De Communionem, pag. 445.

⁵ Baruff., n. 202. Caval., Decr. xii. n. v. De Herdt, n. 18, iii.

⁶ Vid. supra, n. 687.

⁷ In previous editions of "Notes on the Rubrics of the Roman Ritual" the author argued that the singular form could be used in cases where there was only one invalid. This view is now confirmed.—Ed.

might indicate that the priest is carrying the Blessed Sacrament.

809. When the priest brings only one particle, he may purify the pyxis immediately after giving Communion, and he will often find it very convenient to do so.¹ He may proceed thus: Holding it with his left hand, over the vessel prepared for the ablution of his fingers, he collects, with the index of his right, any fragments he may perceive, and makes them fall into the vessel. Then, if necessary, he pours a little water into the pyxis, and, having made it pass round the interior, pours it into the vessel. He then washes his fingers, and dries them with the purificator. If the pyxis be large enough, he may hold his thumb and index over it, and wash them with the water which he pours into it. The ablution may then be disposed of as directed in a previous rubric.²

§ 28.—*Ritus superius descriptus servandus est etiam a Diacono Sacram communionem ministrante.*

810. Under a previous rubric³ we have seen that a deacon who administers Holy Communion in the church is to observe the rite as given in the Ritual, and to impart the blessing with his hand after the distribution.⁴ A deacon may also act as extraordinary minister of the Viaticum⁵ with the permission of the local Ordinary or of the parish priest, and when so acting the present rubric directs him to follow the rite described in the chapter—"De Communionem Infirmorum." This includes the Eucharistic benediction both at the house of the invalid and afterwards in the church. The Codex clearly states that the deacon can impart this benediction when acting as minister of the Viaticum:—"Minister vero benedictionis "Eucharisticæ est solus sacerdos, nec eam impertire "diaconus potest, nisi in casu quo, ad normam can. 845 § 2, Viaticum ad infirmum detulerit."⁶ In cases

¹Vid. St. Lig., lib. vi. n. 251. *Hic autem.*

²Supra, § 22.

³Tit. iv, cap. ii, n. 10.

⁴Decree of 13 July, 1930 (Pontif. Commiss. of Codex), supra, p. 363.

⁵Canon 845 § 2.

⁶Canon 1274 § 2.

where no consecrated particle remains in the pyxis after the Viaticum has been administered, he imparts the blessing to the sick person or persons with his hand, using the formula given in the Ritual.

§ 29.—Quando, ex justa et rationabili causa, privatim sacra communio ad infirmos defertur, Sacerdos saltem stolam semper habeat propriis coopertam vestibus ; in sacculo seu bursa pyxidem recondat, quam per funiculos collo appensam in sinu reponat ; et numquam solus procedat, sed uno saltem fidei, in defectu Clerici, associetur. Cum autem ad infirmi cubiculum pervenerit, Sacerdos superpelliceum quoque induat cum stola, si illud antea non induerit.

811. In the Constitution "Inter Omnigenas" (2 Feb. 1744) Pope Benedict XIV. laid down certain regulations to be observed in Servia, where, in order to avoid "furor infidelium," the practice of bringing Holy Communion secretly to the sick—an exception to the general rule—was sanctioned. In extending this privilege to the universal Church the Congregation of the Discipline of the Sacraments (23 Dec. 1912) repeated these regulations, which are now incorporated in the revised Ritual as a rubric indicating the procedure to be adopted in cases where, for a just and reasonable cause, Holy Communion (not necessarily as the Viaticum) is carried privately to the sick.

812. The Decree of 1912 recognized the right of Ordinaries to authorize the carrying of Holy Communion privately to the sick "ex justa et rationabili causa." The Codex (Can. 847) states that Holy Communion is to be carried publicly to the sick "nisi justa et rationabilis causa aliud suadeat," but makes no explicit mention of the right of the Ordinary, while a subsequent canon (849 § 1) states—"Communione privatim ad infirmos quilibet sacerdos deferre potest, de venia saltem præsumpta sacerdotis, cui custodia Sanctissimi Sacramenti commissa est." Consequently, commentators were silent regarding the right of the Ordinary ; some indeed boldly stated that the right he possessed under the Decree of 1912 was now generally conceded

by the common law.¹ A reply given by the Sacred Congregation of the Discipline of the Sacraments (dated 16 December, 1927) re-affirms the right of the Ordinary to decide whether the cause alleged to justify the carrying of Holy Communion privately to the sick is just and reasonable as required by Canon 847. The following is the text of the query and of the reply:—
Q. An iudex causæ justæ et rationabilis, prout ex Codicis juris canonici canone 847 requiritur, ut Sacra Communio privatim ad infirmos deferatur, sit quilibet sacerdos ministrans vel tantum Ordinarius loci?

R. Negative ad primam partem; affirmative ad secundam. Addita tamen mente quæ sequens est: “ Si ex communi experientia et opinione nullum in “ diocesi aut in aliquo particulari loco adsit inconueniens “ pro privata delatione Sacræ Communions ad infirmos, “ ab Ordinariis cavendum est ne per regulas nimis “ præfinitas aut generales præcipientes publicam “ delationem, vel per reservationem sibi factam dandi “ veniam in singulis casibus deferendi privatim Sacra- “ mentum Eucharistiæ, præpediatur infirmis solatium “ Communions etiam quotidianæ.”²

813. In Ireland the priest goes to the house of the sick person in his ordinary outdoor dress, but he should bring with him, or contrive to send beforehand, the surplice (and soutane) which the rubric requires him to wear in administering Holy Communion to the sick. There ought to be little difficulty experienced in wearing the stole unostentatiously, while carrying the Blessed Sacrament, in the manner prescribed in the rubric. In these countries it would, however, be frequently inconvenient, if not impossible, to carry out the other direction of the rubric, namely, that the priest is never to go alone on a sick-call. We have already described the method by which the directions of the rubric regarding the securing of the small pyxis are to be observed.³

¹ Cf. *Blat. Commentarium*, III (can. 847); Noldin-Schmitt—“ *De Sacramentis*, n. 132—“ *Id iure communi nunc conceditur, quod antea Ordinarii permittere poterant.*”—*Ed.*

² *Acta Ap. Sed.* Vol. xx (1928), p. 81.

³ *Vid. supra* n. n. 778, 779.

814. The rubric makes no provision for the case in which the priest must carry the Blessed Sacrament privately and without attendants, as in Ireland, and is at the same time called on, as may easily happen in time of pestilence, to administer the Viaticum to several sick persons in different houses, before he returns to the church or to his own house.¹ Having, in this case, brought more than one particle in the pyxis, is he, after administering Communion, to give Benediction of the Blessed Sacrament, as above directed?² We have not seen the case discussed anywhere, but we think he should. The rubric seems to prescribe the benediction in every case in which a particle remains in the pyxis, “*si altera particula Sacramenti superfuerit.*” In these circumstances, we think the priest should put the pyxis into its case or covering, and give the benediction with it thus covered. He should then fasten it round his neck, as before directed;³ and, after divesting himself of the soutane and surplice, proceeds to the next house to be visited, or returns home.

If he returns with the pyxis containing the Blessed Sacrament,⁴ he should say the versicle and the prayer “*Deus qui nobis,*” etc., prescribed in the rubric. It is unnecessary for him to place the pyxis on the altar if he can put it at once into the tabernacle, but he must be careful to genuflect before closing the door.⁵

815. In Holy Week, from the Mass of Holy Thursday till the Mass of Holy Saturday, Communion can be administered only “*per modum Viatici.*”⁶ If the Blessed Sacrament be brought to the sick during this time, the following rules should be observed, according to a decree of the Sacred Congregation.⁷ 1° The colour of the stole should be white. 2° The psalms may be recited with the “*Gloria Patri,*” etc., at the end, but they are to be recited in a very low tone.

¹ It is only when he is thus *called on* that he can bring the Blessed Sacrament in the manner supposed. See the “*Decretum*” prefixed to this volume.

² *Supra*, § 23. ³ *Supra*, n. 778, 779. ⁴ *Vid. supra*, n. 576.

⁵ *Vid. supra*, cap. xii. § 8, n. 686.

⁶ *Vid. supra*, n. 633.

⁷ 15 Maii, 1745, *Lucana*, n. 2383.

3° Benediction is not to be given in the church, nor is the Blessed Sacrament to be brought back to the altar of the church, but to be placed elsewhere.¹ The benediction with the pyxis, however, in the chamber of the sick person, may be given.²

816. The Viaticum can seldom be administered "intra Missam," for, according to the Codex, the priest may not administer Communion "intra Missam," if he has to go to a place from which the altar is not visible.³ It may happen, however, that a person who is to receive the Viaticum is in good health, and able to assist at Mass, as, *e.g.*, a criminal about to be executed;⁴ or, it may happen, in an hospital or in a private house where Mass is allowed to be celebrated, that the sick person is within view of the altar. In such cases the Viaticum may be administered "intra Missam." The ceremonies to be observed are exactly the same as those prescribed for Communion in the church "intra Missam,"⁵ with the sole exception of the formula, which should be "*Accipe frater*," etc., whenever Communion is administered as the Viaticum.⁶ The colour of the vestments will be, of course, that which is suited to the Mass, and may be even black.⁷ This is the only case in which a priest administers Holy Communion to the sick while wearing a stole of a colour other than white.⁸

817. The Sacred Congregation of Rites issued an Instruction on January 9, 1929,⁹ regarding the procedure to be followed in administering Holy Communion to several invalids in the same house or hospital but occupying separate apartments. In these cases the priest (or deacon) is, according to the Instruction, to recite in

¹ Vid. Caval., vol. iv. cap. i. *De Feria V. in Cæna Domini*, Decr. ix. n. i. et cap. v. *De Com. Infir.*, Decr. xii n. vii. S.C. Sac. Acta Ap. Sed., Vol. xxi, p. 636.—*Ed.*

² De Herdt, pars vi. n. 18, i.

³ *Can.* 868, Vid. supra n. 634.

⁴ Vid. supra, n. 749.

⁵ Supra, cap. xii. § xii.

⁶ De Herdt, n. 18, ii ; supra, n. 790.

⁷ S.C.R., Decr. cit. in una *Florentin.*, ad 2. De Herdt, *ibid.*

⁸ Vid supra, n. 708 et n. 771.

⁹ Acta Ap. Sedis, Vol. xxi, an. 1929, p. 43.—*Ed.*

the first room he visits all the prayers in the Ritual that precede the administration of Communion, using the plural number¹; in the other rooms that he subsequently visits the minister recites merely the prayers—*“Misereatur tui . . . , Indulgentiam . . . Ecce Agnus Dei . . . Domine, non sum dignus (once only), . . . Accipe frater (soror) . . . or Corpus Domini nostri Jesu Christi . . .”* and in the last apartment visited he adds *Dominus vobiscum* and the prayer *“Domine sancte”* in the plural number,² after which, if a consecrated particle remains in the pyxis, he imparts the ordinary benediction. This simplified procedure now sanctioned will render the duties of chaplains in hospitals, and religious institutions generally, less arduous. In each apartment a table covered with a white cloth on which two lighted candles are placed ought to be provided. There ought also to be a vessel containing water for the purification of the minister's fingers after administering Holy Communion. The server accompanying the minister may easily carry this vessel from room to room. In the first apartment visited, a vessel containing holy water ought to be provided. The humeral veil is worn only while the Blessed Sacrament is being carried from room to room, and at the benediction in the last apartment visited.

¹ The prayer *“Exaudi nos”* will, of course, remain unchanged—*“omnes habitantes in hoc habitaculo,”* not *“in his habitaculis.”*—(*Ed.*)

² *“fratribus nostris”* unless *all* be females when *“sororibus nostris”* is used. Vid. *supr.* n. 359.—(*Ed.*)

CHAPTER XV.

ON THE SACRAMENT OF EXTREME UNCTION.

DE SACRAMENTO EXTREMÆ UNCTIONIS.

§ 1.—Extremæ Unctionis Sacramentum a Christo Domino institutum, tamquam cælestis medicina, non animæ solum, sed etiam corpori salutaris, quamvis per se non sit de necessitate medii ad salutem, nemini tamen licet negligere, et omni studio ac diligentia periculose ægrotantibus adhibendum est, et eo quidem tempore, si fieri possit, cum illis adhuc integra mens et ratio viget, ut ad uberiores Sacramenti gratiam percipiendam, ipse etiam suam fidem, ac piam animi voluntatem conferre possint, dum sacro liniuntur Oleo.

818. This sacrament, according to the Catechism of the Council of Trent,¹ is called "Extreme Unction," because, amongst the other sacred unctions which are used in the Church, this is the last to be administered. The other unctions are those used in Baptism, Confirmation, Ordination, and certain Consecrations.² Another reason why it is so called may be because it is administered to the faithful only when they are labouring under some bodily infirmity which warns them that they may have nearly reached the *extreme* term of life. Hence it is called by the Council of Trent "Unctio infirmorum,"³ and "Sacramentum exeuntium."⁴ It is called by the Greeks *Εὐχέλαιον*, i.e., (from *Εὐχή*, and "*Ελαιον*"), unction with prayer, and also *τὸ Ἅγιον Ἐλαίον* i.e., the Holy Oil.

The Council of Trent has defined that Extreme Unction is a true sacrament instituted by Christ our Lord, and promulgated by the Apostle St. James. The proof of the Catholic doctrine from the well-known text of this Apostle, "Infirmatur quis in vobis," etc.,⁶ is fully developed by Bellarmine,⁷ who shows that the

¹ Pars. ii. cap. vi. n. 2.

⁴ Sess. xiv. *De Ext. Unct.*, cap. iii.

² Catal., tit. v. n. i.

⁵ Ibid., can. i.

³ Sess. xiv. *De Ext. Unct.*, cap. i.

⁶ Cap. v. 14, 15.

⁷ *De Extrema Unctione*, cap. ii.

unction there mentioned has all the conditions necessary to a true sacrament, and refutes the objections of the heretics.

819. The rubric here states that Extreme Unction has been instituted by our Lord as a celestial medicine for the health, not only of the soul, but of the body also. It is certain that it produces sanctifying grace like the other sacraments, and has, at the same time, like each of them, certain effects peculiar to itself.¹ Of these the principal, according to St. Liguori,² resting on the authority of St. Thomas, is the removal of the spiritual torpor and weakness which are the result of actual sin, and which are most probably meant by the "reliquias peccati" mentioned by the Council of Trent.³ This effect, so explained, is closely connected with the other spiritual effects mentioned by the Council. Indeed, they may be said in some degree to suppose each other, for the grace of the sacrament, we are there taught, "raises up and strengthens the soul of the sick person, by exciting in him a great confidence in the divine mercy; whereby the sick, being supported, bears more easily the inconveniences and pains of his sickness, and more readily resists the temptations of the devil, 'who lies in wait for his heel' (*Gen. iii, 15.*)"⁴ All these may be regarded as constituting the primary effect intended in the institution of the sacrament.⁵ Many hold that this effect supposes a spiritual infirmity resulting from actual sin, and that, therefore, no one who has not committed actual sin, can validly receive the sacrament. This is the opinion of St. Thomas, who says that Extreme Unction cannot be administered to infants, because "non datur contra reliquias originalis peccati nisi secundum quod sunt per actualia peccata quodam modo confortatæ."⁶ It is main-

¹ St. Lig., lib. vi. n. 6, not. v.

² Lib. vi. n. 731, *Secunda Sententia*, in fine.

³ Sess. xiv. *De Ext. Unct.*, cap. ii.

⁴ Loc. cit. Waterworth's translation.

⁵ Vid. Suarez, *De Ext. Unct.*, Disp. xli. sec. i. n. 11, et seq.

⁶ *Supplem.* Quæst. 32, art. 4, ad 2. Cf. Canon 940—"Extrema Unctio præberi non potest nisi fideli qui post adeptum usum rationis ob infirmitatem vel senium in periculo mortis versetur."—(Ed.)

tained, however, by Suarez and many others, that to be a fit subject for the sacrament, it is enough that one be capable of sinning, and have that spiritual infirmity which results from original sin.¹ Suarez even holds that one, by nature liable to contract original sin, though by a special privilege exempted from it, could receive the primary effect of the sacrament; and that, therefore, the Blessed Virgin could receive, and more probably did receive, Extreme Unction, as well as Baptism.²

820. The second effect is the remission of sin; not only venial, but mortal, if the person be properly disposed. It is true, that being one of the "sacramenta vivorum," it is not instituted primarily for the remission of sin, like Baptism or Penance.³ Hence it requires that the recipient be in the state of grace. The rubric even directs⁴ that, as a general rule, he should have already received the sacrament of Penance and the Viaticum. But should it happen, from any cause, that he is still in the state of sin, though invincibly ignorant of the fact, this sacrament received with attrition will restore him to the state of grace, as is clearly inferred from the words of St. James: "Et si in peccatis sit remittentur ei."⁵ This effect of remitting sin it has, not merely *per accidens*, like the Eucharist or the other "sacramenta vivorum," but *per se*, as being directly intended in its institution, though not as its principal effect.⁶

821. A third effect which it sometimes has, is the restoration of the health of the body. The first effect, already explained, includes a certain alleviation of the bodily infirmity, which is very often perceptible, as many priests can attest from experience; but besides, the sick person, by virtue of this sacrament, "at times obtains bodily health when expedient for the welfare of the soul."⁷ When and how far it is expedient in any

¹ Disp. xlii. sect. ii. n. 7 et seq.

² Loc. cit. n. 10 et 11.

³ Vid. St. Lig., vi. lib. n. 6, not. 1.

⁴ Infra, § ii.

⁵ St. Lig., lib. vi. n. 731, *Commune est*.

⁶ St. Lig., l. c. *Secunda Sententia*. Vid. Suarez, Disp. xli. sect. i. sertio II^a n. 14 et seq.

⁷ Conc. Trid., l. c.

particular case, can be known only to God ; but it is not implied that one who is restored to health by virtue of this sacrament, will persevere and be saved ; or that one who is not so restored, would not acquire greater merit and a higher degree of glory, if he were permitted to live longer. The nature of the resulting spiritual advantage on which the restoration of bodily health depends, is altogether determined by the order of God's wisdom and providence, and does not necessarily imply final perseverance.¹ It is observed by St. Liguori that this effect, though due to the supernatural virtue of the sacrament, is not produced " *per modum miraculi*," but by the operation of natural causes assisted by the sacrament.²

822. Regarding the obligation of receiving Extreme Unction, the Codex (quoted in the rubric) states that although this sacrament " *per se* " is not necessary, " *necessitate medii*," for salvation, nevertheless nobody may neglect to receive it. It uses practically the same words in speaking of Confirmation.³ It is obvious, however, that a person may more easily commit a grave sin of scandal or contempt, by refusal or neglect to receive Extreme Unction, than by similar neglect in the reception of Confirmation. In addition, there is an important difference between the effects of the two sacraments. Confirmation is merely a sacrament of the living, whereas Extreme Unction, as already stated, in virtue of its essential, though secondary, purpose remits even mortal sin when the subject, properly disposed, has been prevented from availing of the ordinary methods of obtaining pardon. In such circumstances Extreme Unction may be his only means of salvation, and therefore the obligation of having the sacrament administered will be more grave and urgent than in the case of Confirmation. The rubric in stating that Extreme Unction is not " *per se* " necessary for salvation, implies that in circumstances such as we have mentioned it may become necessary " *per accidens*," and that, therefore, in many cases

¹ Vid. Suarez, l. c. sec. iv.

² Lib. vi. n. 714, *Advertendum autem*, l.

³ Can. 787.

at least, the obligation of securing the administration of the sacrament will be grave.¹

823. It is to be administered only to those who are in danger of death from sickness—"periculose ægrotantibus," but, if possible, while they have the perfect use of their faculties, for, as the rubric here states, their own good dispositions make them receive more abundant grace from the sacrament. Besides, as St. Liguori observes,² if administered in time, it might restore the sick person to health, whereas it cannot have this effect when the powers of nature are completely exhausted, since it does not operate "per modum miraculi." "It is a very grievous sin," says the Catechism of the Council of Trent, "to defer the holy unction until, all hope of recovery now lost, life begins to ebb, and the sick person is sinking into insensibility. It is obvious that if administered whilst the mental faculties are yet unimpaired, and the sick man can bring to its reception sentiments of faith and devotion, this circumstance must contribute very much to enable him to partake more abundantly of the graces of the sacrament."³ The present Pope, Pius XI., describes the practice of deferring Extreme Unction until the dying person is unconscious, or nearly so, as an "error exitialis."⁴ It is an important duty of the pastor, then, to instruct the faithful on this subject, and to remove the senseless fear which many of them entertain of receiving Extreme Unction, as if it cut off all hope of recovery.⁵

§ 2.—In quo illud in primis ex generali Ecclesiæ consuetudine observandum est, ut si tempus, et infirmi conditio permittat, ante Extremam Unctionem, Pœnitentiæ et Eucharistiæ Sacramenta infirmis præbeantur.

824. It is here directed that, if circumstances permit, the sick person should receive the sacraments of Penance

¹ Cf. Vermeersch—Theol. Moralis, t. iii, n. 664—"Gravis tamen obligatio istud sacramentum recipiendi per se adesse non censetur. Ita probabilis sententia."—*Ed.*

² Loc. cit.

³ Pars ii. cap. vi. n. 9.

⁴ Apostolic Letter—"Explorata res." 2 Feb. 1923.—*Ed.*

⁵ Vid. Benedict XIV., *De Syn. Diac.*, lib. viii. cap. vii. n. 2.

and the Holy Eucharist before Extreme Unction. It may easily happen that he is not in a condition to receive the Viaticum, as, *e.g.*, if he be afflicted with vomit.¹ In this case, Extreme Unction may be administered before the Viaticum, which he may be able to receive afterwards. In fact, Martene shows, by abundant testimonies, that according to the ancient discipline of the Church, Extreme Unction was usually administered before the Viaticum,² and according to St. Liguori it would hardly be even a venial sin to follow the same order at present.³

825. But it is very hard to conceive a case in which the sacrament of Penance may not be administered first. Extreme Unction can be administered only by a priest ; and it is certain that any priest can hear and absolve one who is a fit subject for Extreme Unction ; for, to be a fit subject for Extreme Unction, he must be " in periculo mortis,"⁴ and any priest can absolve one who is " in periculo mortis."⁵ If the sick person, therefore, has the use of his faculties, there is plainly nothing to prevent him from receiving Penance when it is possible for him to receive Extreme Unction. There *can* be nothing, unless we fancy an almost incredible amount of ignorance or perversity on the part of the priest.⁶

826. Nay more, if the subject be conscious of mortal sin, he cannot licitly receive Extreme Unction, as being one of the " sacramenta vivorum," until he has recovered the state of grace either by perfect contrition or by receiving the sacrament of Penance.⁷ In strictness, no doubt, it suffices that he elicit an act of contrition before Extreme Unction : but being in danger of death, and having the opportunity, he is certainly bound to confess either before or immediately after, and bound, too, even by the divine precept, which urges precisely in the circumstances.⁸ Hence, if he had reason to fear that he

¹ Vid. *supra*, n. 751.

² *De Ant. Eccl. Rit.*, lib. i. cap. vii. art. ii. n. iii.

³ Lib. vi. n. 716. Cfr. Benedict XIV., *De Synod. Diœc.*, lib. viii. cap. viii. n. 1 et 2.

⁴ Vid. *infra*, § viii.

⁶ Vid. Suarez, Disp. xlv. sect. i. n. 7.

⁵ Can. 882.

⁷ Lacroix, lib. vi. pars ii. n. 1108.

⁸ De Lugo, *De Pœnitentia*, Disp. xv. sec. iii. n. 37.

would not have time, or would be unable, to confess after receiving Extreme Unction, he would be bound to go to Confession first. According to Suarez,¹ he would not be justified in even abridging his Confession, or leaving it incomplete, in order that he might have time to receive Extreme Unction. Penance is necessary to him "*necessitate medii*,"² and in his present state the divine precept of Confession actually urges,³ whereas Extreme Unction is necessary at most "*necessitate præcepti*," and, according to many theologians, the precept of *itself* does not bind *sub gravi*.⁴ One in his circumstances, then, is sometimes strictly bound, and should, in every case, be earnestly recommended to receive Penance first.⁵

If he be not conscious of mortal sin, he is not, it is true, bound to go to confession ; but if he desires to go, the priest is certainly bound to hear him ; and as there are few Christians who, at the hour of death, have not this desire, even though they be not conscious of mortal sin, the rule for the priest is, to administer the sacrament of Penance, or at least to give the sick person an opportunity of receiving it, before he administers Extreme Unction.

827. If he has not the use of his faculties, it is indeed possible that he might receive Extreme Unction validly and with fruit, although absolution in the same circumstances would be null. We may conceive the case of a person in the state of mortal sin, and having attrition, which still morally continues, but who is now unconscious, and utterly unable to make any sign that would be a manifestation of sorrow or an acknowledgment of sin. If he were absolved in these circumstances, the absolution would be null, perhaps for want of the necessary intention,⁶ but at all events "*ex defectu materiæ sacramenti*."⁷ This is certain according to the Thomist theory regarding the matter of the sacrament, which is the theory now almost universally

¹ Loc. cit. n. 9.² Con. Trid., Sess. xiv. cap. ii.³ De Lugo, l. c.⁴ St. Lig., n. 733., Cf. supra 822.⁵ Vid. Suarez, l. c. n. 9, 10, 11.⁶ St. Lig., lib. vi. n. 447.⁷ De Lugo, *De Sacramentis*, Disp. ix. sect. vii. n. 124, et *De Pœnitentia*, Disp. xvii. sec. iii. n. 39. Suarez. Disp. xxiii. sec. i. n. 13. Lacroix. lib. vi. par. ii. n. 1161. St. Lig., n. 482.

adopted ; and it can hardly be denied even in the Scotist theory, which requires confession of some kind, not indeed as an essential part of the sacrament, but as a condition absolutely indispensable to its effect.¹ Such a one, however, could receive Extreme Unction validly,² and being attrite, would be restored by it to the state of grace.³

All this is perfectly true, and if the priest could be certain that any one is precisely in these circumstances, he should not absolve him, but at once administer Extreme Unction. But we believe he can never be certain of this ; and in doubt he not only may, but ought to, give, absolution *sub conditione*.⁴

§ 3.—Habeat igitur Parochus in ecclesia loco nitido et decenter ornato, in vase argenteo seu stanneo, sub clavi diligenter custoditum sacrum Oleum infirmorum, quod singulis annis, Feria V. in Cœna Domini ab Episcopo benedictum, veteri combusto, renovandum est ; neque adhibeatur vetus, nisi necessitas urgeat. Mox deficienti Oleo benedicto aliud oleum de olivis non benedictum adjiciatur, etiam iterato, minore tamen copia.

828. The matter of this sacrament, according to the Council of Trent,⁵ is “ oil blessed by the bishop.” The oil is understood to be “ oil of olives,” for the word used simply and without any qualification has this meaning ; and besides, in the decree of Eugene IV., “ pro Armenis,” the matter is said to be “ oleum olivæ per episcopum benedictum.”⁶

It is the common opinion of theologians, founded on the words of the councils, that the benediction is not merely required by precept, but is essential to the sacrament.⁷ They are not, however, agreed as to the necessity of a special benediction. Some eminent theologians, amongst others Suarez,⁸ maintain that oil blessed in any way by the bishop is sufficient for the validity of the sacrament, because it is still true to say

¹ Vid. Billuart, *De Pœnitentia*, Dissert. i. art. ii. *Dico* 5^o et seq.

² Vid. infra, § II.

³ St. Lig., n. 731, *Commune est*.

⁴ St. Lig., l. c. Lacroix. l. c. n. 1162.

⁵ Sess. xiv. *De Ext. Unct.*, cap. i. Cf. Can. 937.

⁶ Denzinger, *Enchiridion*, lxxiii. n. 595. St. Lig., lib. vi. n. 708 *Certum est*.

⁷ St. Lig., n. 709.

⁸ Disp. xl. sect. i. n. 9.

that it is "oleum ab episcopo benedictum"; while others, no less eminent, maintain that it is not sufficient unless it be specially blessed for this sacrament.¹

829. Hence, in case of necessity, but not otherwise, Extreme Unction might be administered conditionally with Chrism or Oil of Catechumens; and if the proper oil can afterwards be had, the sacrament should again be conferred.² St. Liguori says nothing of a condition in this repetition of the ceremony. Neither does St. Charles, in ordering a repetition in case of mistake as to the oil, even though the oil used had been Chrism or Oil of Catechumens.³ Lacroix, however, says that the sacrament should be repeated in this case *sub conditione*,⁴ and we think there should be a condition at least implied in the intention, unless the state of the disease has changed in the meantime, so that the sacrament might be simply repeated.⁵

830. According to the Codex oil of olives to be used in the sacrament of Extreme Unction should be blessed "ad hoc" by a bishop, or by a priest who has obtained the faculty to bless it from the Holy See.⁶ It was decided by a decree of the Congregation of the Inquisition, approved by Gregory XVI.,⁷ that, even in case of necessity, a priest cannot use for Extreme Unction oil blessed by himself.

In the Greek Church the oil is commonly blessed by simple priests; and there can be no doubt that this benediction suffices. It is certain, therefore, notwithstanding the contrary opinion of some theologians, that a simple priest, when expressly or tacitly commissioned by the Pope, can validly bless the oil for this sacrament . . . "Res videtur exploratissima, quam nemini

¹ St. Lig., *ibid.* Dub. 2. The Codex (Can. 945) states "Oleum olivarum, in sacramento unctionis adhibendum, debet esse ad hoc benedictum ab Episcopo," but does not state that this special blessing is required for validity.—(Ed.)

² St. Lig., *ibid.*

³ *Act. Eccl. Mediol.*, pars iv. Instruct. Extr. Unct. § *De Diligentia in ministrando*, pag. 450.

⁴ Lib. vi. pars ii. n. 2090.

⁵ Vid. *infra*, § 8.

⁶ Canon 945.

⁷ 14 Sept. 1842, Denzinger, *Enchiridion*, cxxv.

“liceat in quæstionem adducere,” are the words of Benedict XIV.¹

The holy oils are blessed by the bishop on Holy Thursday, and should be renewed every year, what remains of the old oils being burned in the manner before explained.²

831. The present rubric directs that the “*Oleum infirmorum*” be kept in a silver or tin vessel guarded under lock and key, in a place within the church perfectly clean and suitably ornamented. Baruffaldi³ recommends that it be kept in a press or safe placed in the wall of the church on the gospel side of the high altar, or altar where the Blessed Sacrament is kept, so that a lamp may be always burning before it; and that the door of the press have on it, in legible characters, “*SANCTUM OLEUM INFIRMORUM*.” The first Synod of Westminster ordered, that in the erection of new churches, provision should be made for keeping it in this manner;⁴ and it is the most suitable provision wherever practical.⁵ The parish priest is bound to get a supply of the oil blessed on Holy Thursday as soon as possible, and may not afterwards use the old oil except in case of necessity. If, during the year, his supply of blessed oil becomes nearly exhausted and a further supply cannot easily be procured, he may add to his stock a less quantity of unblessed oil of olives, and may repeat this procedure as often as may be necessary, even though the total quantity added, taking all the additions together, may exceed that of the blessed oil which he previously possessed.⁶

§ 4.—*Parochus Oleum sacrum a suo Ordinario petere debet; nec illud domi retineat, nisi propter necessitatem aliamve rationabilem causam, accedente Ordinarii licentia.*

832. We have already dealt with the obligation of the parish priest to procure a timely supply of the

¹ *De Synod. Diœc.*, lib. viii. cap. i. n. 4.

² *Vid. supra*, chap. iii. n. 259.

³ *Tit. xxvii. n. 40, et seq.* ⁴ *Decr. xx. De Sac. Ext. Unct.*, 4^o.

⁵ *Vid. supra*, chap. iii. § 53. ⁶ *Cf. supra*, chap. iii, n. 261.

holy oils after their consecration by his bishop on Holy Thursday,¹ and it is enough to observe here that Benedict XIV.² and the continuator of Gardellini³ urge this obligation as strictly with reference to the *Oleum Infirmorum*, as they do regarding the oils required in Baptism. The previous rubric prescribes as a general rule that the *Oleum Infirmorum* be kept in the church. The present one permits the priest to keep it in his house only by reason of necessity, or some other reasonable cause and with the sanction of the Ordinary. A decree⁴ of the Sacred Congregation of Rites in the year 1826 stated that a priest is not justified by any existing custom in keeping it in his house, unless when he lives at a great distance from the church.⁵

833. In Ireland, however, and in other countries similarly circumstanced, the priest is, generally speaking, obliged to keep it in his house; but he is certainly bound, as the Sacred Congregation adds, in the decision just referred to, to observe what the rubric prescribes, "*quoad honestam et decentem tutamque custodiam.*" Should he have permission to keep the Blessed Sacrament in his house, as he usually has, he is not permitted to put the holy oil in the tabernacle with the Blessed Sacrament, this having been prohibited by a decree of the Sacred Congregation of Bishops,⁶ and by the Codex,⁷ but he can easily provide a suitable place for it in the room, or oratory where he keeps the Blessed Sacrament. He might have a small drawer for the purpose immediately beside the tabernacle. We think the drawer might be put even in the framework of the tabernacle, under or at either side, without any infringement of the decree.

§ 5.—*Oleum porro ipsum vel per se solum, vel in bombacio seu re simili servari potest; sed ad evitandum effusionis periculum multo commodius ad infirmos defertur in bombacio.*

834. Besides the vessel for containing the annual supply, there should be another smaller one of silver,

¹ Supra, n. 254.

² Instit. lxxx. n. 3.

³ Annot. in Decr. 16 Dec. 1826, n. 2650 ad iv.

⁴ 16 Dec. 1826, in *una Gandaven.*, ad Quæst. iii. n. 2650.

⁵ Vid. *Annotationem*, in Decr. cit.

⁶ 3 May, 1693.

⁷ Can. 1269 § 2.

and legibly marked, to contain what is immediately required for use, absorbed in a little cotton or other like material, as here recommended by the rubric.¹

§ 6.—Hoc sacramentum valide administrat omnis et solus Sacerdos.

Minister ordinarius est Parochus loci, in quo degit infirmus ; in casu autem necessitatis, vel de licentia saltem rationabiliter præsumpta ejusdem Parochi vel Ordinarii loci, alius quilibet Sacerdos hoc sacramentum ministrare potest.

835. Every priest (and only a priest) can confer the sacrament of Extreme Unction validly.² But not every priest may administer Extreme Unction lawfully. The rubric states that the ordinary minister is the parish priest of the place where the invalid is. The Codex however qualifies this general rule by the following particulars:—(a) The dignitaries and Canons of the Chapter have, in order of precedence, the right and duty of administering the Last Sacraments to the Bishop,³ (b) in a clerical religious community the right and duty of administering Extreme Unction to professed members, novices, and others who dwell day and night in the religious house as servants or students or guests or patients, belong to the Superior,⁴ (c) in a convent of nuns (moniales) it belongs to the ordinary confessor or his substitute,⁵ (d) in other lay religious communities, to the parish priest of the place or to the special chaplain whom the Bishop may have appointed for the particular house.⁶ And Canon 1368 declares that Seminaries are

¹ Vid. chap. iii. n. 263 et seq.

² Cf. Council of Trent, Sess. xiv, De Ext. Unct., c. iv. The Congregation of the Propagation of the Faith declared (March 23, 1844) that even in case of necessity, a missionary cannot administer the Sacrament to himself. (Apud Ferraris—Prompt. Biblioth. Suppl. v. Ext. Unct., n. 4.)

³ Can. 397 § 3.

⁴ Can. 514 § 1. The Commission for the interpretation of the Canons of the Codex has recently decided that the clerical Superior's right and duty of administering the Last Sacraments extend to the case of professed members and novices "extra religiosam domum ægrotis," but not to the case of the others e.g. pupils or servants. (16 June, 1931) A.A.S. Vol. xxiii, p. 353.—*Ed.*

⁵ Can. 514 § 2.

⁶ Can. 514 § 3, cf. Can. 464 § 2.

exempt from the jurisdiction of the parish priest, the rector exercising the functions of a parish priest "*excepta materia matrimonii.*"

Furthermore, although the parish priest is the ordinary minister, both the Codex and rubric permit any priest to administer Extreme Unction in case of necessity or whenever the permission of the parish priest or local Ordinary can be reasonably presumed. This rule is similar to that already commented upon regarding the administration of the Holy Viaticum.¹ And, as in that case, so too here, the censure (excommunication reserved to the Holy See) formerly² affecting Regulars who administered the sacrament without permission from the parish priest, is now abrogated by not being mentioned in the Codex.³

§ 7.—*Minister ordinarius ex justitia tenetur hoc sacramentum per se ipse vel per alium administrare, et in casu necessitatis ex caritate quilibet Sacerdos.*

836. The ordinary minister has the right and duty of administering, personally or by substitute, Extreme Unction; others obtain the right only in certain circumstances. The obligation of the ordinary minister is one of justice;⁴ that of the others is one of charity. Considering the great value and the, at least occasional, necessity of this sacrament, it is easy to appreciate the gravity of the obligation that may arise in either case, and the danger of delay in responding to a request, or, in certain cases, even in anticipating or interpreting a request, to administer Extreme Unction. Although it is the more common view that the parish priest is not bound to administer Extreme Unction at risk of his life when the dying person has already received the sacrament of Penance, theologians commonly hold that in cases where Extreme Unction is the only hope of salvation there is a grave obligation

¹ Supra, n. n. 761, 762. ² Const. "Apostol. Sedis," 12 Oct. 1869.

³ Can. 6. Secular priests should use the Roman Ritual in administering the sacrament to religious who have a special ritual. (S.C.R. 8 May, 1896, n. 3901 ad 1.)—(Ed.)

⁴ Cf. Canons 682, 467. The ministers mentioned in Canons 514 and 1368 are ordinary ministers with regard to their respective communities.—(Ed.)

on the pastor to administer this sacrament "cum periculo vitæ."¹ Charity binds us to assist our neighbour when he is in great need. Theologians unanimously hold that such aid must be offered, even with danger to life, if the neighbour is in extreme necessity, from which it would follow that any priest is bound "sub gravi, etiam cum periculo vitæ" to administer Extreme Unction to a person in danger of death for whom this sacrament is the only means of salvation. Such an obligation might arise in the case of a person "sensibus destitutus" to whom the sacrament should be administered in accordance with Canon 943.²

§ 8.—*Extrema Unctio præberi non potest nisi fideli, qui, post adeptum usum rationis, ob infirmitatem vel senium in periculo mortis versetur.*

In eadem infirmitate hoc sacramentum iterari non potest, nisi infirmus post susceptam Unctionem convaluerit et in aliud vitæ discrimen inciderit.

837. This rubric determines the subject of Extreme Unction. It is to be administered only to the faithful, who having attained the use of reason are in danger of death from disease already affecting the body, or from old age. Those who are not yet baptized are incapable of receiving this or any other sacrament.³ But if an adult be baptized in a dangerous illness, or fall into a dangerous illness immediately after receiving Baptism, Extreme Unction should be administered to him; for though Baptism remits all sin, both as to guilt and punishment,⁴ it does not produce what is the primary effect of Extreme Unction, for it does not remove the torpor and weakness which are the result of sin, nor give a special strength against the temptations of the devil in the last agony.⁵ The words

¹ Cf. Noldin, Genicot, Vermeersch, Fanfani.

² Vid. infra n. 850.

³ St. Lig., lib. vi. n. 79, Vid. supra chap. ii, § 14, n. n. 142, 143, et infra § 11.

⁴ Conc. Trid., Sess. v., *Decr. de Peccat Origin* § v.

⁵ St. Lig., n. 721. Vid. supra, n. 819.

of St. James, *Ἀσθενεῖ τις* and, *κάμνοντα*,¹ imply that the person is labouring under a dangerous illness. Such is their usual acceptation,² and so they are interpreted by the unanimous consent of theologians.³ Hence the administration of the sacrament to one in sound health, or to one but slightly indisposed, would be, according to the common opinion, not only illicit, but invalid. The practice in the Greek Church of anointing all who are present when the oils are blessed on Holy Thursday, is sometimes urged as an objection; but this practice is to be understood as merely a pious ceremony, and not as a sacramental unction.⁴

838. Extreme Unction should be administered to those who are sinking from old age, although they may have no other infirmity, for this is, in itself, an infirmity sufficiently comprehended under the terms used by the Apostle.

As soon as it can be prudently pronounced that one is in danger of death from old age or sickness, even though the danger be not proximate, even though there be a hope of recovery, the sacrament may be administered⁵; and there is a strict obligation, as we have seen,⁶ of not deferring it till the last moment.⁷

839. Former editions of the Ritual contained a special rubric prohibiting the administration of Extreme Unction to soldiers about to engage in battle, to persons undertaking a perilous voyage or journey, or other dangerous operation, or to criminals about to be executed. Seeing that the subject of Extreme Unction must be in danger of death from some infirmity actually affecting him at the moment "*ex intrinseco*," the repetition of this rubric was most probably deemed unnecessary. Women cannot be anointed on account of the ordinary pains of childbirth,⁸ but if these, in particular cases, become so severe as to endanger life,

¹ Cap. v. 14, 15.

² Vid. Estium in loc. cit.

³ Bened. XIV., *De Syn. Diœc.*, lib. viii, cap. v. n. 5.

⁴ St. Lig., lib. vi. n. 723. Bened. XIV., l. c.

⁵ Vid. St. Lig., n. 714.

⁶ Supra, n. 823. ⁷ Vid. St. Lig., l. c. *Advertendum*, 1 et 2.

⁸ Cf. St. Alphonsus. Theol. Moral. vi. 713, n. 3.

the sacrament may, of course, be administered. Nor can Extreme Unction be administered to a person about to undergo a surgical operation who will be placed in danger of death only as a result of the operation, no matter whether the operation itself, or some internal condition of the organism affected by the operation, constitutes the whole danger. As Cappellman puts it:—
 “Quodsi infirmitas *per se non est mortifera*, Sanctam
 “Unctionem administrare non licet ante operationem
 “*quamvis mortiferam.*”¹

840. Unlike Confirmation, Extreme Unction can be administered only to those who have had the use of reason. It cannot be administered even validly to children who have not yet attained the use of reason; for, as they are incapable of yielding to temptation, it could not have, with regard to them, the primary effect before explained;² nor, failing this, any of its secondary effects.³ But it must be administered to children who have attained the use of reason, for as the Decree “*Quam Singulari*” states:—
 “Detestabilis omnino est abusus non ministrandi
 “Viaticum et Extremam Unctionem pueris post usum
 “rationis eosque sepeliendi ritu parvulorum. In eos,
 “qui ab hujusmodi more non recedant, Ordinarii
 “locorum severe animadvertant.”⁴

841. When once administered, Extreme Unction cannot be repeated *while the same danger continues*. Benedict XIV. mentions some strange opinions which were held on this subject. One of these was, that a person could receive Extreme Unction only once during his life. Another, that it could be received only after an interval of three years from the last. In the opposite extreme, he cites some ancient rituals which prescribed a repetition of the unctions, as well as the administration of the Viaticum, every day for seven successive days.⁵

But these opinions and practices were confined to a few. The doctrine commonly received and acted on at

¹ Medic. Pastoral. p. 127.—*Ed.*

² *Supra*, n. 819.

³ St. Lig., n. 718.

⁴ S. Congr. de Sacramentis. Decree *Quam singulari*. viii. 8 Aug. 1910.

⁵ *De Synod. Diac.*, lib. viii. cap. viii. n. 3 et 4.

all times, is that which is conveyed in the present rubric. It is the doctrine taught by St. Thomas, and after him by all theologians, viz., that in the same sickness, and while the same danger of death continues, the sacrament cannot be administered a second time (according to many, not even validly¹), but that it may be repeated as often as a person, having recovered from the danger, again falls into it, even during the same sickness.²

842. The great difficulty in practice, sometimes, is to ascertain when a person during the same illness has so far recovered that the sacrament should be again administered in case of relapse. In an illness of very short duration, it is never administered a second time, for in such a case the recovery is either complete, or merely apparent.

843. But a mere continuance of life, no matter how long, does not of itself justify the administration of the sacrament a second time. All theologians seem to be agreed that a recovery of some kind is required. St. Liguori, after citing the words of our rubric, says: "Unde adverte quod in morbo diuturno, si infirmus post unctionem certe manserit in eodem periculo mortis, non poterit rursus ungi."³ Generally speaking, however, changes for the better do take place in diseases of lengthened duration, as consumption or dropsy. In one of these, a person in manifest danger of death at present, may be over this danger in a few days, and tolerably well for several weeks or months, although it is known that the disease still continues, and is even likely to end fatally. In such a case, when the disease takes another turn, and the person is again in similar danger, Extreme Unction may be again administered, for, though the disease is the same, the *state* of the disease and the nature of the danger are different. Morally, a new danger is now present, and is actually

¹ Vid. Lacroix, lib. vi. p. ii. n. 2103.

² Benedict XIV., l. c. St. Lig. n. 715.

³ Loc. cit. The following was the wording of the present rubric in the former edition of the Ritual:—§ xiv "In eadem infirmitate hoc Sacramentum iterari non debet, nisi diuturna sit; ut si, cum infirmus convalescerit, iterum in periculum mortis incidat."—*Ed.*

considered to be present in the common estimation of men,¹ which, according to Genicot, should in practice be preferred to a medical opinion to the contrary.²

We cannot do better than give here the words of St. Thomas on the subject :—"Hoc sacramentum non respicit tantum infirmitatem sed etiam infirmitatis statum ; quia non debet dari nisi infirmis qui secundum humanam æstimationem videntur morti appropinquare. Quædam ergo infirmitates non sunt diuturnæ ; unde si in iis datur hoc sacramentum, tunc cum homo ad illum statum perveniat, quod sit in periculo mortis, non recedit a statu illo, nisi infirmitate curatâ : et ita iterum non debet inungi ; sed si recidivum patitur, erit alia infirmitas, et poterit fieri alia inunctio. Quædam vero sunt ægritudines diuturnæ, ut hectica et hydropsis, et hujusmodi ; et in talibus non debet fieri inunctio, nisi quando videntur perducere ad periculum mortis ; et si homo illum articulum evadat, eâdem infirmitate durante, et iterum ad similem statum per illam infirmitatem reducatur, iterum potest inungi ; quia jam est quasi alius infirmitatis status, quamvis non sit alia infirmitas simpliciter."³

844. To verify the condition of the rubric, "*nisi convaluerit*," it is not enough that the patient appears to be out of danger for a few days. There must be probable ground for believing that he has really got out of danger, and there must, therefore, be an improvement that continues for a considerable time.⁴

It is the practice of some, in all cases of tedious illness, to repeat Extreme Unction after the interval of a month. It would be hard to reconcile this practice with the rubric and the words of St. Liguori above cited,⁵ when it is certain that the same danger has continued all the time. But it often happens that, all things considered, there is a doubt whether the state of the disease has really changed—whether the danger has at any time ceased, or has all along continued ;

¹ Kilker—Extr. Unction p. 193.—*Ed.*

² Casus Consc., n. 889, p. 576.—*Ed.*

³ In Supplem., 3iæ partis, Quæ. 33, art. ii.

⁴ St. Lig., l. c. in fine.

⁵ Supra, n. 843.

and in this case of doubt the priest is recommended to administer the sacrament again, as more in accordance with the ancient practice of the Church.¹ Now, it may be contended that there is, generally speaking, ground for such a doubt in the case of any one who lives a month after receiving Extreme Unction, and is still in danger of death; and that, therefore, in a tedious illness, the sacrament may, as a general rule, be repeated after the lapse of a month.²

845. If one has received Extreme Unction validly, but without the necessary dispositions, and, therefore, without fruit, the sacrament cannot, on this account, be repeated during the same danger. But theologians commonly teach that, in such circumstances, the sacrament would revive and produce its effect as soon as the requisite dispositions are present.³ If the want of these dispositions at the time was not culpable, and if no mortal sin has been committed in the meantime, attrition would suffice for the reviviscence: otherwise, perfect contrition or the sacrament of Penance would be necessary, just as in the case of the reviviscence of Baptism.⁴

846. Should one who has received Extreme Unction with the proper dispositions, fall into grievous sin while the same danger still continues, he would lose, from that moment, the right to those special helps that are the effect of the sacrament; but that right would be restored to him, along with sanctifying grace, on his

¹ Bened. XIV., l. c. St. Lig., l. c.

² The period of a month merely represents a rough estimate based on intelligent experience, and is merely proposed as a practical working rule to be applied only in *doubtful* cases. It is based on the presumption that the person who, after being anointed, has lived for a month without manifesting any noticeable change in health, has really recovered to some extent, and that the present danger of death is morally different. The presumption will of course yield to evidence to the contrary; when there is no such evidence the invalid may, as a general rule, be given the benefit of the reasonable presumption. Pope Benedict XIV stated that in case of doubt whether the same danger continues or a new one has arisen, one should decide in favour of repetition. (De Synod. Dioc. lib. viii. cap. 8.—(Ed.)

³ St. Lig., n. 707, Quær. ii.

⁴ Vid. supra, n. 421.

making an act of perfect contrition, or receiving sacramental absolution.¹

§ 9.—Quando dubitatur num infirmus usum rationis attigerit, num in periculo mortis reipsa versetur vel num mortuus sit, hoc sacramentum ministretur sub conditione.

847. The previous rubric mentioned as qualifications necessary for the subject of Extreme Unction that he have attained the use of reason, and that he be in danger of death from sickness or old age. The present rubric states that when there is doubt concerning the fulfilment of any of these qualifications, the sacrament may be administered conditionally. In this way the Church safeguards both the reverence due to the sacrament and the rights of her children to receive it. There is a presumption of law² that after reaching the age of seven years a child has the use of reason, and this presumption holds unless there is proof to the contrary. Children may possess the use of reason before that age, as the Codex itself implies,³ and in such cases the sacrament should be administered absolutely. Frequently, there may be a doubt as to whether such children, and also persons who have been mentally defective from infancy, have been capable of committing sin, and in these cases Extreme Unction should be administered "sub conditione," the condition (not necessarily expressed) being—"si capax es."

Regarding doubt as to the presence of danger of death, the priest will usually be guided by the judgment of the physician, nurse or some skilled person. In the absence of such assistance, and provided the priest has good reasons for his doubt, he should anoint the sick person conditionally, using the same condition—"si capax es." If subsequently, the presence of danger of death becomes certain, a second conditional anointing should be administered.

Doubt as to whether actual death has taken place may arise in cases where the priest arrives shortly after the sick person has ceased to give any signs of life. It is now generally accepted

¹ Vid. De Lugo, *De Sac Pœnitent.*, Disp. xi. sect. iii. n. 49.

² Can. 88.

³ Can. 12.

that a considerable interval may separate apparent from real death. Medical experts, however, have not been able to determine exactly, or to state with any degree of unanimity, the length of this admitted period of latent life. All seem to agree that this interval is of far longer duration in cases of sudden death than in cases of death following a lingering illness. In the latter case most authorities say that half an hour is the utmost limit,¹ while in cases of sudden (apparent) death it is stated that the period may continue for two hours or even longer.² In any individual case, therefore, there may within these limits be a doubt as to whether the person is really dead, and such doubt will justify the conditional administration of the sacrament. The rubric uses the word "**ministretur**" not the phrase "**ministrari potest**," and, according to Antonelli,³ until it is certain the person is dead, the Sacraments ought to be administered conditionally in order to provide for his eternal salvation. Similarly Ferreres⁴—"Quoties sacerdos *potest* hujusmodi "apparenter mortuis Sacramenta ministrare ad id "videtur *teneri sub gravi* Plures tamen hanc "obligationem negant." The condition to be expressed in administering Extreme Unction in cases of apparent death is, as a subsequent rubric,⁵ states "*si vivis*." The priest, in administering the sacrament in such contingencies, should take precautions not to give scandal to those who are present. If necessary, he might explain the theoretical justification of his action. But in view of the fact that a single unction of one sense, or of the forehead, with the short form is sufficient in such a case⁶ the danger of causing "admiratio" will frequently not exist.

¹ Cf. Antonelli - *Medic. Pastoralis*, Vol. ii. (4th Ed.), n. 1026, Genicot-Instit. *Theol. Mor.* II. n. 422; Noldin - *De Sac.*, n. 294.—*Ed.*

² O'Malley (*Ethics of Med. Homicide* p. 87) thinks three hours a not unreasonable length of time after the "pronouncement of death." Vide Kilker—"Extreme Unction" p. 210 et seq. for a further list of authorities and opinions on the subject.—*Ed.*

³ l. c.

⁴ *Comp. Theol. Mor.* II. n. 856.

⁵ § 14.

⁶ *Infra* § 21.

§ 10.—Hoc sacramentum non est conferendum illis qui impenitentes in manifesto peccato mortali contumaciter perseverant ; quod si hoc dubium fuerit, conferatur sub conditione.

848. The rubric states that the sacrament is not to be administered to the impenitent who obstinately persevere in manifest mortal sin. Theologians do not agree as to the theoretical reason for this prohibition, some maintaining that Extreme Unction is refused by reason primarily of the recipient's lack of dispositions, others holding that the refusal is due to his lacking the essential element of intention to receive the sacrament. In practice, however, there will be no difficulty for the priest who is certain that the subject is obstinate and contumacious in his impenitence with regard to a manifest mortal sin. By the impenitent are understood those who are known to have been guilty of grievous sin, and who give no reason to think that they have since repented.¹ In former editions of the Ritual the corresponding rubric specifically prohibited the administration of Extreme Unction to persons "dying in manifest mortal sin"—to a murderer, for example, who is seized with a fatal illness or receives a mortal wound, in the act of killing his victim. The present rubric omits this special reference, and requires in all cases contumacious impenitence, which seems to preclude the intention of subsequent repentance. If the murderer, in the example given, survives, even for a short time, and gives signs of repentance, he may be absolved,² and anointed also, for it cannot be said of him that he is obstinately persevering "*in manifesto peccato mortali.*" But if he be deprived of his senses in the very act of sin, though he may be absolved conditionally, according to St. Liguori,³ the rubric in its former version would seem to deny him Extreme Unction. Some theologians, however, would permit him to be anointed.⁴ Bouvier⁵ and Scavini⁶ say that

¹ Baruff., n. 72.

² Vid. St. Lig., n. 483.

³ Loc. cit.

⁴ Vid. Baruff., n. 76. Cleric., *De Ext. Unct.*, Decis. lxxx. n. 6.

⁵ *De Ex. Unct.*, cap. vii. art. iii. 7°.

⁶ *De Ex. Unct.*, Disp. ii. cap. iv. Quær. 2, *Impœnitentibus.*

the same rule is to be followed in administering Extreme Unction as in giving absolution. In practice we should act on this opinion, and anoint conditionally as well as absolve, unless there be evident signs of impenitence. The wording of the revised version of the rubric, as well as the opinion of theologians such as St. Alphonsus,¹ Lehmkuhl,² Tamburine,³ La Croix,⁴ Ballerini-Palmieri,⁵ Kern,⁶ and Genicot⁷ should be sufficient to remove any scruple a priest might have in administering Extreme Unction conditionally in such a case. The sanctity of the sacrament is safeguarded by the conditional administration; and the eternal salvation of the subject is provided for in the not impossible event of his having made an act of attrition in a fraction of time before losing consciousness. And it must also be borne in mind that although a person is apparently unconscious and destitute of his senses, his rational life may be quite active.⁸

849. Obstinate perseverance in impenitence in the case of manifest mortal sin is not an easy thing of which to convict a person with certainty.⁹ Every condition required by the rubric must be present in order to justify a refusal of the sacrament. Whenever there exists a doubt regarding the existence of any of these conditions the subject is entitled to a conditional administration. Those theologians who maintain that the prohibition to administer Extreme Unction "*illis qui impoenitentes in manifesto peccato mortali contumaciter perseverant*," is based on the lack of the necessary dispositions of the recipient will find

¹ Theol. Mor. vi. 732.

² Theol. Mor. ii. 724.

³ Moral. Expl. ii, l. vi. De Ext. Unct. cap. 2.

⁴ Theol. Mor. l. vi, p. ii, n. 2110.

⁵ Theol. Mor. - De Sacr., sect. vi, de Ext. Unct. n. 32.

⁶ Tract. de Ext. Unct. p. 322.

⁷ Theol. Mor. ii. 423.

⁸ Cf. Kilker, l. c. p. 245 who quotes a personal experience of Diana in proof of this.—*Ed.*

⁹ Cf. Kilker l. c. p. 238 and f.f. It is unnecessary to remark that knowledge of a person's impenitence acquired "*sub sigillo*" cannot be availed of. (Cf. Can. 890 § 1.)—*Ed.*

a difficulty in reconciling the prescription of the rubric that Extreme Unction is to be administered conditionally in case of doubt regarding the penitence of the subject, with the common teaching that a sacrament should not be given conditionally, but absolutely, when there is a doubt about the disposition of the soul of the recipient, and that a condition should never be inserted which might invalidate what otherwise would have been a valid sacrament. Those, however, who hold that the reason of the prohibition in question is the lack of intention to receive the sacrament displayed by the penitent, find no difficulty in harmonising the rule of the Codex regarding conditional administration with the common teaching of theologians that, if there be doubt about the subject's intention to receive the sacrament, it can, at most, be administered conditionally. In practice, therefore, the safer condition to employ in such conditional administration is "si capax es" and not "si es dispositus."

§ II.—Infirmis autem qui, cum suæ mentis compotes essent, illud saltem implicite petierunt aut verisimiliter petiissent, etiamsi deinde sensus vel usum rationis amiserint, nihilominus absolute præbeatur.

850. The different kinds of intention distinguished by theologians, have been already noticed.¹ It appears from the present rubric, that, for Extreme Unction, it is sufficient that the sick person have an habitual or even an *interpretative* intention; in other words, that he has asked at least implicitly for the sacrament or *would have* asked for it if he had now the use of his faculties, though, in point of fact, he has not and may never have had, formally and explicitly, such intention.² An intention or disposition of this kind is rightly presumed in all who have lived as Catholics, unless there be evidence to the contrary,³ and hence Extreme Unction is to be administered absolutely to persons "sensibus destituti" not only when it is known that they desired it, or desired the assistance of a priest before falling

¹ Chap. ii. n. 137.

² St. Lig., lib. vi. n. 82.

³ Baruff., n. 67. Lacroix, lib. vi. pars i. n. 172.

into that state, but also when it is ascertained that they lived as Catholics.

851. Even neglectful Catholics may, sometimes at least, get the benefit of this legislation. Anyone who has the intention of dying a Catholic may be said to make an interpretative petition to receive Extreme Unction. The fact that he has not obeyed the commands of God and His Church need not be conclusive proof of his opposition to conversion; it may be sometimes capable of being reconciled with a mere delaying of his conversion. If, however, the intention to receive the last sacraments is doubtful, the provisions of the previous rubric—allowing a conditional administration—may be availed of.

It is in such circumstances—when the person is unable to make any sign of sorrow or acknowledgment of sin—that the case already discussed may arise; that, namely, in which Extreme Unction can be validly administered while Penance cannot, and in which therefore, the salvation of one who is dying may depend on his receiving Extreme Unction.¹

§ 12.—*Si quis autem laboret in extremis, et periculum immineat, ne decedat antequam finiantur Unctiones, cito ungatur, incipiendo ab eo loco: Per istam sanctam Unctionem, etc., ut infra: deinde, si adhuc supervivat, dicantur Orationes prætermisæ, suo loco positæ.*

852. When there is reason to apprehend that the sick person may die before the whole ceremony as given in the Ritual can be performed, the priest is here directed to omit what precedes the unctions, and to commence with the application of the matter and form, and afterwards, if the person survives, to supply what has been omitted. The present rubric differs from the similar rubric dealing with the administration of the Viaticum in case of imminent danger of death.² In that case the prayers that precede the administration of the Viaticum, if omitted through necessity, are not afterwards to be supplied. We shall discuss later the rubric that provides for very urgent cases where the

¹ Vid. supra, n. 827.

² Chap. xiv, § 21.

priest fears that time will not permit the completion of the five unctions.¹

§ 13.—Si vero dum inungitur, infirmus decedat, Presbyter ultra non procedat, et prædictas orationes omittat.

853. If the priest is sure that the person is dead before he has completed the unctions, he is to proceed no further: he is not even to supply the prayers that may have been omitted. The whole rite supposes the person to be living, and should therefore cease the instant it is known that he is dead. The priest should in this case read the prayers for the soul just departed, commencing, "*Subvenite Sancti Dei,*" etc.²

§ 14.—Quod si dubitet an vivat adhuc, Unctionem prosequatur, sub conditione pronuntiando formam, dicens: *Si vivis, per istam sanctam Unctionem,* etc., ut infra.

854. If the priest be in doubt, as is usually the case in practice, (for it is very difficult, as already stated,³ to ascertain the exact moment of death), he is to proceed with the unctions, using the conditional form here prescribed, "*Si vivis, per istam,*" etc. The rubric clearly supposes that the priest is administering the sacrament by anointing the organs in the usual way. But as soon as the doubt, whether the person be alive, occurs, he should instantly apply a single unction with the general form, and then proceed with the separate unctions, as will be explained later.⁴ It will be noted that it is only in the case of apparent death that the Ritual specifies an express mention of the condition in the administration of Extreme Unction "*sub conditione.*"

§ 15.—Si autem acciderit, infirmum post peccatorum suorum confessionem ad exitum vitæ properare, tunc cum sacro Viatico poterit et Oleum infirmorum ad eum deferri per ipsum Sacerdotem, qui defert sacram Eucharistiam: si tamen alius Presbyter, vel Diaconus, qui Oleum sanctum deferat, haberi possit, per ipsum deferatur, qui superpelliceo indutus cum Oleo sacro occulte delato sequatur Sacerdotem Viaticum portantem; et postquam infirmus Viaticum sumpserit, inungatur a Sacerdote.

¹ Infra § 21.

² De Herdt, n. 23, i. 3°. ³ Vid. supra, n. 847. ⁴ Infra § 21.

855. In countries where the Blessed Sacrament is carried to the sick in solemn procession, the priest is not allowed to carry the “*Oleum infirmorum*” along with It, unless in the case here mentioned by the rubric, *i.e.*, the case in which both the Viaticum and Extreme Unction must be administered at the same time, while there is no other priest, nor even a deacon, to carry the holy oil. In this case, the rubric permits the priest to carry the holy oil as well as the Blessed Sacrament, but it does not explain in what manner. De Herdt says the vessel of oil should be fastened round the neck, and carried under the surplice, so as not to appear; because if the rubric directs that even another priest, or a deacon carrying it after him, should carry it secretly, much more should this be required of the priest himself, who is publicly carrying the Blessed Sacrament.¹

856. But what the rubric regards as exceptional is, in Ireland, and other countries similarly circumstanced, the general rule. On account of the scarcity of priests, and the distance in most cases of the houses of the faithful from the church or parochial residence, the priest, when called on to attend a sick person, usually goes prepared to administer both the Viaticum and Extreme Unction. He is, moreover, obliged to carry the Blessed Sacrament, as well as the holy oil privately.²

In case of very urgent necessity, the holy oil might be carried by a laic, according to De Herdt³ and the continuator of Gardellini.⁴ Hence, if a priest, attending one that is dying, had not the holy oil with him, he might send a laic to bring it, while he himself is engaged in hearing the dying man's confession.⁵

§ 16.—*Quinque vero corporis partes præcipue ungi debent, quas veluti sensuum instrumenta homini natura tribuit, nempe oculi, aures, nares, os et manus: attamen pedes etiam ungendi sunt; sed pedum unctio ex qualibet rationabili causa omitti potest. Unciones autem, extra casum gravis necessitatis, ipsa ministri manu nulloque adhibito instrumento fiant.*

¹ De Herdt, pars vi. n. 24, l.

² Vid. infra, chap. xvi § 2.

³ Loc. cit. n. 20, i.

⁴ *Annotat.* in Decr. 16 Dec. 1826, in *Gandaven.*, ad 2 Quæs. v. n. 2650.

⁵ Vid. *Annotat.* cit.

857. "The sacred unction," says the Catechism of the Council of Trent, "is to be applied, not to the entire body, but to the organs of the sense only : to the eyes, because the organs of sight ; to the ears, because the organs of hearing ; to the nostrils, because the organs of smelling ; to the hands, because the organs of touch. True, the sense of touch is diffused alike throughout the body, but the hands are its principal seat. This manner of administering Extreme Unction is observed throughout the universal Church, and admirably accords with the medicinal nature of this sacrament. As in corporal infirmity, although it affects the entire body, the cure is applied to that part only which is the source and origin of the disease ; so is this sacrament applied, not to the entire body, but to those members which are pre-eminently the organs of sense, and to the feet, by which we move from one place to another."¹

858. The usage regarding the parts anointed has not been invariable. In the Greek Church the unction was applied to the forehead, chin, and both cheeks (thus forming a cross in the unction of the head), then to the breast, to the two hands, and to the two feet.² But in the commencement of the ninth century, only three unctions, it is said, were in use in the Eastern Church.³

In the Western Church the custom of anointing the five organs of sense appears to have prevailed everywhere, and from the earliest times ; but there was a great diversity of usage, and there still is considerable diversity in different places, as to the parts anointed *in addition to these*. In several ancient rituals, the unction of one or more of the following parts is prescribed—in some, of one part, in others, of another—

¹ Pars ii. cap. vi. n. 10.

² Martene, *De Ant. Eccl. Ritibus*, lib. i. cap. vii. art. iii. n. viii. At present, the anointing of forehead, chin, hands and knees is prescribed. (op. cit. Woywood—Commentary on Code, Vol. i, p. 484.—Ed.)

³ Martene, *De Ant. Eccl. Ritibus*, lib. i. cap. vii. art. iii. n. viii.

the neck, the throat, the breast, the loins, the knees, the calves, the feet, between the shoulders, the navel, the place of the greatest pain.¹

In many rituals used in Belgium, the unction of the breast was prescribed, but that of the loins was omitted.² The same was also true of many rituals used in France.³

859. It is clear from the Codex⁴ (and Ritual) that the unction of the feet may be omitted, without affecting the validity of the sacrament. The Codex⁵ further orders that the unction of the loins is to be always omitted—former editions of the Ritual prescribed this unction in the case of male subjects of the sacrament, whenever it could be performed without inconvenience. It is also certain that when the organ is double, it is enough for the validity to anoint one, as, *e.g.*, one eye for the sense of sight. Nor is it necessary for validity to observe the order of the parts anointed.⁶

860. Theologians have long disputed whether the anointing of the five organs of sense enumerated in the rubric was essential for the validity of the sacrament of Extreme Unction. The Scholastics, basing their arguments on the principle that the five senses were the roots of sin maintained the necessity of five unctions.⁷ This became, according to St. Alphonsus,⁸ the more common opinion, and the one to be followed in practice. Study of ancient rituals, affording evidence of the existence of a variety of unctions,⁹ led later theologians to the view that the anointing of the five

¹ Martene, l. c. et art. iv. per totam. Cfr. Benedict XIV., l. c. n. 3.

² De Herdt, pars vi. n. 21, iii. et iv.

³ Dictionnaire des Rites Sacrés, art. *Ext. Unct.* : *Resumé d'un grand de Rituels*, par Beuvelet. Cf. Kilker l. c. p. 67 and f.f.—*Ed.*

⁴ Canon 947 § 3.

⁵ Ibid § 2—"Unctio renum semper omittatur."

⁶ St. Lig., n. 710, *Certum est*.

⁷ Cf. St. Thomas, Suppl. q. 32, art. 5 et 6.

⁸ l. c. n. 710 ; lib. i, n. 48.

⁹ Supra, n. 858.

senses was not essential for validity. Thus Benedict XIV. declared that such divergence in the number of unctions would not have been allowed to the different Churches, if the validity of the sacrament demanded any definite number, and that such divergence supplied a very strong foundation for the validity of the single unction with the general form.¹

861. The several possible opinions on this subject may be summarized in the following propositions:—

1° The unction of the five organs of sense with the form appropriate to each, is essential.

2° The unction of the five organs with one general form expressing all the senses, is sufficient.

3° The unction of the forehead for all the organs with the general form, is sufficient.

4° The unction of one organ with the general form, is sufficient.

5° The unction of any part of the body with the general form, is sufficient.

6° The unction of one organ of sense with the form appropriate to that sense, is sufficient.

862. Although it may be claimed² that the Church has not officially intervened to decide definitely the theoretical question regarding the number of unctions essential to the sacrament she has, as we shall see in a subsequent rubric,³ declared that in case of necessity one unction applied to one organ of sense or, more correctly, to the forehead, with one form is sufficient.⁴ The first declaration to this effect was the important Decree of the Congregation of the Holy Office (25 April, 1906) which stated:—"In casu veræ necessitatis sufficere formam: *Per istam sanctam unctionem indulgeat tibi Dominus quidquid deliquisti. Amen.*" The obvious meaning of this declaration is that a single anointing suffices for the certain validity of the sacrament, so that the famous theological dispute will henceforth, in practice, possess a merely historical interest.

¹ De Synod. Diœc. lib. viii, cap. 3, n.n. 3 et 4.

² Cf. Woywood l. c. p. 484. ³ § 21. ⁴ Canon 947. § 1.

863. As a result of the fact that the imposition of hands in the anointing is not part of the proximate matter of Extreme Unction—as it almost certainly is of Confirmation¹—it is not necessary for validity that the priest perform the anointings with his own hand. Ordinarily, the priest will of course be bound to do so as the rubric prescribes. But in case of grave necessity, as *e.g.*, when there is real danger of contracting disease from contact with the sick person, the priest may apply the unctions by means of a small ball of cotton or a brush or other suitable instrument.²

§ 17.—*Manus vero, quæ reliquis infirmis interius ungi debent, Presbyteris exterius ungantur.*

864. Two reasons are assigned for this provision of the rubric, but they are reasons of mere congruity; the validity of the sacrament is nowise involved. One is, that the priest's hands are anointed on the palms at his ordination; another, that the priest, if he still retains his consciousness, may be thus reminded of his dignity, and excited to compunction for the sins of which his hands, though consecrated, may have been the instruments.³

The distinction here made between priests and others, is mentioned by very few of the ancient rituals given by Martene,⁴ and by none of them earlier than the twelfth century. Some of them are silent about the part of the hand to be anointed, while many of them expressly direct that the exterior be anointed without any distinction of persons. But the Ritual of Fleury, in the twelfth century, at the unction of the hands, has the rubric, "*Si fuerit sacerdos solummodo deforis,*"⁵ and from that date we find the practice here fixed by the Roman Ritual, commonly established.

¹ Cf. Canon 781 § 2—"Unctio autem ne fiat aliquo instrumento, sed ipsa ministri manu capiti confirmandi rite imposita."—(Ed.)

² Vid. *infra*, n. 900.

³ Baruff., n. 113. De Herdt, l. c. iv.

⁴ Loc. cit. art. iv.

⁵ Martene, l. c. Ord. xxiv.

§ 18.—Dum oculos, aures, et alia corporis membra, quæ paria sunt, Sacerdos ungit, caveat, ne alterum ipsorum inungendo, Sacramenti formam prius absolvat, quam ambo hujusmodi paria membra perunxerit.

865. The right eye or ear, etc., is always anointed first. What is here prescribed is required, not for the validity of the sacrament, as may be inferred from what has been said elsewhere,¹ but merely for the exact and decorous performance of the ceremony. The precise distribution of the words is not fixed, but we believe it is the usual practice to anoint, *e.g.*, the right eye while pronouncing the words, "*Per istam sanctam unctionem*," and then the left, while pronouncing the remaining words of the form, "*et suam piissimam*," etc.

§ 19.—Si quis autem sit aliquo membro mutilatus, pars loco illi proxima inungatur, eadem verborum forma.

866. If one has lost a member, the part nearest to it is to be anointed as here directed. If it be a member of which he once had the use, it is easy to understand how the words of the form can be verified. But the unction is to be applied, although he may have lacked the member, or its use, from his birth, *e.g.*, the eyes of one who has been born blind, are to be anointed with the usual form, "*quidquid per visum deliquisti*." Theologians explain this, with St. Thomas, by saying that, though the person has been, of course, incapable of sinning like others by the external organs, he may have sinned by analogous internal desires, or by those internal powers or faculties which correspond to, and are immediately exercised through, the external organs.²

Should the person have redundant members, *e.g.*, a third hand, then those are to be anointed that have been most in use, or that are nearest to the natural position.³

§ 20.—Hujus Sacramenti forma, qua sancta Romana Ecclesia utitur, solemnis illa precatio est, quam Sacerdos ad singulas unctiones adhibet, cum ait : *Per istam sanctam Unctionem, et suam piissimam misericordiam, indulgeat tibi Dominus quidquid per visum, sive per auditum, etc., deliquisti. Amen.*

¹ Supra, n. 134, et n. 859.

² St. Lig., n. 732, in fine. Baruff., tit. xxvii. n. 120.

³ Baruff., n. 119. De Herdt, pars iv. n. 21, iii. 7°.

867. "The form of the sacrament," says the Catechism of the Council of Trent, "is the word and that solemn prayer used by the priest at each anointing: '*Per istam sanctam unctionem*,' etc. That such is the true and proper form of this sacrament, the Apostle St. James intimates, when he says, 'et orent super eum et oratio fidei salvabit infirmum'; words from which we may infer, that the form is to be pronounced by way of prayer, although the Apostle does not say of what particular words that prayer is to consist; but this has reached us by the faithful tradition of the Fathers, so that all the churches retain that form observed by the holy Church of Rome, the mother and mistress of all churches. Some, it is true, alter a few words, as when for '*Indulgeat tibi Deus*,' they say, '*Remittat*,' or, '*Parcat*,' and sometimes, '*Sanet quidquid commisisti*'; but, as the sense is the same, it is clear that the same form is religiously observed by all."¹

It is certain, therefore, that the priest is bound to use the deprecativ form, which is the only one used at present in the Eastern, as well as in the Western Church. Many theologians maintain with St. Thomas,² that the deprecativ form is essential to the validity of the sacrament, and that the indicativ form would not suffice. This they infer from the words of St. James, using the argument just given by the Catechism of the Council.³

868. Others,⁴ however, maintain that the indicativ form is valid, and they give one argument which appears to be very strong, viz., that, in many of the ancient rituals, the form is indicativ—"Ungo te," etc.,—as may be seen in those quoted by Martene.⁵ Many of them, no doubt, may be interpreted in a deprecativ sense, as, e.g., that of Cambray, which has "*Ungo oculos tuos de oleo sanctificato ut quidquid illicito visu deliquisti hujus olei unctione expietur, per*," etc., and so of the other

¹ Pars ii. cap. vi. n. 6.

² 3 par. *Sum. Theolog. Supplem.*, Q. xxix. art. viii.

³ St. Lig., n. 711, Dub. i. Suarez, Disp. xl. sec. iii. n. 7.

⁴ Apud St. Lig., l. c.

⁵ Lib. i. cap. vii. art. iv.

senses.¹ The particle "*ut*" may be understood to give a deprecativè sense to this and other similar forms in which it occurs. But there are some ancient forms, as that of Narbonne,² in which no word occurs to insinuate a deprecativè sense, and which do not admit of this sense without violence, as is observed by Benedict XIV.³ It cannot be denied, then, that the opinion of those who maintain the validity of the indicative form is probable, but of course it cannot be used in practice,⁴ against the clear prescription of the Codex—"Unctiones verbis, "ordine et modo in libris ritualibus præscripto, accurate peragantur."⁵

869. The form given in the present rubric is that prescribed by the decree of Eugene IV.⁶ The priest must be careful to pronounce it according to the instructions of the Ritual, otherwise he is certainly guilty of sin.⁷ But the variety of the ancient forms is such, that it is difficult to determine what words are essential, or what could be omitted without affecting the validity. It is certain that the form of this sacrament has not been determined by Christ *in specie infimâ*, that is to say, the words have not been fixed by Him like those in the forms of Baptism and the Eucharist. "Formam sacramenti extremæ unctionis," says Benedict XIV., "non esse a Christo Domino institutam *in specie infimâ*, ut aiunt, hoc est, certis verbis præscriptam, "theologi omnes admittunt, atque ex diversis formulis "etiam in Ecclesia Latina in illius administratione "usurpatis evidenter demonstratur."⁸

870. It is agreed that the words "*sanctam*" and "*Amen*" are not essential; and it is certain that the words, "*et suam piissimam misericordiam*," are not

¹ Martene, l. c. Ordo xix.

² Ordo xiii.

³ *De Synod Diæc.*, lib. viii. cap. ii. in fine.

⁴ St. Lig., lib. i. n. 48.

⁵ Canon 947. Cf. Can. 937—"Extremæ Unctionis sacramentum conferri debet per sacras unctiones . . et per verba in ritualibus libris ab Ecclesia probatis præscriptis."—(Ed.)

⁶ *Pro Armenis*, apud Denzinger, *Enchiridion*, etc., n. 595.

⁷ St. Lig., n. 711. Cf. Kilker l. c. p. 355 et seq.—(Ed.)

⁸ *De Syn. Diæc.*, lib. viii. cap. ii. n. 2.

essential.¹ It is commonly held that the phrase "*quidquid deliquisti*," or some other of the same import, is essential.² There used to be some doubt as to whether the express mention of the senses is essential. But the decree of 1906 and the new rubric make it clear that the expression of the senses, even in the most general way, is not required for validity. For, in case of necessity, the following form is declared to be sufficient: "*Per istam sanctam unctionem indulgeat tibi Dominus quidquid deliquisti. Amen.*"

Some go still further, and contend that the only essential words, are "*Indulgeat tibi Deus*"; for the act of anointing, they say, precludes the necessity of using the words, "*per istam sanctam unctionem*," while the word "*indulgeat*" sufficiently implies "*quidquid deliquisti*."³ But such speculations are of no practical importance.

871. It is disputed amongst theologians whether a distinct grace is produced by each unction, or whether the whole grace is conferred only when the last unction with its form is completed.⁴ Some maintain the former opinion, and illustrate it by the example of "Orders," which, though only one sacrament, contains under it several partial sacraments, each with its own matter and form; and by the example of the Eucharist, in which a distinct grace is perhaps received by the reception of each species, or even, in many cases, of each of several particles successively, although *the sacrament* is received only once at a single refectio. Suarez says this opinion is probable, but he himself holds the second opinion mentioned above, which is also the opinion of St. Thomas. He explains the last unction to be, not the last which may be actually conferred, but the unction of the last of the five organs of sense.⁵ St. Liguori⁶ seems to

¹ See approved form for cases of necessity, *infra* § 21. The word "*sanctam*" is included in the shorter form, but it was omitted in the form specified by the Council of Trent (Sess. xiv. De Ext. Unct. c. 1.)—*Ed.*

² St. Lig., n. 711. Also more recent moral theologians as *e.g.*, Noldin, Aertnys, Genicot, Ballerini, Ferreres.—*Ed.*

³ Juenin, *apud* Catal., tit. v. cap. i. § xix. n. ix.

⁴ St. Lig., lib. vi. n. 707.

⁵ Vid. Disp. xli. sec. ii.

⁶ Loc. cit.

regard the two opinions as equally probable.¹

§ 21.—In casu autem necessitatis sufficit unica unctio in uno sensu, seu rectius in fronte, cum hac forma breviori :

Per istam sanctam Unctionem indulgeat tibi Dominus quidquid deliquisti. Amen.

Salva tamen manet obligatio singulas unctiones supplendi, ut supra (n. 12), cessante periculo.

872. This rubric (quoting the prescription of the Codex²) states explicitly that in case of necessity one unction of one organ of sense, or more correctly of the forehead, with the shorter form suffices (for validity). We have already³ quoted the Decree of the Holy Office (April 25, 1906) which declared that in case of necessity a single form sufficed. It naturally followed of course that a single unction also sufficed in such cases.

An important question arose after the publication of this decree, namely, whether, in case the patient survived, the unction of the separate senses should be supplied. Relying on the word "*sufficit*," it was held by many that there was no necessity to supply the unctions, since the sacrament was already validly administered ; further, it was maintained that it would be unlawful to supply them. Others, however, insisted that the unctions should be supplied. The Holy Office, it was pointed out, merely sanctioned a short form, from among the many discussed by theologians, which might be used in cases of urgent necessity. It did *not* decide the question whether the administration of the sacrament with this short form would be valid ; it merely declared that the form sanctioned is sufficient to secure, in difficult circumstances at least, a probably valid administration of Extreme Unction. The validity of the sacrament so administered did not come within the scope of the decree at all. That point was left as undecided as before.⁴

¹ Vid. Irish Theol. Quarterly Vol. ii. (1907) for a discussion on this question.—(Ed.)

² *Can.* 947, § i.

³ *Supra* n. 862.

⁴ See I. E. Record, December 1915, pp. 567-574, and January, 1916 (Vol. vii. pp. 28-43).—*Ed.*

The following query was afterwards proposed to the Holy Office: "An administrato Sacramento Extremæ "Unctionis in casu necessitatis unica Unctione in fronte "adhibita, per verba: *Per istam sanctam Unctionem "indulgeat tibi Dominus quidquid deliquisti. Amen,* "cessante periculo, singulæ Unctiones, ad tenorem "Decreti diei 31 Januarii, 1907, supplendæ, sub "conditione adhibendæ sint vel non"? The answer was: *Negative* ad primam partem; *Affirmative* ad secundam.¹ It is rather curious that the decree of 1907, to which reference is made in the query, was never officially published. We can gather, however, that it ordered the unctions to be supplied;² and the answer just quoted lays down that they are to be supplied not conditionally but *absolutely*. The reply of the Holy Office (9 March, 1917) and the promulgation of the Codex in the following year brought the controversy about the necessity and lawfulness of supplying the unctions to a close. It is now clear that the unctions are to be subsequently supplied, when the danger has ceased, and, in accordance with the Decree of 1917, to be supplied absolutely.³

Here a speculative difficulty arises. Is the sacrament repeated, or not? If it is, there seems to be a violation of the Canon⁴ which says: "In eadem infirmitate hoc "sacramentum iterari non potest, nisi infirmus post "susceptam unctionem convaluerit et in aliud vitæ "discrimen inciderit." Some would hold that the sacrament *is* repeated, but that the prohibition of the Canon applies only to the case when the sacrament is conferred in the full form. The same view might possibly be defended on the ground that the sacrament, although repeated, is not repeated during the *same* danger.⁵

¹ 9 Mart. 1917 (Acta Ap. Sed. Vol. ix, p. 178).

² The Ephemerides Liturgicæ (August 1917) in replying to a correspondent published (without stating the source of its authority) the text of this hitherto unpublished decree—"Si vero infirmus supervixerit, suppleantur singulæ unctiones et orationes." (An. 31, n. 8, p. 437)—(Ed.).

³ The prayers that have been omitted must also be said, as noted in a previous rubric (§ 12)—(Ed.).

⁴ 940, § 2.

⁵ See I. E. Record, April 1918, p. 295.—*Ed.*

But it seems more reasonable to hold that there is no repetition of the sacrament. What, then, is to be said of the unctions which, it must be remembered, are to be supplied *absolutely*? It may be answered that *all* the unctions are, morally speaking, part of the same function. The essential graces are all conferred by the single unction with the short form, while the separate unctions are required to express the fuller significance of the sacrament.¹

Each one of these theories has its difficulties. But the practical point to be borne in mind is that both the unction with the short form and the separate unctions, if they are to be supplied, must be administered without any condition whatever.

873. Nothing but a case of real necessity can justify the priest in omitting even one of the five unctions, as is clearly laid down by Benedict XIV.² The case in which it is feared that the person may die before they are completed is, undoubtedly, such a case of necessity. But is there any other, it may be asked, in which the priest is justified in applying a single unction in the manner explained? The "*Modo Pratico*"³ mentions two others. The first is the case of pestilence. This is commonly admitted by theologians,⁴ and seems to be admitted by St. Liguori when he says:⁵ "*Tempore pestis, vel alia urgente necessitate, poterit adhiberi . . . una unctio in aliquo sensu (et consultius in capite).*" The words "*tempore pestis*" may be taken to mean, "when there is danger of catching the infection"; for it cannot be implied that in pestilence there is always danger of death before the unctions are completed.

The second case is that in which the sacrament is to be administered to a number of sick, and in which there is danger that, if the five unctions are applied to each, there will not be time to administer the sacrament to all.⁶ This case must be of frequent occurrence in

¹ *Ibid.* p. 296.

² *De Synod. Diœc.*, lib. viii. cap. iii. n. 5.

³ Cap. ix.

⁴ *Vid. Cleric. Decis.* lxvi. n. 9; *Bened. XIV.*, *De Synod. Diœc.*, lib. xiii. cap. xix. n. 39.

⁵ *Lib.* vi. n. 710.

⁶ *Modo Pratico*, l. c.

time of epidemic, and must, no doubt, be often dealt with by military chaplains in time of war, when they have to administer the last sacraments to a number of wounded men together.

874. The prescription that the single anointing is more correctly ("rectius") applied to the forehead, although only a counsel, should be fulfilled unless some obstacle prevents it. If there is any difficulty in anointing the forehead, the unction may be made on any organ of sense. The phrase "*cessante periculo*" in the rubric does not, of course, imply that *all* danger of death must have ceased; it suffices that the urgent danger which justified the use of the single unction has receded.¹ In practice, the phrase may be interpreted, as Tanquerey suggests, as meaning "*si tempus superest.*"²

§ 22.—Quando pluribus simul infirmis hoc Sacramentum ministratur, Sacerdos singulis ægrotis crucem pie deosculandam porrigat, omnes preces quæ unctiones præcedunt, plurali numero semel recitet, unctiones cum respectivis formis super singulos ægrotos efficiat, omnes vero preces, quæ unctiones subsequuntur, plurali numero semel dicat.

875. Former editions of the Ritual contained no special provision for cases in which Extreme Unction is to be administered to two or more persons at the same time.³ Such cases may be of frequent occurrence in hospitals, as well as in times of pestilence or prevalent sickness. We have already seen the provisions of the Ritual regarding the administration of Extreme Unction in cases of urgent necessity or of imminent danger of death. But we now speak of cases that are not so urgent, and in which there is sufficient time to administer the sacrament in the ordinary way to each.

¹ Cf. Genicot. *Inst. Theol. Mor.* ii. 417; Ferreres. *Comp. Th. Mor.* ii. 838.—*Ed.*

² *Brev. Syn. Theol. Mor.*, n. 1260. Cf. Hægy l. c., t. i. p. 622—"Si le malade vit encore après cette onction générale, le Prêtre est tenu de suppléer chacune des onctions."—*Ed.*

³ The previous edition of "*Notes on the Rubrics*" outlined (pp. 460-461) the procedure (following De Herdt) that might be followed in these cases, and it is worthy of note that this procedure is now, for the first time, officially sanctioned by the Roman Ritual.—(*Ed.*)

876. According to the provisions of the present rubric the priest, in administering Extreme Unction to several at the same time, presents the crucifix to be kissed by each, recites (using the plural number when necessary)¹ once all the prayers that precede the unctions, then anoints each individually with the prescribed form for each unction, and subsequently recites (using the plural number wherever necessary) all the prayers that follow the anointing once for all. A priest, who may be called on to administer the sacrament in this way to a number together would do well in marking the necessary changes (of number or gender.)² In the order of administering Extreme Unction it is prescribed that the crucifix be presented before the sprinkling of holy water,³ but we think this order may be changed for greater convenience should there be a number to be anointed in different parts *e.g.*, of the same hospital ward; otherwise the priest would be obliged to visit each of them to present the crucifix, and afterwards to make a second round of visits to give each an opportunity of confessing.

¹ *e.g.*, Misereatur vestri, Indulgentiam . . . vestrorum, and the prayer—"In nomine Patris," etc.—(Ed.)

² Vid. supra chap. iv. § 28, n. 359.

³ Infra, chap. xvi, § 4.

CHAPTER XVI.

ORDER OF ADMINISTERING THE SACRAMENT OF EXTREME UNCTION.

ORDO MINISTRANDI SACRAMENTUM EXTREMÆ UNCTIONIS.

§ 1.—Sacerdos Sacramentum Extremæ Unctionis ministraturus, quatenus fieri poterit, parari curet apud infirmum mensam mappam candidam coopertam, itemque vas, in quo sit bombacium, seu quid simile in sex globulos distinctum, ad abstergendas partes inunctas; medullam panis ad detergendos digitos; et aquam ad abluendas Sacerdotis manus; ceream item candelam, quæ deinde accensa ipsi ungenti lumen præbeat. Denique operam dabit, ut quanta poterit munditia ac nitore hoc Sacramentum ministretur.

877. A table covered with a white cloth should be prepared in the chamber of the sick person, in the manner already directed for the case in which the Viaticum is about to be administered.¹ The same that has been prepared for the Viaticum serves also for Extreme Unction, which is so often administered immediately after.² There should be placed on it, besides the crucifix and candles, a plate containing cotton or flax, divided into six little balls or pellets, to be used in wiping the parts anointed, and another plate containing some crumbs of bread, or a little dry meal, in addition to a basin of water, for the priest's hands. Should the table be prepared for Extreme Unction alone, it suffices to have one wax candle, to be lighted and held by a clerk when the priest is anointing. If it be prepared for the Viaticum, two candles are lighted from the commencement, and one of these may be held at the proper time by the minister. Out of reverence for the sacrament, it is recommended also that the parts to be anointed be washed immediately before the priest comes.³

¹ Vid. supra, n. 765.

² De Herdt, n. 24, i. 3°.

³ De Herdt, n. 21, ii.

878. The last clause of this rubric shows the object of the Church in all these preliminary arrangements. It is that thus due regard may be had to cleanliness and propriety, and that the whole ceremony may be performed in such a manner as will conciliate the respect and veneration of the faithful. The rubric says, "*quatenus fieri poterit, parari curet*" "*operam dabit.*" It does not then require the priest himself to do these things. It simply requires him to do what he can, in the circumstances in which he may find himself, to have these preparations made. In giving instructions to the people regarding this sacrament, he may very easily take occasion to tell them how the chamber of the sick person should be prepared for the visit of the priest to administer the last sacraments.

There is no dwelling so poor that it may not be made clean, at least around the bed of the sick; none in which a table with a clean white cover may not be prepared, at least by borrowing from some charitable neighbour. There might be some pious confraternity, the members of which would undertake to have the necessary preparations made.¹ There would be rarely wanting at least some pious person in the townland or district who would see to the arrangement of everything as prescribed by the rubric, were the priest only to suggest this, and to show what is to be done. The only expensive requisite is the wax candle. Even this costs very little, and would be supplied, we have no doubt, by the charity of others, to the few who might be unable themselves to procure it. The same candles could be taken from house to house, as they might be required, until consumed; and, if necessary, they could be purchased by the priest himself, and some given to one in each district, who would be charitable enough to take charge of them for the purpose. In this way, we believe, a few shillings annually would suffice to supply the poor of an entire parish.

Of course there are cases so urgent as to leave no time for preparation, but in ordinary cases there is

¹ Vid. *supra*, n. 768.

rarely a sufficient reason for not complying with what the rubric prescribes.

§ 2.—Deinde convocatis Clericis seu ministris, vel saltem uno Clerico, qui crucem sine hasta, aquam benedictam cum aspersorio, et librum Ritalem deferat, ipse Parochus decenter accipit vas sacri Olei infirmorum sacculo serico violacei coloris inclusum, illudque caute deferat, ne effundi possit. Quod si longius iter peragendum, aut etiam equitandum sit, vel alias adsit periculum effusionis, vas Olei sacculo, aut bursa inclusum, ut dictum est, ad collum appendat, ut commodius et securius perferat. Procedat autem sine sonitu campanulæ.

879. For many centuries, this sacrament was usually administered by a number of priests together, This practice is still continued in the Greek Church, and it prevailed in the Latin Church down to the thirteenth century, although from the earliest times instances are recorded of its being administered by a single priest, and no doubt was entertained of its validity when thus conferred. All this is stated by Benedict XIV.,¹ and is very clearly shown by Martene.² According to the Greek Euchologium, the number of priests should be seven; but all admit that, in case of necessity, it may be administered by three.³

880. The Greeks insist on a plurality of ministers on account of the words of St. James: . . . "inducat presbyteros"; but this expression of the Apostle is fairly interpreted to signify "one of the priests"; at least it cannot be shown that in strictness it requires the presence of more than one.⁴ The Greeks who are united to the Church are allowed to retain their usage, but they are required to acknowledge that the sacrament can be validly conferred by a single priest.⁵

According to the Greek usage the ceremony is very long. The priests bless the oil with several prayers and canticles; they recite seven epistles, seven gospels, and

¹ *De Syn. Diæc.*, lib. viii. cap. iv. n. 5.

² *De Rit. Ant. Eccl.*, lib. i. cap. vii. art. iii. n. ii. iii. et v.

³ Benedict XIV., l. c. n. 8. Martene, l. c.

⁴ Vid. Cornelium A Lapide, in loc. Suarez, Disp. xliii. sect. ii. n. 1.

⁵ Benedict XIV., loc. cit.

seven long prayers. Each of them anoints the sick person, reciting, while he anoints, the prayer, *Πάτερ Ἅγιε ἰατρὲ τῶν ψυχῶν καὶ τῶν σωμάτων*, etc. This prayer, according to the common opinion, constitutes the form of the sacrament.¹ The book of the Gospels is placed on the sick man's head, and all the priests impose hands on him, while the principal priest, called in the rubric *ὁ προϊστάμενος*, recites a prayer. We may observe that the oil is blessed each time; this ceremony is performed in the church if the sick person can be brought to it, otherwise in his house.

The extract given by Martene² is an exact translation of the *Ἀκολουθία τοῦ Ἁγίου Ἐλαίου*, given in the *ΕΥΧΟΛΟΓΙΟΝ ΜΕΓΑ* used at present in the Greek Church. The rubric regarding the unctions is not very clear. It simply says that the priest anoints, saying "*Pater sancte*," etc. . . . and then, that this same prayer is said by each priest while he anoints. All the parts, however, are anointed by each priest, not one by one priest, and another by another.

881. Although, as has been said, the same usage as to a plurality of priests prevailed in the Western Church, there was a diversity of practice, according to Martene, as to the part taken by each priest in the administration. Sometimes each priest anointed all the parts with the appropriate forms; sometimes one anointed one part, and another another, with the form appropriate to each; and some instances are mentioned in which it would seem that one applied the unctions while another pronounced the form.³ This last mode is, most probably, invalid; but the others are, undoubtedly, valid.⁴ Benedict XIV. says there can be no doubt of the validity of the sacrament when the organs of sense are anointed by different priests, each pronouncing the form appropriate to that which he anoints.⁵

882. According to the present usage, the unctions are applied by a single priest, and it is not lawful to

¹Sylvester, *Compendium Theologiæ Classicum pro Græcis*, cap. lxiii. § 5. Collet, *De Ex. Unct.*, cap. iv. concl. ii.

²Art. ix. ordo xxxiii.

³Art. iii. n. iv.

⁴Suarez, *Disp.* xliii. sect. ii.

⁵Lib. viii. cap. iv. n. 5.

depart from this usage, at least if we except the case of necessity;¹ and we doubt if it would be expedient even then, for the case of necessity is now amply provided for.² But should the priest be prevented by a sudden attack, or by any accident, from completing the unctions, another should supply what has been omitted. The second priest in this case should not repeat the unctions performed by the first, but commence where he left off, unless there be a notable delay. If there be a delay of even a quarter of an hour, he should repeat the previous unctions "sub conditione."³

883. It is not only permitted, however, but even recommended, that the priest who administers the sacrament be assisted by other priests, when they can be easily procured, who may act as his ministers in the ceremonies, and join in the prayers.⁴ Hence, St. Charles directed that he should have with him as many priests and clerics as he conveniently can.⁵ According to our present rubric, the parish priest, when about to administer the sacrament, convenes them, or a few of them (supposing, of course, that there is a sufficient number attached to the parish church), or, at least, gets one cleric to accompany him and carry the cross, etc., as here prescribed, while he himself carries the holy oil from the church. It is unnecessary to bring the holy water if it be certain that there is some already in the chamber of the sick person.⁶ A procession may be formed, but the cross is carried "*sine hasta*," that is, without the long staff or pole on which it is usually fixed in processions; and this, according to Baruffaldi,⁷ very probably for the convenience of passing through doors, ascending stairs, etc., in order to reach the chamber of the sick. A decree of the Sacred Congregation⁸ appears to prohibit the carrying of lights in this

¹ St. Lig., n. 724, in parenth.

² Vid. supra n. 872.

³ St. Lig., n. 724, in parenth.

⁴ Benedict XIV., l. c.

⁵ *Act. Eccl. Mediol.*, pars iv. Inst. Ext. Unct. § *De diligentia in Ministrando*, pag. 450.

⁶ Vid. supra, n. 776.

⁷ Tit. xxviii. n. 32.

⁸ 28 Jan. 1306, in *Baren.*, n. 196.

procession, though, according to Baruffaldi, they may be carried.¹ It is certain, however, that the bell is not to be rung, lest the faithful might think that the priest is carrying the Viaticum, and kneel down to adore.² Hence the rubric expressly prohibits the ringing of the bell.

884. This procedure regards countries where there is nothing to prevent such processions. With us the priest usually has the oil of Extreme Unction in his house,³ and carries it unattended by any one when he is going to administer the sacrament. He should always bring with him a small crucifix and a little holy water, unless he has reason to believe that he will find both before him in the sick chamber. If he cannot otherwise have a supply of holy water, he should bless some in the house before the commencement of the ceremony, or at least before he takes his leave.⁴

885. The vessel containing the "*Oleum Infirmorum*" should be apart from those which contain the oils used in Baptism. The necessity which justifies the priest in keeping the "*Oleum Infirmorum*" in his house does not justify him in keeping the others also in his house, still less in carrying them along with it whenever he goes to administer Extreme Unction.⁵

The oil should be absorbed with a little cotton, as is directed by a previous rubric,⁶ and the silver vessel containing it should be put into a case made of silk (or, better, perhaps, made of leather lined with silk), of a violet colour. It would be well also to have always in the case a little loose cotton, lest on any occasion none might be found in the place where one has to administer the sacrament.

886. The exceptional contingency contemplated in the latter portion of this rubric is of ordinary occurrence in

¹ Tit. xxviii. n. 29. Cf. *Ephemerides Liturgicæ* (March-April, 1930) for the contrary opinion (pp. 132 et seq.)—(*Ed.*).

² Baruff., n. 40, 41.

³ Supra, n. 833.

⁴ Vid. Baruff., n. 94.

⁵ Vid. supra, n. 268. Cf. Kilker l. c. p. 345 on the "practice of many priests in the United States of carrying with them continually the Oil of the Sick."—(*Ed.*)

⁶ Supra, Chap. xv. § v.

these countries; the precautions here recommended should be carefully attended to. We have seen how the pyxis containing the Blessed Sacrament is to be carried in these circumstances.¹ When the holy oil is carried at the same time, the vessel containing it must not be joined to, or form part of, the pyxis.² But we think it may be fastened to the same chain, or guard, around the neck by which the pyxis is secured. For this it is not necessary that it be carried beside the pyxis; it may be put by itself in an inside pocket. A second ring or a second spring-hook would suffice for the purpose. Both would thus be carried with great security, and, as nearly as the circumstances allow, in accordance with what is prescribed in the rubric.

§ 3.—Cum perventum fuerit ad locum, ubi jacet infirmus, Sacerdos intrans cubiculum, dicit: *Ÿ. Pax huic domui. Rŷ. Et omnibus, etc.*

887. The salutation here mentioned is pronounced by the priest also before administering the Viaticum.³ The rubric supposes that the sick person has received the Viaticum some time previously, and that the priest now comes to administer Extreme Unction alone. In this case, entering the chamber, he is to say again, "*Pax huic,*" etc., as here directed. But if he administers Extreme Unction immediately after the Viaticum, he need not repeat it.⁴ According to the words of the rubric, he is to say it "*intrans cubiculum.*" But if he has said it "*ingrediens locum ubi jacet infirmus,*" as directed by the rubric just before administering the Viaticum,⁵ and has not in the meantime left the chamber or place where the sick person is, it is evident that he has done all that the present rubric requires.

¹ Supra, n. n. 778, 779.

² Vid. Decr. S. R. C., 26 Mar., 1859, in *Tarnovien.*, ad 6 n. 3086.

³ Supra, n. 780.

⁴ De Herdt, n. 24, i. 4°.

⁵ Supra, chap. xiv. § xiv.

§ 4.—Deinde desposito Oleo super mensam, superpelliceo, stolaque violacea indutus, ægroto crucem pie deosculandam porrigit; mox in modum crucis aqua benedicta eum, et cubiculum, et circumstantes aspergit, dicens Antiphonam: *Asperges me, Domine, etc.* Quod si ægrotus velit confiteri, audiat illum, et absolvat. Deinde piis verbis illum consoletur, et de hujus Sacramenti vi, atque efficacia, si tempus ferat, breviter admoneat: et quantum opus sit, ejus animam confirmet, et in spem erigat vitæ æternæ.

888. Having entered the sick chamber, the priest places the holy oil on the table prepared as already stated, and then vests in surplice and violet stole. The rubric here supposes the priest to have come for the purpose of administering Extreme Unction alone; for if he has just administered the Viaticum, he is already vested in surplice, and requires only to lay aside the white stole, and put on a violet one.

St. Liguori discusses the question whether the priest would be guilty of grievous sin, by administering this sacrament without the surplice and stole and states: "Si non urgeat necessitas, certum est graviter peccare."¹ He cites Suarez and others who would not even except the case of necessity, on account of the reverence due to the sacrament, which should, they say, be preferred to the advantage of the individual.² Bouvier maintains the same opinion, and says it should be followed in practice unless there be a dispensation, as there is, according to him, in England, where it may be administered without the surplice and stole.³ St. Liguori, however, inclines to the opinion which would except the case of necessity.⁴

It is to be observed that the case of necessity here considered is the case in which the sick person is otherwise in danger of dying without Extreme Unction, not the case in which Extreme Unction might be itself necessary, as when he could receive no other sacrament,⁵ for in such a case, we believe, no theologian would hold that it could not be administered without the sacred vestments.

¹ Lib. vi. n. 726.

² St. Lig., l. c.

³ *De Ext. Uct.*, cap. viii. 1°. Cf. Dunne—"The Ritual Explained," p. 3, who states that usually only the stole is worn.—(*Ed.*)

⁴ Loc. cit.

⁵ *Vid.* supra, n. 827.

889. It is, then, the general law of the Church, that the priest, in administering this sacrament, be vested in surplice and stole; and nothing but *bona fide* necessity can excuse him from complying with this law. Such necessity existed in these countries during the operation of the penal code, when the priest could administer the sacraments only by stealth. But this necessity exists no longer. There is nothing now, generally speaking, to prevent him from complying with what the rubric requires. We say *generally speaking*, for it may be useful here to discuss the question how far the inconvenience of bringing a soutane and surplice with him to sick calls, may justify the priest in dispensing with them. We have no doubt it is often so great as to justify him. But we do not think it is always, or even generally, so.

890. In the first place, the surplice used on these occasions, may be such as can be put into very small bulk, and easily carried. Then, it may be very often given to be carried by the messenger who comes for the priest, and who usually returns immediately to the house of the sick person.

There is a greater difficulty about the cassock or soutane over which the surplice is worn. The rubric makes no mention of the soutane, simply because it supposes that this is the ordinary dress of the priest, and it makes no provision for the case in which the priest, as in these countries, does not wear his soutane out of doors.¹ We have not seen the case discussed by any author, nor are we aware of any decision regarding it by a diocesan or provincial synod. To determine the obligation of the priest, then, we must have recourse to general principles.

Now, it cannot, we think, be doubted that the priest is bound to wear the soutane, or what is called the “*vestis talaris*” in the canons, in the performance of

¹ The Maynooth Synod (1927) has made the following regulation regarding the outdoor dress of clerics in major orders—“*Foris, vero, clerici in sacris ordinibus constituti, omni secluso prætextu, induti sint habitus qui genua attingat. (n. 27).—(Ed.).*”

every sacred function, *if he can do so without notable inconvenience*. From this principle we infer that, even in these countries, the priest is bound to wear the soutane when he administers a sacrament, or performs any religious ceremony *in the church*, for there is no law of the state, no danger of insult, nor any other similar reason, to prevent his wearing it while there. If his house be near the church, there is usually nothing to prevent him, if he chooses, from wearing it while passing from the one to the other ; but at least he may easily have a soutane in the sacristy, which he can put on after going there.

He is bound to wear it also when he administers a sacrament outside the church, provided he can, without inconvenience, bring or send a soutane to the place where he is required to administer it. No doubt, the inconvenience of bringing it is, as we have said, often so great, as to justify the priest in dispensing with it. But surely it is not always so. For example, there can be no great inconvenience if he goes to the place on a car or other vehicle, or if he is accompanied by the messenger who came for him.

If he has to go a considerable distance alone, whether on foot or on horseback, he could not easily bring his soutane with him ; but even in such circumstances a great deal might still, we think, be done to carry out the spirit, if not to comply with the letter, of the rubric. The soutane, for instance, might be of very light material, made without sleeves, and so as to fit easily over the ordinary coat ; it could thus be carried without much inconvenience along with the surplice, both being, as we suppose, compressible into very small bulk.

891. We have seen already¹ that the Sacred Congregation when asked whether the practice existing in some places of giving the Viaticum without the surplice, but with a stole alone, could be permitted, answered: " Negative, et eliminata consuetudine servetur Ritualis Romani præscriptum." On the same occasion, and under the very same head, it was further

¹ Supra, n. 770.

asked : 2° “ An saltem sacramentum Extremæ Unctionis “ cum stolâ tantum administrari potest ? ” and the answer was : “ Negative ut ad proximum.”¹ The continuator of Gardellini, in his note on this decree, would not admit that even a long or difficult journey is a sufficient reason for dispensing with the vestments required by the rubric ; he excepts only the case of positive necessity.

In all that we say, however, regarding the obligation of this rubric, and the possibility of complying with it more frequently than is usual in these countries, we would not, and we trust we shall not, be understood as implying a censure on any priest who conforms to existing customs, so long as these are not abolished by the proper authority.²

892. The stole used in administering Extreme Unction should be of a violet colour. This is the colour adopted by the Church to express sorrow and affliction, and used by her in the sacrament of Penance, and in all her offices during the penitential seasons.³ It is prescribed for Extreme Unction also, which is regarded as the complement of Penance.⁴ The priest can rarely, if ever, be obliged to administer the sacrament without at least the stole, as the latter is so easily carried. Baruffaldi observes⁵ that sometimes the sick person might be alarmed if the priest presented himself at once clothed in the sacred vestments, and recommends, therefore, that he should first appear in his ordinary dress, and prepare the sick person for what is to follow. The wording of the rubric appears to convey that the priest puts on the surplice and stole only after he has placed the holy oil on the table, though St. Charles,⁶ Catalani,⁷ and others, would have him vested in these while carrying the oil to the house.

¹ 16 Dec. 1826, in *una Gandaven*, ad 2, Quæsitii ii. n. 2650.

² Vid. chap. i. n. 83, et seq.

³ Baruffaldi, tit. xviii. 19. Gavant., pars i. tit. xviii. *De Coleribus Paramentorum*, rub. 5.

⁴ Conc. Trid., Sess. xiv. *De Ext. Unct.*

⁵ Tit. xxviii. n. 43.

⁶ *Act. Med. Eccl.*, part iv. Instr. Ext. Unct. § *Ordo ministrandi*, pag. 451.

⁷ Tit. v. cap. ii. § iv. n. iii.

893. Having vested, the priest first presents the cross to be kissed by the sick person, who thus declares his faith and his hope in Christ crucified. The Ritual, as we have seen, supposes the priest to have a cross with him, but if there be one already, as there ought to be,¹ in the room, it will do equally well. Then he sprinkles with holy water the sick person, the room, and all who are present, saying the usual antiphon, "*Asperges me*," etc.² He sprinkles the sick person, as here directed, "*in modum crucis*," that is, he sprinkles, 1° in front (of himself); 2° on his (own) left; 3° on his right.³ If he has done so, however, before administering the Viaticum, he is not required to do so again when Extreme Unction immediately follows.⁴

894. The priest should give the sick person an opportunity of confessing immediately before Extreme Unction; and hence, if any interval elapses between the Viaticum and Extreme Unction, he should, before he proceeds to anoint, ask him whether he desires to go to confession. This is, of course, unnecessary if Extreme Unction immediately follows the Viaticum;⁵ but for greater security he may ask him to renew his sorrow, and make a fresh act of contrition.

In any case, he should say a few words to console and encourage him, and, if time permits, explain briefly the advantages and effects of the sacrament. He may do so in his own words, or he may read the instruction or exhortation on the subject, which is usually found in an appendix to the Ritual. In his general instructions on this matter, he should be careful to impress on the faithful the importance of receiving the sacrament in time, and to remove from their minds the senseless notion that whoever receives it must give up all hope of recovery.⁶

§ 5.—*Postea dicat. V. Adjutorium nostrum, etc.*

¹Supra, n. 877.

²This antiphon is said even in Paschal time (S.C.R. Decr. n. 2089 ad 7).—(*Ed.*).

³De Herdt, n. 22, 2°. Vid. supra, n. 782.

⁴De Herdt, n. 24, i. 4°. Cf. supra n. 887.

⁵Vid. supra, n. 784.

⁶Vid. supra, n. 823.

895. In the ancient rituals given by Martene,¹ a considerable variety may be observed in the prayers to be recited before administering the sacrament, but all have the same object, and express nearly the same sentiments, as those here given. The first and third are found in some of the most ancient, as in the Ritual of Beauvais,² and that of the Monastery of Pontlevoy, as old as the twelfth century.³ The latter contains also the second prayer, "*Oremus et deprecemur*," etc., but not in the same part of the ceremony.

While saying "*Adjutorium*," etc., the priest makes the sign of the cross on himself.⁴ It is not stated in what manner he is to make the sign of the cross at the words "*benedic nostræ conversationi*," and again at "*benedicat hoc tabernaculum*." The words seem to imply that the blessing is intended for the house or chamber which the priest has entered, and we think, therefore, the sign should be made over the place in front of him without being directed to any special object. According to the Ritual of Toulon, these prayers are to be said by the priest standing, uncovered, and turned partly towards the bed of the sick person, and partly towards the crucifix on the table.⁵

§ 6.—*Quæ Orationes, si tempus non patiat, ex parte, vel in totum poterunt omitti. Tunc de more facta confessione generali, latino, vel vulgari sermone, Sacerdos dicit in singulari numero: Misereatur tui, etc., Indulgentiam, . . . tuorum tribuat tibi, etc.*

896. When the case is so urgent as to justify the omission of these prayers, they are afterwards to be supplied if the person survives, as is directed by a preceding rubric.⁶ The "*Confiteor*" is said by the sick person himself, if he is able, the rubric expressly permitting it to be said either in Latin or in the vernacular, as in Confession. If he is unable, it may be said by the clerk or assistant, or even by the priest

¹ Lib. i. cap. vii. art. iv.

² Loc. cit. ord. xx.

³ Ord. xxv.

⁴ Vid. supra, n. 783.

⁵ Apud Dictionnaire des Cérémonies, etc., Art. *Ex. Unct.*, n. 23. Haegy (l. c. t. i., p. 620) says that at these words the priest blesses the sick person. Similarly, Van Der Stappen "Sacr. Liturg., t. iv, q. 230.—(Ed.).

⁶ Chap. xv. § 12.

himself.¹ Then the priest says "*Misereatur tui*," etc., "*Indulgentiam*," etc., in the singular, as in administering the Viaticum.²

It was decided by the Sacred Congregation of Indulgences, that the *Confiteor* is here to be said, although it may have been said a few minutes previously, as when the Viaticum immediately precedes; and is to be said even a third time if the indulgence "in articulo mortis" is given immediately after Extreme Unction.³

§ 7.—Antequam Parochus incipiat ungere infirmum, moneat astantes, ut pro illo orent, et, ubi commodum sit, pro loco et tempore, et astantium numero, vel qualitate, recitent septem Psalmos Pœnitentiales cum Litanis Sanctorum, vel alias preces, dum ipse Unctionis Sacramentum administrat. Mox, extensa manu dextera super caput infirmi, dicit:

In nomine Pa✠*tris, et Fi*✠*lii, et Spiritus* ✠ *Sancti, etc.*

897. "There is no sacrament," says the Catechism of the Council of Trent, "the administration of which is "accompanied with more prayers; and with good reason, "for then most particularly the faithful require the "assistance of pious prayers, and, therefore, all who may "be present, but the pastor in particular, should pour "out their fervent aspirations to God in behalf of the "sick person, most earnestly recommending his life and "salvation to the divine mercy."⁴

Hence the Ritual here directs the priest to invite all who are present to pray for the sick person. The prayers specially recommended are the Penitential Psalms and the Litanies, these being most appropriate; but it is plain from the rubrics that any other, as *e.g.*, the Rosary, may be selected; and the priest would do well to suggest those that he thinks most suitable for the persons present. These prayers should be continued while the priest is administering the sacrament, but, of course, in so low a tone as not to distract or disturb him. The prayers are to be said kneeling, according to the "Instructions" of St. Charles.⁵ At least the Peni-

¹ De Herdt, pars vi. n. xxii. 5°.

² De Herdt, l. c. Rit. Toul., l. c. n. 24. Vid. supra, n. 787.

³ 5 Feb. 1841, in *Valentinien.*, ad 6, n. 286. *Decreta Authentica* etc., a Prinzivalli, Bruxellis, 1862.

⁴ Pars ii. cap. vi. n. 7.

⁵ *Inst. Ext. Unct.*, § *Ordo Ministrandi*, etc., pag. 451.

tential Psalms and the Litanies should be recited “*flexis genibus*,” as is clear from the very title prefixed to them in the Ritual.

898. The phrase—“*extensa manu dextera super caput infirmi*”—is a new addition to this rubric of the Revised Ritual. In previous editions of the Ritual the prayer and triple sign of the cross were all that was prescribed. Although it was not explicitly stated how the sign was to be made, commentators understood the rubric as implying that it should be made over the sick person.¹ The words “*in te*” of the invocation convey clearly that the priest is then turned towards the sick person, and the words “*per impositionem manuum nostrarum*,” that he puts or raises his hand over him. Baruffaldi saw in this triple sign of the cross over the sick person an imposition of hands in imitation of the ancient imposition of hands performed by the Apostles to heal the sick—“*Super ægros manus imponent, et bene habebunt.*”² Catalani similarly argues for an imposition of hands in this case from the words of the prayer (“*per impositionem manuum nostrarum*”) and from ancient rituals.³ A Ritual approved for the Order of Friars Minor in 1909 contained the phrase that is now included in the revised Roman Ritual—“*extensa super caput ejus manu dextera*,” which some⁴ interpret as prescribing an imposition of hands by the priest on the head of the sick person while reciting the prayer—“*In nomine Patris*” etc. We have, however, already noted in the order of Infant Baptism that the rubrics of the Ritual draw a distinction between the imposing of the hand on the head of the child, and the extending of it while saying the subsequent prayer.⁵—(“*deinde imponit manum super caput infantis, et postea manum extensam tenens, dicit*,” etc.) From which it would seem reasonable to infer that in the present case the priest is merely required to hold his right hand extended over the head of the sick person

¹ Baruff., tit. xxviii, n. 60. De Herdt, n. 22, 7°. Rit. Toul. l. c. n. 24.

² Loc. cit.

³ Tit. v. cap. ii. § vii. n. iv.

⁴ Cf. Ephemer. Liturgicæ (1926) pp. 208-209.—(Ed.)

⁵ Supra n. 307 (p. 152) and note 4 on same page.—(Ed.)

while saying the prayer, interrupting the extension only while making over the invalid the three signs of the cross as marked in the Ritual. We have previously noted in contrasting the rubric allowing for Extreme Unction in case of grave necessity, the use of an instrument in applying the unctions,¹ with the canon² prohibiting the employment of any such instrument in administering Confirmation, that imposition of hands is not part of the proximate matter of the sacrament of Extreme Unction as it is of Confirmation.³

The invocation of the Blessed Virgin and of St. Joseph (patron of the dying) in the present prayer—" *In nomine Patris* " etc., and of St. Joseph in the prayers for the dying⁴ in accordance with the Decree of 9 August, 1922, is a new and appropriate addition introduced by the revised Ritual.

§ 8.—*Deinde, intincto pollice in Oleo sancto, in modum crucis ungit infirmum in partibus hic subscriptis, aptando proprio loco verba formæ in hunc modum :—*

Ad oculos—Per istam, etc.

899. Those present being engaged in praying devoutly for the sick person, the priest dips his thumb into the vessel of oil, pressing not the nail but the fleshy part on the cotton in which the oil is absorbed, and then makes with it the sign of the cross on the several parts, pronouncing at the same time the words of the form as the rubric directs. A clerk should hold the Ritual in a convenient position before him. Another should hold the candle, and the same may also hold the plate or salver containing the pellets of cotton. If there be a third, he may hold the vessel of oil,⁵ otherwise the priest himself holds it, and, indeed, generally he will find it most convenient to hold it himself in his left hand. Baruffaldi⁶ suggests that in this case there should be a purificator round the vessel to guard against effusion, but there is not much danger of effusion when the oil is absorbed in cotton.

¹ Supra. Chap. xv. § 16. ² Can. 781 § 2. ³ Supra n. 863.

⁴ Cf. Ordo Commendationis Animæ (tit. v, cap. 7) Orationes "*Proficiscere*," "*Commendo te*," "*Ad te confugio, Sancte Joseph*," etc., and also "*De Expiratione*" (tit. v. cap. 8)—(Ed.).

⁵ Baruff., tit. xxviii. n. 64, et seq.

⁶ Loc. cit. n. 65.

Nearly all the ancient rituals cited by Martene¹ direct the unctions to be applied in the form of a cross. Our rubric prescribes the same, and a neglect of this in ordinary cases cannot be excused from venial sin.² It is not essential, however, and in case of necessity, need not be attended to.³ What is here prescribed regards the usual administration of the sacrament.

900. We have already discussed what is to be done in case of necessity,⁴ and also noted that in time of pestilence, if the priest apprehends danger from using his thumb, he may apply the oil by means of an instrument.⁵ To preserve the oil from being tainted in the latter case the instrument, which may be of any material, ought to be wiped with cotton after each unction before it is again dipped into the vessel of oil; or, if it be of wood, a different piece may be used for each unction, and burned immediately after use. The mouth may be anointed in this way in case of hydrophobia, or any other disease in which there might be danger from contact with the saliva of the patient, but in such circumstances it is enough to anoint the cheek or part near the mouth.⁶ If there be no other instrument at hand, the priest might use a little cotton dipped in the oil, being careful to burn it after the unction. Some authors recommend the use of a special oil-stocks, reserved for the administration of Extreme Unction in cases of contagious disease.⁷

901. The unctions commence with the eyes, which should be closed. The oil is applied to the eyelids,⁸ and the words of the form are distributed, so that the priest will have made the cross on the right eyelid when he has pronounced the word *unctionem*, and on the left before he has completed the remaining words.

¹ *De Ant. Eccl. Rit.*, lib. i. cap. vii. art. iv. ² *St. Lig.*, n. 728.

³ *Baruff.*, n. 68.

⁴ *Supra*, n. 872 et seq.

⁵ *Supra* n. n. 863, 873, *St. Lig.*, n. 710, in parenth. *De Herdt*, n. 23, iii. *Benedict XIV.*, *De Syn. Diæc.*, lib. xiii. cap. xix, n. 30.

⁶ *Vid. De Herdt*, l. c.

⁷ e.g., *Hægy* l. c. p. 621; *De Herdt* l. c. iii, 207.—(*Ed.*)

⁸ *Baruff.*, tit. xxviii. n. 71.

The same is to be observed in anointing the other double organs.¹ It may be noted that the word "*Amen*" here is not a response, but belongs to the form, and should be said by the priest himself.²

When the organ is double, the unction always begins with the right.³ The cross is formed by drawing, first, a line downwards, as, *e.g.*, in the present instance, from the eyebrow towards the cheek, and then one across it from left to right (of the priest).⁴ In the Roman Ritual only one cross is marked, though each of the unctions is to be made in the form of a cross. Two crosses are marked in some rituals, as in that of Liège.⁵

§ 9.—Minister vero, si est in Sacris, vel ipsemet Sacerdos, post quamlibet Unctionem, tergat loca inuncta novo globulo bombacii, vel rei similis, eumque in vase mundo reponat, et ad Ecclesiam postea deferat, comburat, cineresque projiciat in sacrarium.

902. It seldom happens in these countries that the priest is accompanied by another person in holy orders, and consequently he himself is usually obliged to do what is here prescribed. He should use a fresh pellet for each unction, but one suffices, even when the organ is double, as may be inferred from the number of pellets to be prepared according to the rubric.⁶ He is to wipe the part anointed, as here directed, after each unction; but where there are two unctions for a single sense, he need not wipe the parts until he has completed both.⁷

There is danger sometimes, however, that the organ first anointed may come in contact with the dress or bedclothes, while the second is being anointed. This is the case with regard to the ears especially. Indeed it is hardly possible, when the head is resting on a soft pillow, that the lobe of one ear would not touch the pillow when the lobe of the other is being anointed. Hence the Ritual of Toulon prescribes that the oil be wiped from the right ear before the left is anointed.⁸ Falise recommends the same,⁹ and it is, we think, a very laudable practice.

¹ Vid. supra, chap. xv. § 18.

² *Modo Pratico*, cap. ix.

³ *St. Lig.*, n. 711.

⁴ *De Herdt*, n. 21, iii. 3°.

⁵ *Apud De Herdt*, n. 21, v.

⁶ *Supra*, § i.

⁷ *De Herdt*, n. 21, iii. 6.

⁸ *Dictionnaire des Cérémonies*, Art. *Ext. Unct.*, n. 25.

⁹ Part III^{me} sec. i. cap. iv. n. 8.

903. After use each pellet instead of being put back on the plate or salver from which it was taken, should be placed on another plate, or, better still, into a little pocket or bag, in which, after the ceremony, all can be conveniently carried to the church, where they are burned, and the ashes thrown into the sacrarium. Such a pocket is sometimes made in the case which contains the holy oil. If so, it should be well closed, so as to prevent the cotton from touching the vessel. The priest is to put into the same place the crumbs of bread with which he has rubbed his fingers.¹ But generally in this country he is obliged to throw all into the fire.²

Ad aures.

904. The ears are to be anointed on the lobes or lower extremities.³ This is the universal practice now, though some ancient rituals prescribe that the unction be applied to the hollow of the ear—"deintus"—as that of Troyes used in the tenth century,⁴ that of Tours in the same century,⁵ and that of Cambray in the thirteenth.⁶

905. The distribution of the words in applying the unctions here may be the same as in anointing the eyes. The priest may have the right ear anointed when he has completed the word *unctionem*; and the left, before he has concluded the form. The rubric merely requires that the form be not completed until the second unction is applied,⁷ but prescribes no particular distribution of the words. The Ritual, indeed, has a cross marked after the word *unctionem*, but it does not imply that after this word the priest is to make a pause, during which the unction is to take place, and then complete the form. A pause of this kind might be sometimes inconveniently long. It is best, then, to adopt some distribution of the words in applying the unctions, and to adhere to it as far as possible. We believe the one we have mentioned is that which is commonly

¹ Baruff., n. 77.

² Vid. infra, § 12.

³ Baruff., n. 78. De Herdt, n. 21, iv. 2°.

⁴ Apud Martene, lib. i. cap. vii. art. iv. ord. iii.

⁵ Ibid. ord. iv.

⁶ Ibid. ord. xix.

⁷ Supra, chap. xv. § 18.

adopted in practice. By pronouncing the words slowly, the priest would have time enough to wipe the oil from the right ear before anointing the left, without being obliged to make any notable pause in the pronouncing of the form.

Ad nares.

906. Commentators are not agreed whether there should be two unctions here, one for each of the nostrils, or only one on the extremity of the nose for both. De Herdt¹ maintains that there should be only one, because, he says, the rituals do not mention "the nostrils" when speaking of the double organs, and because in the Ritual of Liége only one cross is marked for the unction of the nostrils, while two are marked for the unction of the eyes, ears, hands, and feet. Hence he concludes that, though in strictness the organ is double, a single unction at the extremity of the nose suffices for the unction of the two nostrils.

907. The other opinion, however, which requires two unctions, is the more common, and is the one usually followed. Baruffaldi does not say expressly that there should be two unctions here, but he evidently implies it, by saying, "*Ad nares nempe ad narices quæ sunt nasi alæ laterales,*" and then, by observing on the next words, "*Ad os, compressis labiis,*" that here there is only one unction, by which both lips are touched; thus clearly supposing that at the preceding organs, including the "*nares,*" there are two unctions.² Two crosses are marked in the "Instructiones" of St. Charles, "*Ad nares,*" just as "*Ad oculos,*" from which it is plain that according to him there should be two unctions here.³ Two are prescribed also by the Ritual of Toulon,⁴ and by Falise.⁵

Ad os, compressis labiis.

¹ Loc. cit. iv. 3°.

² Tit. xxviii. n. 79, 80.

³ *Act. Eccl. Med.*, pars. iv., Instruct. Ext. Unct. § *Ordo ministrandi*, etc., pag. 452.

⁴ *Dictionnaire des Cérémonies*, l. c. n. 25.

⁵ *Cours Abrégé*, etc., iii^{me} partie, sect. i. chap. iv. n. 8.

908. There can be no doubt that there is only one unction by which both lips are anointed together, the mouth being firmly closed. But if the sick person have a difficulty of breathing, or if he cannot hear when told to close the mouth, or if there be any other inconvenience in requiring the mouth to be closed, it is enough to apply the unction to the upper or under lip alone.¹

Ad manus.

§ 10. Et adverte quod Sacerdotibus, ut dictum est, manus non inunguntur interius, sed exterius.

909. The hands are to be anointed on the palms, first the right, and then the left. This applies to all, except such as are in priest's orders. Deacons and other clerics inferior to priests, have the hands anointed in the same way as laics.² The hands of a priest are anointed on the back. We have before mentioned the reasons of congruity which are commonly assigned for this direction of the rubric.³

Ad pedes.

There is a diversity of usage as to the part of the foot to which the unction is applied. According to Baruffaldi,⁴ it should be applied to the upper part of the foot, the instep, or metatarsus. The same is taught by Billuart,⁵ and is prescribed by the Ritual of Liège.⁶ The Ritual used in England also directs the upper part to be anointed. It has the rubric: "*Ad pedes, in parte superiore.*"

According to St. Liguori, the unction should be applied to the under part, or the sole, "*in plantis.*"⁷ The same is prescribed by St. Charles,⁸ who is cited and followed by Catalani.⁹ In Ireland, generally speaking,

¹ Baruff., n. 80. De Herdt, l. c. 4°. Falise, l. c.

² De Herdt, l. c. 5°.

³ Supra, n. 864.

⁴ Loc. cit. n. 84.

⁵ De Ext. Unct., art. ii. Observanda, 6.°

⁶ Apud De Herdt, n. 21, iv. 6°.

⁷ Lib. vi. n. 711.

⁸ Act. Med. Eccl., pars iv. Instruct. Ext. Unct. § Ordo Ministrandi, pag. 452.

⁹ Tit. v. cap. ii. § xiv. n. i.

the practice is conformable to this second opinion, which also seems to accord better with the words of the form, "*quidquid per gressum deliquisti*," the sole being the part that touches the ground in walking. The Sacred Congregation, being consulted on the subject, decided that each one may follow the local usage.¹

All are agreed, that if there be any difficulty in getting at the part usually anointed, *e.g.*, the sole, then the upper, or, indeed, any other part of the foot, may be anointed instead.²

§ 11.—*Hæc autem unctio ad pedes, ut dictum est, ex qualibet rationabili causa omitti potest.*

910. Reference has already been made to the fact that unction of the feet may, for any reasonable cause, be omitted. Even before the publication of the Codex, this unction used to be always omitted in some places,³ and St. Alphonsus seems to convey that the custom of each church, regarding the anointing of the feet, might be followed.⁴

§ 12.—*Quibus omnibus peractis, Sacerdos pollicem fricat cum medulla panis, manus lavat linteoque abstergit; aqua vero lotionis cum pane, suo tempore, mittatur in sacrarium, vel, si hoc desit, in ignem. Deinde dicit:*

Kyrie eleison, etc.

911. Having completed the unctions, the priest puts the vessel of holy oil on the table, rubs his thumb and any other finger that may have touched the oil with the crumbs of bread, then washes his hands and dries them with a towel, and afterwards proceeds with the prayers. This is the order prescribed by the rubric, of the revised Ritual.⁵ If everything be in readiness

¹ 27 Aug., 1836, in *Rhedonen.*, ad l, n. 2743. Vid. subjectam adnotationem Gardellini.

² Baruff., n. 85. De Herdt, l. c.

³ Cf. De Herdt, l. c. n. 21, iii, 9°.

⁴ Lib. vi, n. 710, 2. Cf. Kilker l. c. p. 402 for examples of "reasonable causes."—(*Ed.*)

⁵ The previous version of this rubric contained no instructions to guide the priest as to the purification of his fingers. Former editions of "Notes on the Rubrics," however, recommended the procedure that is now contained in the Ritual.—(*Ed.*)

there need be only a slight interruption. But if the priest fears that the interruption might be too long, and especially if the sick person be on the point of dying, he may continue the prayers, taking care that the fingers used in the unction shall touch nothing until the end.¹

912. The prayers here prescribed are found in the most ancient rituals, but not in the same part of the ceremony. The first, "*Dominus Deus*," etc., is found at the commencement, and the prayer, "*Respice quæsumus*," etc., towards the end, in the Pontifical of the Monastery of Joumieges of the ninth century.² In the Sacramentary of Tours of the tenth century, both these prayers are placed at the commencement, and the prayer "*Domine Sancte Pater*," etc., is amongst those at the end.³

It may be seen that in these prayers God is earnestly besought to grant to the sick person health of body as well as of soul, the restoration of corporal health being, as already stated, one of the effects of the sacrament. A knowledge that such is the purport of those prayers, would help to remove that fear which some have of receiving the sacrament, and to which we have already adverted.⁴

The change of gender (and of "*servum*" to "*ancillam*") necessary in the versicles, responses and prayers, when it is a woman who has been anointed, is indicated in the text of the prayers in the Revised Ritual.

913. The prayers being concluded, the priest puts the vessel of holy oil into its case or cover, and puts the crumbs of bread he has used into the little bag or pocket, with the pellets of cotton, so that they may be carried to the church and burned together with them.⁵ The rubric (in the revised Ritual) prescribes that even the water in which he has washed his hands, be carried to the church and thrown into the sacrarium.

¹ Baruff., n. 90. De Herdt, l. c. Falise, l. c.

² Martene, lib. i. cap. vii. art. iv. Ordo i. ³ *Ibid.* Ord. iv.

⁴ Supra, n. 823. ⁵ Baruff., n. 77, et n. 90.

But it further states that both the water and crumbs of bread may be thrown into the fire in the absence of a sacrarium. In this country the priest is generally obliged to avail of this latter method of disposing of them, as he cannot conveniently carry them back to the church ; and in all such cases the fire is the best substitute for the sacrarium, as may be inferred from a rubric of the Roman Pontifical, which directs that the crumbs of bread, etc., used in removing the chrism from the chalice, after its consecration, be thrown *either* into the fire *or* into the sacrarium

“Deinde extersiones projiciuntur in ignem vel “sacrarium.”¹ As De Herdt advises, this duty (in the case of Extreme Unction) should be performed by the priest himself or his assistant, and not by any of the domestics.

§ 13.—Ad extremum, pro personæ qualitate, salutaria monita breviter præbere poterit, quibus infirmus ad moriendum in Domino confirmetur, et ad fugandas dæmonum tentationes roboretur.

914. Before he leaves, the priest should address to the sick person a few words of consolation and instruction, as here directed. In most Rituals a brief exhortation to be used on this occasion is given in an appendix. It is, of course, very general, and such as might be addressed to one in any condition of life ; but it at least suggests what the priest himself may easily adapt to the special circumstances of the individual “pro personæ qualitate.” His own knowledge and piety will direct him better than any rule in what he should say, in order to inspire courage in resisting the temptations of the enemy, and resignation to the holy will of God, these being the dispositions most necessary to a Christian in danger of death.

§ 14.—Denique aquam benedictam, et crucem, nisi aliam habeat, coram eo relinquat, ut illam frequenter aspiciat, et pro sua devotione osculetur et amplectatur.

¹ De Consecratione Patenæ et Calicis in fine.

915. The rubric supposes that the priest is accompanied by a minister who carries holy water and a crucifix to the house of the sick person.¹ He is now directed to leave them there, and to have the crucifix so placed that the sick person may often look at it, and even embrace and kiss it. If there be another crucifix, it is unnecessary to leave that which the priest brought with him, as the rubric here clearly conveys. It has been already stated that there ought to be a crucifix and holy water on the table prepared in the sick room,² and the present rubric shows that this is the more necessary when the priest comes unattended by any one, and, therefore, very often unable to have these requisites with him.

916. We need not dwell on the importance of having a crucifix placed before the eyes of the dying Christian. It speaks to him more eloquently than words of the mercy and love of God. It suggests to him those acts which are then most necessary for him—acts of sorrow for his sins, of faith in the great mysteries of redemption, of hope through the infinite merits of his Saviour, of love and of resignation to the will of Him who has done and suffered so much for him, etc.

§ 15.—*Admoneat etiam domesticos et ministros infirmi, ut, si morbus ingravescat, vel infirmus incipat agonizare, statim ipsum Parochum accersant, ut morientem adjuvet, ejusque animam Deo commendet : sed si mors immineat, priusquam discedat, Sacerdos animam Deo rite commendabit.*

§ 16.—*Quæ autem pertinent ad visitationem, curamque infirmorum, et ad juvandos morientes, ad commendationem animæ, et ad exsequias, infra suis locis præscribuntur.*

917. It is of the greatest importance that the priest be present to assist the dying in the last agony, and he should, therefore, warn the attendants, as he is here directed, to give him notice, that he may be present if possible. We know that it is not possible for him, as a general rule, in large and populous parishes, where the number of priests is small; but he may be very often present, and there are cases in which he should strive

¹ Vid. supra, § 2.

² Supra, n. 877.

to be present, to assist the dying, in preference to any other duty that might be pressing at the time. At all events, if the sick person survives some days after receiving Extreme Unction, and expresses a desire to see the priest again, the priest would be guilty of a grievous violation of duty if he failed to visit him.

918. Should the agony commence before the priest leaves the house, he ought to remain by the bedside, and assist until the soul has departed, as directed in the "*Ordo commendationis animæ*," and "*De expiratione*." The rubric here refers him for further instruction to those parts of the Ritual which treat of the visitation and care of the sick and dying.

In returning to the church or to his house, the priest should carry the holy oil as before directed.¹

ADDITAMENTUM.

919. It has been before observed, that in Ireland and other countries similarly circumstanced, the priest, when called to attend the sick, finds it expedient, as a general rule, to go prepared to administer both the Viaticum and Extreme Unction. We have already stated how, in these circumstances, he is to carry with him the Blessed Sacrament and the holy oil.² And it may be useful before concluding this chapter to state briefly how he should proceed so as to conform, as nearly as he can, to what the rubrics require.

920. Having entered the chamber with the salutation, "*Pax huic*," etc., he sprinkles the holy water, saying, "*Asperges*," etc., and says the versicles and the prayer, "*Exaudi nos*," etc.

He then approaches the sick person, addresses to him a few words of instruction or exhortation suited to his condition, and (after exchanging the white stole for a violet one) hears his confession.³

921. If he then judges it expedient to administer the Viaticum and Extreme Unction, he lays aside the

¹ Supra, § 2, n. 886.

² Supra, n. 886,

³ Supra, n. 784, et seq.

violet stole, and puts on the surplice and white stole.¹ He will find it convenient, in these circumstances, to have a double stole, such as has been before described.²

He then takes out the pyxis and places it on the table. He may place the holy oil on the table at the same time, not on the corporal, but to one side.³ The reason why he does not place the pyxis on the table on first entering the house, has been already mentioned.⁴ He visits now for the first time, as we suppose, and he does not know until he has heard the person's confession, whether he is in a condition to receive the Viaticum. It may be that he is not. It may be that he cannot be absolved.⁵ If, in such a case, the pyxis had been placed publicly on the table, either he should administer the sacrament, though knowing that it would be received unworthily (and he would be even bound to do so if the sick person demanded it),⁶ or provide reason to those present to suspect that the sick person could not be absolved, etc. He effectually guards against this difficult situation by not placing the pyxis on the table, until he has first heard the confession.

The "*Confiteor*," "*Misereatur*" and "*Indulgentiam*" are said, and the sacrament administered with the ceremonies before explained.⁷ But if he has brought more than one particle,⁸ he leaves the pyxis on the table, and does not give benediction with it until he has administered Extreme Unction and imparted the Apostolic Benediction.⁹

922. After he has purified his fingers and said the prayer, "*Domine Sancte*," etc., the priest changes the

¹ Supra, n. 770, 888.

² Chap. iii. n. 280. The use of this double stole is expressly permitted by the Sacred Congregation of Rites—26 Mar., 1859, in *Tarnovien*, n. 3086 ad 7—in the ceremonies of Baptism, although these ceremonies, as a rule, are performed only in the church (vid. supra, chap. iii, § 42), where it is easy to have distinct stoles of the prescribed colours. There can be no doubt, therefore, about the lawfulness of using it in the circumstances here supposed.—(Ed.)

³ Supra, n. 781, et n. 888

⁴ Supra, n. 784.

⁵ Supra, n. 744.

⁶ Vid. supra, n. 609.

⁷ Supra, n. 786, et seq.

⁸ Vid. supra, n. 814.

⁹ De Herdt, n. 24, i. 4°.

white stole for a violet one, and proceeds to administer Extreme Unction.

Omitting the salutation and the sprinkling of holy water,¹ he may, if time permits, say a few words to the sick person on the nature and effects of the sacrament. Then, having given him the crucifix to kiss, he says the versicles and prayers, "*Intræat Domine*," etc., and the "*Confiteor*" is repeated with the "*Misereatur tui*," etc.²

Those present having been on their knees during the administration of the Viaticum, should be requested to continue kneeling, and pray for the sick person before the Blessed Sacrament,³ while the priest administers Extreme Unction, as before directed,⁴ taking care in going to or leaving the table to genuflect, and also to avoid, as far as possible, turning his back to the pyxis containing the Blessed Sacrament.⁵

923. Having said the prayers, "*Domine Deus*," etc. . . . "*Respice quæsumus*," etc., "*Domine Sancte*," etc., the priest next proceeds to give the benediction "in articulo mortis."

Omitting the "*Pax huic*," etc., and the "*Asperges*,"⁶ he says a word or two on the efficacy of the benediction, invites the sick person to renew his sorrow by an act of contrition, and exhorts him to patience and resignation.⁷

He then says the versicles and prayers, "*Clementissime Deus*," etc. The "*Confiteor*," "*Misereatur*," etc., "*Indulgentiam*," etc., are said for the third time,⁸ and the ceremony proceeds as below directed.⁹

924. Having given the Apostolic Benediction, the priest may say a word of advice and instruction, as recommended in a preceding rubric,¹⁰ and, if time permits, recite the prayers contained in the "*Ordo Commendationis animæ*."

Lastly, just before leaving, he puts on the white stole and gives the benediction with the pyxis, and

¹ Supra, n. 887.

² Supra, n. 896.

⁴ Supra, n. 899, et seq.

⁶ Vid. infra, n. 935.

⁸ Cf. Decr. Sac. Congreg. Indulg., 5 Feb., 1841

⁹ Vid. chap. xvii.

³ Supra, n. 897.

⁵ De Herdt, l. c. 5°.

⁷ Infra, n. 939.

¹⁰ Supra, § 13.

then, carrying the pyxis in the manner already described,¹ takes his departure.

925. It is hardly necessary to observe that, in case of very urgent necessity, the priest should omit, in each of the three functions, all that he is allowed to omit, confining himself to the parts that are essential, according to what the Ritual states in treating of each.

¹ Vid. *supra*, n.n. 779, 814.

CHAPTER XVII.

THE RITE OF THE APOSTOLIC BENEDICTION WITH PLENARY INDULGENCE "IN ARTICULO MORTIS."

RITUS BENEDICTIONIS APOSTOLICÆ CUM INDULGENTIA PLENARIA IN ARTICULO MORTIS.

926. This title or chapter is not found in any of the rituals published before the time of Benedict XIV., for it was he who prescribed the present formula. From the earliest ages of the Church bishops were invited, from time to time, to give their blessing to the dying,¹ and when given by the Popes, or those especially delegated by them, such a blessing was, no doubt, very often accompanied by a plenary indulgence. We have, most probably, an instance of this in the indulgence granted to St. Clare by Innocent IV., as we read in her life given in the Roman Breviary.² At all events, it is certain that the Popes have power to grant such indulgences, and that this power has been frequently used in the Church.³

927. Before the time of Benedict XIV., they readily granted to bishops the faculty of giving, by themselves, or by priests, whom they were permitted to delegate in special cases, a benediction with plenary indulgence to the sick "in articulo mortis." But this great Pope, in the bull, "*Pia mater*" (4 April, 1747), extended the faculty very considerably. In view of recent legislation⁴ the extension granted need not be mentioned now. The Pope at the same time pointed out that care should be taken in catechisms and public instructions to explain to the people the doctrine of the Church with regard to the temporal punishment due to sin; the obligation of satisfying God's justice,

¹ Catalani, tit. v. cap. vi. n. ii.

² Catal., l. c.

³ Vid. Bouvier, *Traité des Indulgences*, part. ii^{me} cap. ii.

⁴ Codex, Canon 468 § 2.

by fasting, alms, prayers, and other good works ; and the danger of presumptuously relying on the efficacy of the sacrament of Penance and a plenary indulgence at the hour of death ; for, he says, it is uncertain what kind our death may be, whether we shall receive the plenary indulgence at that last moment, whether, even in case the external rite be applied, we shall reap the fruit of it, or to what extent we shall be benefited by it.

He prescribes that all priests who have to assist the dying, and apply to them this indulgence "in articulo mortis," shall excite them to sorrow for their sins, and inspire them with sentiments of fervent love of God and perfect resignation to His holy will, so as to accept death from His hand in punishment for their sins. It is this disposition especially which he requires in order that they may gain the fruit of the indulgence. "Hoc enim præcipue opus in hujusmodi articulo constitutis imponimus et injungimus, quo se ad indulgentiæ plenariæ fructum consequendum, præparent atque disponant."

Lastly, to leave nothing undecided, he prescribed the formula here given in the Ritual to be used in the application of the indulgence. The use of this prescribed formula is required "sub pœna nullitatis."¹ To a query on this point the Sacred Congregation of Indulgences replied—"Formula Benedictina est præscribenda sub pœna nullitatis pro omnibus indiscriminatim."² The Sacred Congregation of Rites further declared that the formula must be recited in Latin, exactly as given in the Ritual, the reason given being that this benediction is a "precatio stricto sensu liturgica."³ For cases of urgency the Ritual, as we shall see, gives a special short form which of course suffices for validity in these cases. But, with this exception, the full formula of the Ritual should be observed in every particular.

¹ S. C. Indulg. 5 Feb. 1841, n. 286 ad 8. Cf. Roman Ritual, Tit. viii, cap. xxxiii, n. 1 which prescribes the use of this formula for Regulars and their Tertiaries, merely allowing the insertion in the *Confiteor* of the name of their holy Founder.—(Ed.).

² March 22, 1879.

³ June 3, 1894.

§ 1.—Benedictio Apostolica cum indulgentia plenaria in articulo mortis cum soleat impertiri post Sacramenta Pœnitentiæ, Eucharistiæ, et Extremæ Unctionis illis infirmis, qui vel illam petierint, dum sana mente et integris sensibus erant, seu verisimiliter petiissent, vel dederint signa contritionis; impertienda iisdem est, etiam si postea linguæ, cæterorumque sensuum usu sint destituti, aut in delirium vel amentiam inciderint. Excommunicatis vero, impœnitentibus, et qui in manifesto peccato mortali moriuntur, est omnino deneganda.

928. The circumstances in which the benediction is to be given or refused, as here stated, are evidently the same as those in which Extreme Unction is to be given or refused, and have been considered in a preceding chapter.¹ It may be doubted, however, whether the benediction is restricted, like Extreme Unction, to such as are in danger of death from bodily sickness, whether it may not be given to one who is in danger of death from any other cause, *e.g.*, to a convict about to be executed.² The words of the bull, "*Pia mater*," as well as of the rubrics here, undoubtedly seem to suppose that the person receiving the benediction is "*ægrotus*," "*infirmus*," etc. The Sacred Congregation of Propaganda, however, replied that the blessing may be given "*damnatis ad mortem, dum ad illam subeundam ducuntur, vel eadem die qua eam subituri sunt*."³

929. The Sacred Congregation of Rites decided that this benediction should be given to children who are thought too young to be admitted to Holy Communion.⁴ The question of course regards children who have attained the use of reason; otherwise, being incapable of sinning, they would be also incapable of receiving an indulgence.⁵ What has been said regarding the administration of Extreme Unction to such children applies also to the benediction.⁶

¹ Supra, chap. xv. § 10 et 11.

² Vid. supra. n. 839.

³ Coll. I. n. 934 (*olim*. 1141), Aug. 10, 1841.

⁴ S.C.R. *Decr. auth.* n. 2650, 16 Dec. 1826. Cf. Canon 854 § 2. —(*Ed.*).

⁵ Vid. *Adnotationem*, Contin. Gardellini in *Decr. cit.*

⁶ Supra, n. 840.

930. It is certain that the benediction may generally be repeated in the circumstances in which Extreme Unction may be repeated, that is, when the sick person, having partially recovered, relapses, and is again in danger of death.¹ But in a case of protracted illness it cannot be lawfully repeated, even though it might be lawful to repeat the sacrament of Extreme Unction. The following query was addressed to the Sacred Congregation of Indulgences: "Licetne aut saltem "convenitne iterum applicare Indulgentiam in articulo "mortis, quando (ægrotus) post applicationem diuturna "laborat ægitudine, uno verbo, quando Rituale "permittit aut præcipit iterationem Extremæ Uctionis "aut confessarius judicat iterandam esse absolutionem?" And the reply given was—"Prout jacet, negative pariter in omnibus."² If, however, the person recovered from his illness and afterwards "quacumque de causa" incurs a new danger of death, it is lawful to repeat the benediction as is clear from the following reply of the same Congregation:—

Q. "Utrum benedictio in articulo mortis reiterari possit in eodem morbi statu ?

R. "Negative, eadem permanente infirmitate etsi diuturna; affirmative vero si infirmus convaluerit, ac deinde quacumque de causa in novum mortis periculum redeat."³

It had been long before decided by the same Congregation, that a plenary indulgence "in articulo mortis" given simply and without any other declaration, should be understood strictly as gained only when death actually occurs.⁴ It would be different, of course, if the terms of the brief contained the clause "*etiamsi mors non sequatur*," which is contained in some referred to by Bouvier in his discussion of this matter.

¹ Vid. supra, chap. xv. § 8. ² S.C.I., June 20, 1836.

³ *Ibid.*, Feb. 12, 1842. ⁴ 23 April, 1675, ad Im n. 8. But that fact does not justify the priest in deferring the rite of the Apostolic Benediction until death is imminent, for then the dying person cannot be so well disposed to receive it. Cf. Decree of S.C. Indulg. (Dec. 18, 1885) which stated that the Benediction could be conferred when danger of death was present, although not imminent.—(*Ed.*)

931. The benediction is to be given to those who even through their own fault have not received the last sacraments and are now at the point of death,¹ provided of course, that they have manifested in some way that they are contrite. The reason is that this indulgence is gained *only at the moment of death*; and even a person who has neglected to receive the last sacraments may, by an act of contrition, render himself capable of gaining the indulgence before death occurs.

932. The benediction is not to be repeated even though the person was actually in the state of mortal sin at the time of its reception.² And should he, after having received it in the state of grace, again fall into mortal sin, he would receive the fruit of the indulgence at the moment of death, provided he had, in the meantime, recovered the state of grace; and, therefore, in this case also, the benediction should not be repeated.³ The benediction is not to be given to those who are excommunicated, impenitent, or dying in manifest mortal sin. We have already commented on a similar prohibition regarding the administration of Extreme Unction to such persons.⁴

933. Bouvier observes that in the diocese of Mans, it is usual to give the benediction immediately after Extreme Unction. This, undoubtedly, should be the ordinary rule. It is evident from what is said regarding the dispositions required, that the priest should give it, if possible, while the person has still the full use of his faculties, and should not, therefore, wait till the last moment. If there be no immediate danger, however, and if the priest can conveniently return, it may be sometimes expedient to defer it till another visit.⁵

§ 2.—*Parochus aliusve Sacerdos qui infirmo assistat, superpelliceo et stola violacea indutus, ingrediendo cubiculum, ubi jacet infirmus, dicat: Pax huic domui, etc., ac deinde ægrotum, cubiculum et circumstantes aspergat aqua benedicta, dicendo Antiphonam: Asperges me, etc.*

S. C. I., 23 April, 1675, ad 1^m n. 237, ad 5.

² *Ibid.*, June 20, 1836, n. 257, ad vii. 1^o.

³ *Ibid.* n. 257, ad vii. 2. ⁴ *Supra*, n. 848. ⁵ *Vid.* Bouvier, l. c.

934. Formerly special delegation was necessary in order that the priest might validly give the benediction. But this is no longer so. The Codex of Canon Law declares: "Parocho aliive sacerdoti qui infirmis assistat, "facultas est eis concedendi benedictionem apostolicam "cum indulgentia plenaria in articulo mortis, secundum "formam a probatis liturgicis libris traditam, quam "benedictionem impertiri ne omittat."¹ It should not be inferred however that if several priests visit the sick person, either to absolve or console him, they are all entitled to confer the Apostolic Benediction. The Indulgence once duly imparted remains suspended until the moment of death, and it is strictly forbidden to have the blessing repeated by several priests for the sick person in the same illness.²

935. The rubric supposes that the priest comes for the purpose of giving the benediction; and in this case, on entering the room he says, "*Pax huic domui*," and sprinkles the holy water as here directed.³ De Herdt⁴ recommends for greater security that he do so even when he gives the benediction immediately after Extreme Unction, because the rubric occurs in the formula of Benedict XIV., and may, therefore, express a strict condition of the indulgence. But there can hardly, we think, be a reasonable doubt that in that case, having already said the "*Pax huic domui*," and sprinkled the water on entering the room, he may safely omit the repetition.⁵

936. The revised version of the rubric directs that the priest should be vested in surplice and violet stole, and therefore he should retain the vestments he has used in giving Extreme Unction, if he gives the benediction immediately after.

§ 3.—Quod si ægrotus velit confiteri, audiat illum, et absolvat. Si confessionem non petat, excitet illum ad eliciendum actum contritionis; de hujus Benedictionis efficacia ac virtute, si tem-

¹ Can. 468, § 2.

² S. C. I., Feb. 5, 1841.

³ Vid. supra, n. 893.

⁴ Pars vi. n. 25, vi.

⁵ Vid. supra, n. 887. It is not prescribed that he add to the Antiphon the first verse of the *Miserere*.—(Ed.).

pus ferat, breviter admoneat; tum instruat, atque hortetur, ut sanctissimum nomen *Jesu* corde saltem, invocet, morbi incommoda ac dolores in anteactæ vitæ expiationem libenter perferat, Deoque sese paratum offerat ad ultro acceptandum, quidquid ei placuerit, et mortem ipsam patienter obeundam in satisfactionem poenarum quas peccando promeruit.

937. The Church, anxious about the spiritual welfare of her children at every period of their lives, becomes more and more solicitous about them as death approaches, knowing that their salvation depends on their dying in the state of grace. Hence she is ready to administer to them over and over again the holy sacrament of Penance, instituted by her Divine Founder as the sovereign remedy for sin. She directs the priest, as often as he visits the sick, to ascertain whether they desire to confess, and if so, to hear and absolve them; and it is her wish that, if possible, he should be present with them in the last agony.

938. St. Liguori recommends confessors who assist the dying to give them absolution frequently while they have the use of their senses: "Dum infirmus adhuc sensibus viget, absolutionem pluries ei conferri post brevem reconciliationem juvabit, ut ita ille magis circa statum gratiæ securus reddatur, si forsan præteritæ confessiones invalidæ fuissent, aut saltem gratiæ augmentum recipiat, necnon purgatorii poenæ ei minuantur."¹

"Juxta præscriptum et mentem Ritualis Romani," says the Council of Baltimore, "sedulus sit Pastor animarum in visitandis infirmis et agonizantibus etiam postquam ultima receperunt sacramenta; et illos exhortetur, consoletur, adjuvet; et elicit ab iis, si possint, novo confessionis et contritionis actu, nova identidem donet absolutione."²

939. In the present case, if the sick person does not confess, the priest should endeavour to excite him to contrition, as is directed not only by the rubric here,

¹ *Praxis Confess.*, n. 276.

² Prov. v. Decr. xi. Cf. Maynooth Statutes (n. 159)—(*Ed.*)

but in the bull itself.¹ It does not appear, however, that this is rigorously required as a condition of the indulgence, but it gives greater security that the person is in the state of grace, which is absolutely necessary to gain any indulgence. He should then simply explain to him, if time permits, the efficacy of the benediction he is about to impart, and especially he should exhort him to invoke the Holy Name *Jesus*, to be patient and resigned to the will of God in his sufferings, and to be ready to accept death in satisfaction for his sins, and as a punishment deserved by them. This is the disposition on which the Pontiff chiefly insists, as we have already seen.² The rubric in the revised edition of the Ritual also directs that the priest instruct and exhort the dying person to invoke the Holy Name "*Jesus*" at least mentally. The Sacred Congregation of Indulgences has declared that the invocation of the sacred Name, mentally at least, if not with the lips, is a *conditio sine qua non* of gaining the indulgence, when the subject is *compos mentis*.³ If the person has lost the use of speech, or is even apparently unconscious, the priest, will, therefore, be careful to suggest the invocation of the sacred Name. For it not unfrequently happens that in such circumstances the use of reason is still retained.

§ 4.—*Tum piis ipsum verbis consoletur, in spem erigens, fore, ut ex divinæ munificentiae largitate eam poenarum remissionem, et vitam sit consecuturus æternam.*

940. The priest should then console and encourage the dying man, inspiring him with a confident hope of obtaining, through the mercy and goodness of God, a full remission of all his sins, and eternal happiness in the next life. He may use any words which his piety may suggest, but it would be difficult to find any more appropriate than those short sentences given in the Ritual itself, in its instructions to the pastor on the mode of assisting the dying.

¹ Supra, n. 927.

² Supra, n. 927.

³ S.C.I. *Decr. auth.* n. 237, ad 7; also 22 Sept. 1892. Cf. Ritual Tit. v, cap. v, n. 2.—*Ed.*

§ 5.—Postea dicat : *Adjutorium nostrum*, etc.

941. The form here given is that prescribed by Benedict XIV., and should, of course, be adhered to in every particular when circumstances permit. The priest begins by reciting the versicle "*Adjutorium nostrum*," etc. Although it is the usual practice to sign oneself in saying these words (as at the beginning of Mass) the rubric does not expressly prescribe it here. The changes of gender (in the antiphon, versicle, and subsequent prayer) that are necessary when it is a woman who is receiving the Blessing are marked in the Ritual.¹

§ 6.—Tunc, dicto ab uno e Clericis astantibus *Confiteor*, Sacerdos dicat : *Misereatur et Indulgentiam*, ac deinde : *Dominus noster Jesus Christus*, etc.

942. It was doubted whether the "*Confiteor*" should be said if the benediction be given immediately after Extreme Unction, since it has been said just before the administration of that sacrament ; but the Sacred Congregation of Indulgences decided that it should again be said, the question proposed being, whether it should be recited thrice when the Viaticum, Extreme Unction, and this benediction follow in immediate succession.²

943. The priest says "*Misereatur tui*," etc., and "*Indulgentiam*," etc., as in administering the Viaticum, and makes the sign of the cross over the sick person when saying "*In nomine Patris*," etc., and also at the end, while saying "*Pater, Filius*," etc.³

¹ In the New Ritual "famula" is invariably inserted in brackets after the word "famulus," and "ancilla" after the word "servus."—(*Ed.*)

² 5 Feb. 1841, in *Valنتين*, ad 6^{re} n. dvi. In case of urgency it is sufficient to say the *Confiteor* only once, according to the following reply of the Holy Office to the Bishop of Quebec :—" Si imminet necessitas conferendi unum post aliud immediate, licere (sc. dicere) semel in casu ; secus repetatur." (1 Sept. 1851). The *Confiteor* should be said (in Latin) by the clerk assisting or by the priest himself—(*Ed.*)

³ De Herdt, n. 25, vi. In the Revised Ritual the ✠ is inserted after the word *Filius*, as in the Missal for the last blessing at Mass. Cf. Rub. Gen. Missal., p. ii, tit. xii, n. n. 1 et 3—(*Ed.*)

§ 7.—Si vero infirmus sit adeo morti proximus, ut neque confessionis generalis faciendæ, neque præmissarum precum recitandarum suppetat tempus, statim Sacerdos Benedictionem ei impertiatur, dicendo :

Ego, facultate mihi ab Apostolica Sede tributa, indulgentiam plenariam et remissionem omnium peccatorum tibi concedo. In nomine Patris, et Filii, ✠ et Spiritus Sancti. R̃. Amen.

Per sacrosancta, etc., ut supra.

Benedicat te, etc., ut supra.

In casu vero necessitatis sufficit dicere :

Ego, facultate mihi ab Apostolica Sede tributa, indulgentiam plenariam et remissionem omnium peccatorum tibi concedo, et benedico te. In nomine Patris, et Filii, ✠ et Spiritus Sancti. R̃. Amen.

944. In ordinary cases it is unlawful to omit any part of the full form, as given in the Ritual. But if it is feared that there would not be sufficient time to recite the prayers in full, because death is imminent, the priest may, according to this rubric, immediately proceed to impart the Benediction using the short form for the Plenary Indulgence, and afterwards the ordinary formula of the Ritual beginning with “ Per sacrosancta,” etc., for the blessing. And in case of real necessity or urgency it is sufficient to use the shorter form contained in the Ritual for imparting both Indulgence and blessing. The Congregation of Rites has declared that the short form may be used in case of an epidemic “ ad contagium evitandum.”¹

§ 8.—Quando hujusmodi Benedictio Apostolica pluribus simul infirmis impertitur, omnia dicuntur semel ut supra, singulari tantum numero in pluralem immutato.

945. The Congregation of Indulgences decided in 1844 that the Apostolic Benediction may be given to a number at the same time.² The present rubric, which is a new addition to the Ritual, gives the simple rule to be observed in such a case. The formula as found in the Ritual is to be recited once only, the only modification being the ordinary change of the singular number to the plural whenever necessary.

¹ *Decr. authen.* S.C.R. n. 3483, 8 Mar. 1879.

² 10 Jun. 1884.

§ 9.—Deinde Sacerdos sequentes preces, quanta poterit majori devotione, dicat, admoneatque domesticos et circumstantes, ut simul orent pro moriente.

946. This rubric directs the priest to recite the prayers contained in the "Ordo Commendationis Animæ,"¹ and to exhort the members of the household and all present to join in prayer for the dying person. It may not be always possible or convenient for the priest to comply with this rubric on the occasion of administering the Last Sacraments, but he may find an opportunity of doing so on the occasion of his subsequent visits. We have seen already under a preceding rubric² that should the last agony commence after the last Sacraments have been administered, the priest, before leaving, ought to perform the rite of Commendation of the soul, and that in other cases he should warn those who are attending the sick person to immediately send for him when they think that death is imminent. The Maynooth Synod states—(Parochus) vocatus non renuat sæpius visitare infirmos et etiam non vocatus eos vel per se vel per alium sacerdotem *frequenter* . . . visitet."³ In the majority of Kituals a version in the vernacular of the prayers of the "Ordo Commendationis" is to be found in an appendix, and the use of this version has the advantage that the dying person and the people present at the bedside can more easily participate in the beautiful prayers of the Church for those who are in their last agony. The faithful ought to be instructed that in the absence of a priest, these prayers (to be found in most prayer books) should be recited by somebody who is present when death is at hand.

¹ Rit. Tit v. Cap. vii.

² Supra, chap. xvi, § 15.

³ n. 159.

SUPPLEMENT
TO THE
NOTES ON THE RUBRICS
PENANCE AND MATRIMONY

Supplement.

CHAPTER I.

ON THE SACRAMENT OF PENANCE—COMMON FORM OF ABSOLUTION.

ABSOLUTIONIS FORMA COMMUNIS.

(Rit. Rom. Tit. III, Cap. II).

§ 1.—Cum Sacerdos pœnitentem absolvere velit, injuncta ei prius, et ab eo acceptata salutari pœnitentia, primo dicit : *Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam æternam. Amen.*

947. The rubric prescribes that the confessor impose the sacramental penance before he gives absolution. It can rarely happen, unless the penitent be “in articulo mortis,” that there is sufficient reason for acting otherwise. Theologians, however, commonly teach that the penance may be imposed after the absolution.¹ There is no doubt that it will have the same sacramental effect whether it is imposed before or after absolution; and, therefore, the confessor, if he forgets to impose it before absolving, should take care to impose it immediately after.² It is in accordance with the judicial order which should here be followed, that the penance be imposed and accepted before the penitent is absolved; and as the rubric prescribes this order, it cannot, we think, be looked on as merely directive. The confessor is clearly bound to follow it, unless there be some reasonable cause for acting otherwise. He may be easily excused, however, by inadvertence, especially when, after hearing the confession, he spends some time in giving advice and direction.

It is certain that the mere inversion of the order is not in any case a grievous sin; and some even hold that the confessor may, without any fault, defer the imposition of the penance until after the absolution, when he

¹ Vid. Lig., lib. vi. n. 514-8 in parenth.

² Gury, vol. ii. n. 523.

fairly presumes that the penitent is willing to accept it.¹

The prayer "*Misereatur tui*," etc. and the next one—" *Indulgentiam*," etc., are to be said always in the singular, and the former "*junctis manibus*."

§ 2.—Deinde dextera versus pœnitentem elevata, dicit :

Indulgentiam, absolutionem, et remissionem peccatorum tuorum tribuat tibi omnipotens, et misericors Dominus. Amen.

Dominus noster Jesus Christus te absolvat : et ego auctoritate ipsius te absolvo ab omni vinculo excommunicationis, suspensionis, et interdicti, in quantum possum, et tu indiges. Deinde ego te absolvo a peccatis tuis, in nomine Patris, et Filii, ✠ et Spiritus Sancti. Amen.

948. The priest is directed to raise the right hand towards the penitent while pronouncing the words, *Indulgentiam*, etc. It was the practice in many places to raise the hand over, and even place it on, the head of the penitent. This was in fact the usage of the Church for many ages,² and it is permitted by the ritual of Mechlin, in cases where the confession is heard "*extra sedem confessionalem*."³

Considerable latitude is admitted in interpreting the expression, "*impositio manus*," even when the ceremony which it implies is necessary to the validity of a sacrament. Still greater latitude may easily be admitted when, as in the present case, the ceremony does not in any way affect the validity of the sacrament. It is not improbable, therefore, that the "*impositio*" prescribed by the ancient rituals was often little more in practice than the raising of the hand, as prescribed by the present rubric.

949. But in the confessional as now constructed, the priest can do no more than raise his hand towards the penitent. It is recommended, however, that the priest do so by directing the palm rather than the little finger towards the penitent, so that the ceremony may approximate more to the literal "*impositio manus*" which was formerly in use.⁴ He keeps the hand in this position until he has pronounced the words, *Ego*

¹ Gury, n. 523.

² De Herdt, 204—Catal. ³ De Herdt. *ibid.* ⁴ De Herdt. *ibid.*

te absolvo a peccatis tuis. He then makes the sign of the cross, as if blessing the penitent, while he says, "*In nomine Patris et Filii,*" etc.; and for this purpose he turns his hand so as to direct the little finger towards the penitent.

950. It is the common opinion of theologians that the essential form of the sacrament is found in the words "*absolvo te.*"¹ This may be inferred from the Council of Trent² and from the Catechism of the Council.³ Some, however, maintain that the words, "*a peccatis tuis*" are also essential, while all are agreed that it would be a mortal sin to omit them.

The forms given by the most ancient rituals are invariably found to contain the foregoing words, although not always in juxtaposition as we have them here.

The words "*In nomine Patris,*" etc., are certainly not essential, but it is commonly held that the omission of them would be a venial sin.⁴

We find them sometimes mixed up with the words of a long prayer, in which several words intervened between "*a peccatis tuis*" and "*In nomine Patris,*" etc.⁵

951. In some former editions of the Ritual the word *deinde* was printed in rubric type, and in others in the same type as the words immediately before and after it. A question, therefore, was raised whether the priest should regard it as part of the text, and say . . . *et tu indiges. Deinde ego te,* etc., or look on it simply as a rubric, and say . . . *et tu indiges. Ego te,* etc. The question was proposed by the Bishop of Verona to the Congregation of Rites in the following form: "*Utrum verbum *deinde* in forma absolutionis in 'nonnullis editionibus rubro caractere impressum 'omittendum sit?'*" and the Congregation simply answered: "*Nihil esse innovandum.*"⁶ The meaning of this answer, however, is not very clear, for it might

¹ St. Lig., 430, Dub. 1.

² Sess. 14, cap. 3.

³ P. ii., n. 14, Est autem forma *Ego te absolvo.*

⁴ St. Lig. l. c., Dub. 3.

⁵ Catal, page 229.

⁶ 11 Mar. 1837, n. 2764.

still be doubted which is the innovation—the use or the omission of the word. Nor has the Congregation as yet given any formal decision on the point.

952. The answer just quoted has been retained in the revised collection of the Decrees, issued in the year 1898. In the Index, however, we find the following under the word *Deinde*: “Circa hanc vocem in “forma Absolutionis Sacramenti Pœnitentiæ nihil est “innovandum, quamvis imprimatur rubro caractere; “ideoque omitti non debet.” And, in the revised typical edition of the Roman Ritual the word is printed in black type. Hence we think that the matter is now placed beyond all reasonable doubt. The word should be included in the form of absolution. And its inclusion seems natural, considering that in the first part of the form the priest pronounces (*prius*) an absolution from censures, and next (*deinde*) proceeds to absolve the sins. The omission of the word “*deinde*” is, according to some, only a venial sin; others hold it is no sin. Theologians also hold that the omission of the absolution from censures is not sinful, if the confessor has no reason for suspecting that the penitent is under any censure.¹

§ 3.—Si pœnitens sit laicus, omittitur verbum *suspensionis*. Episcopus autem in absolvendis fidelibus ter signum crucis facit.
Passio Domini nostri Jesu Christi, merita beatæ Mariæ Virginis, et omnium Sanctorum, quidquid boni feceris, et mali sustinueris, sint tibi in remissionem peccatorum, augmentum gratiæ, et præmium vitæ æternæ. Amen.

953. The word “*suspensionis*” is always to be omitted when the penitent is not a cleric. And even as regards clerics in Minor Orders merely, it will ordinarily be lawful to omit it, as it will rarely happen that this censure is inflicted or incurred in their case. A Bishop in pronouncing the form of Absolution makes a triple sign of the cross, as he does at the Blessing at Mass.

¹ Cf. Suarez. Disp. 31, sect. 3, n. 5 et seq; St. Alph. vi, n. 430, Dub. 3.—(Ed.)

While saying the prayer—" *Passio Domini* " etc., the priest should have his hands joined.¹

§ 4.—Justa de causa omitti potest *Misereatur*, etc., et satis est dicere : *Dominus noster Jesus Christus*, etc., ut supra, usque ad illud : *Passio Domini nostri*, etc.

954. Ordinarily, the priest is bound to employ the full formula of Absolution contained in the Ritual. The Codex states—" *Etsi preces, ab Ecclesia formulæ "absolutoriæ adiunctæ, ad ipsam absolutionem "obtinendam non sint necessariæ, nihilominus, nisi "justa de causa, ne omittantur."*² As regards the prayers "*Misereatur*," etc. and "*Indulgentiam*," etc., which precede the absolution, the Council of Trent³ stated that they were to be added "*laudabiliter*," from which theologians generally concluded that there was no precept signified.⁴ As regards the prayer—" *Passio Domini*," etc., which follows the absolution, many theologians held that it had a special efficacy in raising all the good works of the penitent to the merits of sacramental satisfaction, and that, therefore, it should not be omitted except in case of necessity.⁵ The present rubric (in harmony with Canon 885 of the Codex) treats the prayers before, and those that follow, the form of absolution in the same way, and declares that for a "just cause" the priest may omit both, and merely say "*Dominus noster*," etc. He will, of course, have to satisfy himself that such a just cause is present before he can regard himself as free to omit these prayers of the Church, which, while not essential for the validity of the sacrament have, nevertheless, a special efficacy. When there is a large number of penitents awaiting Confession, or when the time available

¹ Haegy, l. c. I. p. 604. The priest is not forbidden to wear his biretta in the confessional, but he should be uncovered while saying the *Misereatur*, etc., *Indulgentiam*, etc., and the "*Passio Domini*," etc. Ibid.—(Ed.)

² Can. 885.

³ Sess. xiv, cap. 3.

⁴ St. Alph. l. c., Lugo. disp. 13, n. 9.

⁵ Cf. St. Thomas, Quodl. 3, art. 28, St. Alph. l. c. n.n. 430, 507. —(Ed.)

is barely sufficient, the priest may take advantage of this rubric—at least in dealing with penitents who are accustomed to go to Confession frequently, or, as a former rubric expressed it, “in confessionibus frequentioribus et brevioribus.”

§ 5.—Urgente vero aliqua gravi necessitate in periculo mortis, Sacerdos breviter dicere poterit :

Ego te absolvo ab omnibus censuris, et peccatis, in nomine Patris, et Filii, ✠ et Spiritus Sancti. Amen.

955. This very brief form, combining the absolution of censures and of sins, is permissible only in cases of urgent and grave necessity when the penitent is in danger of death (from any cause), and the priest fears that he will not have sufficient time to pronounce the full form.

CHAPTER II.

ON THE SACRAMENT OF MATRIMONY.

DE SACRAMENTO MATRIMONII.

(Rit. Rom., Tit. VII, Cap. I).

956. Matrimony is so called, according to the common opinion, because the woman who contracts it, undertakes the office and duties of a mother—the words “*Matris Munia*,” from which it is derived, signifying *the duties of a mother*.

957. This sacred contract was instituted by God himself in the terrestrial Paradise, and was elevated by Christ to the dignity of a sacrament of the New Law. For a statement of the Catholic doctrine on this subject, and its vindication against the heretics, see Bellarmine, *De Sacramento Matrimonii*, tom. iii. p. 725 (*edit. Prag. 1721.*)

§ I.—Parochus, admonitus de aliquo Matrimonio in sua paroecia contrahendo, primum cognoscat ex iis ad quos spectat, qui et quales sint, qui Matrimonium contrahere volunt : an inter eos sit aliquod canonicum impedimentum : utrum sponte, libere et secundum honestatem Sacramenti velint contrahere : utrum sint in ætate legitima, et vir saltem sexdecim. mulier quatuordecim annos expleverit ; et an in doctrina christiana sufficienter instructi sint.

958. When the parish priest gets notice that a marriage is about to be contracted in his parish, he is directed by this rubric to ascertain in the first place whether the parties concerned are in a condition to contract validly and licitly—whether there is between them any canonical impediment, and especially whether they are acting freely ; whether they have attained the minimum age, which is sixteen years complete for men, and fourteen for women ; and whether they are sufficiently instructed in Christian doctrine. The inquiries regarding the liberty of the parties and their

ages, are particularly necessary in the case of young persons whose marriage is arranged by their parents.

959. A sufficient knowledge of the Christian doctrine is a necessary disposition for worthily entering into the married state. The rubric in former editions of the Ritual in directing the pastor's attention to this, assigned one very valid reason why this knowledge should be required, namely, that parents are bound to teach their children the rudiments of faith. The (1927) Synod of Maynooth directs special attention to the necessity of this instruction and prescribes as follows :—
 “ Si sponsi præcipua doctrinæ christianæ capita ignorent, ante matrimonium parochus curet illos per se vel per alios erudire.”¹ Benedict XIV. expressly teaches that the pastor should refuse to assist at the marriage of those who are ignorant of the Christian doctrine, because they are bound *sub gravi* to acquire a knowledge of it; and if they fail to do so when, as is supposed, they have the opportunity, they are in a state of mortal sin, and, consequently, would be guilty of sacrilege by receiving the sacrament in this state. Now, though the priest is not the minister of the sacrament, his obligations in regard to it are in many respects the same as if he were. Nor is it lawful for him to sanction, by his presence and authority, a contract which, in the circumstances, would be an act of sacrilege.² Should the priest, then, find, on interrogating the parties, that they have not this necessary knowledge, he should admonish them of their obligation of acquiring it before the celebration of the marriage, which he is not to permit until he is satisfied that they have acquired it. He must bear in mind, however, what the same great authority observes³ that a person may know and believe the principal mysteries of faith, and may have a sufficient knowledge, in his own rude way, of whatever else he is required to know, *necessitate præcepti*, and yet be so stupid and so deficient in memory as to be

¹ Acta et Decreta n. 296. Cf. Reply of Commission of Codex, June 3, 1918, Acta Ap. Sedis, X, 345.—(Ed.).

² De Syn. Dioec., lib. viii., cap. xiv. n. 4 and 5. ³ *ibid*, n. 6.

unable, even after diligent application, to remember and repeat them. Such persons are not to be refused marriage, but the pastor must take care that what they have learned be frequently repeated to them, so that they may not completely forget it.

§ 2.—*Noverit ex Codice Juris Canonici, quæ sint impedimenta Matrimonii sive impediencia, sive dirimentia; et qui sint gradus consanguinitatis et affinitatis.*

960. The pastor must know, from the legislation contained in the Codex of Canon Law, what are the impediments of matrimony—those which render the contract illicit, as well as those which render it null. We need not here enumerate the several impediments, as it would be beyond our scope to treat of them. Our object is simply to explain the rubrics of the Ritual, and to develop the instructions which they contain; and we touch on the theological questions only so far as we deem it necessary for this object. Beyond some hints, here and there, we cannot often allude even to many controverted points.

961. The rubric mentions those impediments that are of most frequent occurrence, and directs the special attention of the pastor to them. He must know how to reckon the degrees of consanguinity and affinity. In tracing degrees of kindred, it is recommended to form a kind of genealogical tree by writing down the name of the common ancestor, and under it the names of his descendants, those of each succeeding generation being placed under those of the preceding, until the names of the parties of whom there is question are reached. Or, otherwise, by writing down the names of the parties, and over them the names of the parents through whom they are likely to be related, until the common ancestor is reached.

§ 3.—*Habeat in primis ipse bene cognita præcepta illa omnia, quæ in Matrimoniis rite conficiendis servari oportet juxta sacros Canones; dabitque operam, ut illa in parœcia sua accurate exacteque servantur.*

962. It is the manifest duty of the pastor to make himself acquainted with the laws of the Church relating to the celebration of marriage, and to endeavour, as far

as he can, to have them fully observed in his parish. This duty is strongly inculcated in the decrees of the Provincial Councils that have been held in almost every country. The Synod of Maynooth admonishes parish priests to observe accurately whatever is prescribed by the Roman Ritual with regard to the celebration of marriage.¹

§ 4.—Præsertim vero meminerit, Matrimonia inter virum raptorem et mulierem; intuitu Matrimonii raptam, quamdiu ipsa in raptoris potestate manserit, inita, et generatim Matrimonia, quæ aliter quam coram Parocho, vel loci Ordinario, vel Sacerdote ab alterutro delegato, et duobus saltem testibus contrahuntur, ex ipsis sacris Canonibus irrita omnino ac nulla esse.

963. The forcible abduction of a woman with intent to marry her, constitutes the impediment of "raptus."² The Codex³ also states that the forcible detention of a woman (either in the place where she dwells, or to which she has freely come), "intuitu matrimonii," is equivalent abduction, and has a similar invalidating effect on a marriage attempted between the "raptor" and his victim. If, however, the abducted woman after having been separated from the man and put in a safe and free place, consents to marry him, the impediment ceases.⁴ In cases of elopement, if the woman consents *both* to eloping with the man, *and* to marrying him the impediment of abduction is not present.

964. Since the time of the Council of Trent the word "clandestine" was specially applied to marriages celebrated "without the presence of the parish priest, or some other priest with permission from him or from the Ordinary, and two or three witnesses." Understood in this restricted sense, a clandestine marriage is null and void, as a general rule, not only according to the decree of Trent, but also according to the more recent provisions of the *Ne temere* decree and of the Code of Canon Law. We give here a brief synopsis of the law of clandestinity, as it stands at present. For further details readers are referred to standard works on Moral Theology and Canon Law.

¹ De Mat., n. 157.

² St. Alph., n. 1107.

³ Can. 1074 § 3.

⁴ *ibid* § 2.

965. In this matter we must be careful to consider separately the question of *validity* and that of *liceity*.

For the validity of the marriage there is now required, in addition to two witnesses, the presence of the parish priest or Ordinary—or of a priest delegated by either of them—*of the place where the marriage is contracted*. An administrator who is in full charge of a parish is placed in the same position as a parish priest; and so are “*quasi-parochi*” who rule over districts into which an Apostolic vicariate or prefecture is divided.¹ But (1) the parish priest (or Ordinary) must have taken possession of his benefice or office, and not be excommunicated, placed under interdict, or suspended “*ab officio*” by a condemnatory or declaratory sentence. (2) He can act only within the limits of his jurisdiction. Within these limits, however, he can assist *validly* at the marriages not only of his own subjects, but also of those who are not his subjects. On the other hand, he cannot, without due delegation, assist validly outside his jurisdiction at the marriage of his own parishioners. (3) In order to assist validly he must ask and receive the consent of the parties; and must not have been compelled to do so, by violence or grave fear. Hence *passive* assistance is no longer sufficient for validity.²

966. The parish priest (or Ordinary) may delegate another priest to act for him *within the limits of his jurisdiction*. Just as he himself cannot assist validly at a marriage which takes place outside his territory, so he cannot delegate another to do so. Delegation must always be expressly given. As a general rule it is to be given to a specified priest and for a specified marriage. But a parish priest may give general delegation to his own curates; and the Ordinary may give such delegation to any curate for the parish to which he is attached. Any other form of general delegation is excluded. Hence the parish priest cannot empower the parties to select any priest they may afterwards choose to assist at their marriage.³

¹ Can. 451, § 2.

² Can. 1095.

³ Can. 1096. Cf. Reply of Commission of Codex, May 20, 1923 (Acta Ap. Sed. xvi. p. 115.)—(Ed.).

967. To the foregoing rules there are two important exceptions to which the rubric implicitly refers by using the word "generatim":—(1) In danger of death, in order to provide for the relief of conscience and, if necessary, for the legitimation of offspring, the presence of two witnesses alone will suffice for a valid and lawful marriage, provided the parish priest or Ordinary, or a priest delegated by either of them, cannot be procured or approached "sine gravi incommodo." (2) The same is true, even "extra mortis periculum," when it is "prudently foreseen" that the presence of the parish priest or Ordinary, or a delegate of either, cannot be secured within a month. In both these cases *any* other priest who may be available should assist along with the witnesses. But even though he is available, the marriage is valid without his presence.¹

968. The rule requiring (for the validity of the marriage) the presence of the parish priest, Ordinary, or delegate, binds (1) all who are born of Catholic parents and who were baptized in the Catholic Church, even though they may afterwards have become perverts. (2) It binds converts, even though they may have afterwards relapsed into heresy or schism. (3) It is also binding in the case of a mixed marriage, not only when one of the parties is a Catholic, but also when he is a pervert, or a relapsed heretic or schismatic. (4) It binds when one of the parties belongs to an Oriental rite, and the other to the Latin rite.²

But the law does not bind non-Catholics, whether baptized or not (unless they are perverts or relapsed heretics or schismatics), when they contract marriages "inter se." The same is true of those who were born of non-Catholic parents, even though baptized in the Catholic Church, provided they have been brought up from infancy as non-Catholics and do not contract marriage with a Catholic.³

969. In order that a parish priest (or Ordinary) may *licitly* assist at a marriage he must, in the first place, be satisfied that the parties are free to contract. Secondly, at least one of the contracting parties must

¹ Can. 1098.

² Can. 1099.

³ *Ibid.*

have (a) a domicile, or (b) a quasi-domicile, or (c) resided for a month in the territory concerned. The case of *vagi* will be discussed under a subsequent rubric. If neither of the parties has a domicile, quasi-domicile or month's residence, permission must be obtained from the parish priest (or Ordinary) of the place where one or other of the parties has a domicile, quasi-domicile, or has fulfilled the condition of a month's residence. But grave necessity will excuse from the obligation of obtaining such permission. A parish priest who assists at a marriage of those who do not belong to his parish cannot, according to the general law,¹ retain the marriage fee, unless he has obtained the requisite permission from the *proprius parochus*.

§ 5.—Quamvis autem Parochus et loci Ordinarius, intra fines sui territorii, Matrimonii nedum suorum subditorum, sed etiam non subditorum valide assistant, pro regula tamen habeatur, ut, ad normam juris, Matrimonium coram sponsæ Parocho celebretur, nisi justa causa excuset, quo in casu coram sponsi Parocho celebrabitur. Matrimonia autem catholicorum mixti ritus, nisi aliud particulari jure cautum sit, in ritu viri et coram ejusdem Parocho sunt celebranda.

970. The Codex, like the "Ne Temere" Decree (April 19, 1908) lays down as a rule that the marriage is to be contracted "coram sponsæ Parocho," i.e., in presence of the pastor of the parish where the bride has a domicile or quasi-domicile or where she has resided for one month prior to the marriage. A just cause suffices (and is required) to excuse a violation of this rule, and if such a cause is present, the marriage may be celebrated in presence of the other "proprius parochus"—the parish priest of the bridegroom.² As regards the marriage fee, the Irish Bishops declared in the year 1908: "That while a reasonable marriage fee is payable to the *Parochus loci* under the Decree *Ne temere*, the Bishops agree that the special marriage offering for the maintenance of the clergy, if such offering is made, shall be paid, as hitherto, to the *Parochus sponsæ*." If the parties belong to different (Catholic) Rites, the general rule is that the marriage

¹ Can. 1097, § 3.

² Canon 1097 § 2.

is to be celebrated according to the ceremonies of the rite to which the bridegroom belongs and in presence of his parish priest. If a particular law (as *e.g.*, that approved by the Holy See for marriages in the United States of America between persons of Latin Rite and Ruthenians,¹) directs that the marriage be celebrated "*coram parochō sponsæ*," it is this law that is to be observed.

§ 6.—*Antequam Matrimonium contrahatur, a proprio contrahentium Parochō publice denuntietur, inter quosnam Matrimonium sit contrahendum. Quæ publicationes fiant tribus continuis diebus dominicis aliisque festis de præcepto, in ecclesia inter Missarum solemnias, aut inter alia divina Officia, ad quæ populus frequens accedat. Potest autem loci Ordinarius pro suo territorio publicationibus substituere publicam, ad valvas ecclesiæ parœcialis, aliusve ecclesiæ, affixionem nominum contrahentium per spatium saltem octo dierum, ita tamen ut, hoc spatio, duo dies festi de præcepto comprehendantur.*

971. The publication of the banns or the announcement of a marriage about to take place between certain specified persons, is here prescribed by the Ritual, in accordance with the decree of Trent. Such publication was in use in some form from the earliest times, but was not made a penal law of the Church until the fourth Council of Lateran, held in 1215.² Having fallen into disuse in some countries, it was renewed practically in its present form by the Council of Trent.³

The principal object of the law is to discover any impediment which might prevent a marriage between the parties; and there can be no doubt that a parish priest who fails to comply with it, unless he has obtained a dispensation, is guilty of grievous sin,⁴ though the omission does not invalidate the marriage.⁵

972. According to the words of the Codex⁶ which are here summarized in the Ritual, the banns of marriage (with names, and, if necessary, addresses of parties) are to be published by the proper parish priest of the contracting parties in the church, on three successive

¹ S. C. de Prop. Fid., Aug. 17, 1914.—*Ed.*

² Car., 377, Catalani in locum.

⁴ Car. 379, Lig. 990.

⁶ Can. 1022-1024.

³ Catal., l.c.

⁵ Car. 380.

Sundays or other feasts of precept, during Mass, or other sacred functions at which there is a large attendance of the faithful. According to Canon 94 of the Codex a person acquires a "*proprius parochus*"—either by a domicile or quasi-domicile in the parish. But Canon 1097 further signifies that a month's residence of one of the parties in the parish renders the parish priest (or Ordinary) "*proprius*" as regards lawful assistance at the marriage. If either of the contracting parties has lived in any other place for six months after having attained the age of puberty, the proper parish priest should refer the matter to his Ordinary who may, at his discretion, demand that the banns shall be announced in that place, or order that other proofs and information regarding the freedom of the party be collected.¹ If there be a suspicion that an impediment has been contracted, even though the period of residence elsewhere was less than six months, the parish priest is to refer the matter to the Ordinary who again shall decide the means to be taken to remove the suspicion.² In cases where the parties (or one of them) have lived in various and distant places, the Commission for the Authentic Interpretation of the Codex replied that the parish priest is to refer the question to the Ordinary, who may use his judgment as to what proof of freedom is sufficient, and who may also demand a supplementary oath from the parties that they are free to contract marriage.³

973. The publication must take place in the church and at the parochial Mass, which is here to be understood by "*Missarum solemnitas*."⁴ It would not suffice if it took place elsewhere, or at a private Mass, at which only a few were present. Where there are several Masses that may be called parochial, the banns may be published at each; but we think it would suffice to publish them at any one, or at least at what is regarded as the principal one. In like manner, where

¹ Can. 1023 § 2.

² *Ibid* § 3. ³ June 2-3, 1918, Acta Ap. Sedis xi, 345.—*Ed.*

⁴ Car. 385, 386. Hægy translates it as "*pendant la Messe solennelle*" (l. c. t. i, p. 625).—*Ed.*

there are several churches or chapels in a parish, they may be published in each ; but we think it would suffice to publish them either in the principal one, or in that one which the person concerned usually attends.¹

974. The Code and rubric make it clear that the banns may be published not only at Mass, but also at other functions in the Church, if there is a sufficiently large concourse of people present. Some used to maintain that the banns may be published on any day or in any place where there is a sufficient concourse of people, for the end of the law is thus sufficiently attained. St. Liguori was of the opinion this might be done without grievous sin,² but the words of the law should be strictly adhered to, unless in case of necessity. The Ordinary may substitute for the usual proclamations a public notice, giving the names of the contracting parties, affixed to the door of the parochial or other church. The notice is to remain there during eight days, two of them being days on which the faithful are obliged to hear Mass.³

975. The publication of the banns is to be omitted in the case of marriages to be contracted with the dispensation from the impediments of either disparity of cult or mixed religion, unless the local Ordinary deems it advisable to allow the publication, and all danger of scandal is removed, and provided the apostolic dispensation has been previously obtained, and that no mention is made in the announcement of the religion of the non-Catholic party.⁴ A further canon states that all the faithful are bound to inform the parish priest or local Ordinary, before the marriage is celebrated, of the existence of any impediments of which they have knowledge.⁵ In this connection it may be useful to quote the following canon of the Synod of Maynooth (1927) :—" Sermone gravi et decoro studeat parochus " sacramentum matrimonii una cum impedimentis " tum dirimentibus tum prohibentibus sæpius populo

¹ Car. l.c., and Bouvier, cap. 4, Art. 2.

² 991, 992.

³ Can. 1025.

⁴ Can. 1026. In England banns are announced in cases of mixed marriages (Fortescue—Ceremonies p. 432).—(Ed.)

⁵ Can. 1027.

“in ecclesia explicare, ita ut in re sacra tanti momenti fideles debite edoceantur.”¹ According to the common opinion² whoever knows of the existence of an impediment is bound under pain of mortal sin to reveal it except in a few cases.

976. If the knowledge has been acquired under the seal of confession, there is no conceivable case in which it can be used, but of course the confessor will instruct the penitent who reveals it as to what he is bound to do.³ A person is also, according to the common opinion, exempt from the obligation of revealing, when he knows it only as one of those professional secrets which the public good requires to be kept inviolate⁴ or when he cannot reveal it without serious injury to himself in character or otherwise.⁵

Charity may sometimes require that a person knowing of the impediment should first admonish the parties to desist from the marriage or seek a dispensation, and if they do so, he is not bound to go further.⁶

§ 7.—*Si vero vir et mulier parœciæ sint diversæ, in utraque parœcia fiant publicationes.*

977. If the parties be from different parishes, the banns are here directed to be published in each; otherwise the purpose of the law—the prevention of illegal marriages that might be contracted in a parish where one of the parties is unknown—could easily be frustrated. The “*proprius parochus*” of “*vagi*” for the purposes of marriage is, according to Canon 1097 § 1, the parish priest in whose parish they are actually staying. It is he, therefore, who under the general rule,⁷ should publish their intended marriage. But, as a later rubric⁸ directs, the parish priest is to refer all such marriages to the Ordinary, who will decide the methods to be adopted in obtaining proof of freedom from canonical impediments.

¹ n. 294.—(*Ed.*).

³ Car. 408.

⁵ Ib. 411 et seq.

⁷ Supra § 6.

² St. Alph. 994; Car. 403.

⁴ Ib. 409, Gury 557.

⁶ Car. 415.

⁸ Infra § 13, Cf. Can. 1032.

§ 8.—Publicationes autem fiant hoc modo. Inter Missarum solemnias, aut inter alia divina Officia, ut supra, Parochus populum admoneat in hanc sententiam vulgari sermone :

“ *Notum sit omnibus hic præsentibus, quod N., filius N., familiæ N., paræciæ S. N., et N. filia N., familiæ N., paræciæ S. N., intendunt inter se contrahere Matrimonium. Proinde admonemus omnes et singulos, ut si quis noverit aliquod consanguinitatis, vel affinitatis, vel cognationis spiritualis, vel quodvis aliud impedimentum inter eos esse, quod Matrimonium contrahendum invicem impediatur, illud quamprimum Parocho aut loci Ordinario revelare debeat ; et hoc admonemus primo (si sit prima), vel secundo (si sit secunda), vel tertio (si sit tertia publicatio).*”

978. The publication should be made by the parish priest, or with his consent. It may be made at the time when he usually gives an instruction—after the Gospel—or after the Communion, or at any other convenient time before the people disperse.

979. The banns are directed to be published, for obvious reasons, in the vulgar tongue. It does not appear necessary to adhere strictly to the form here given ; but it would be difficult, perhaps, to find another better or more convenient for the purpose. It may be translated thus : “ Be it known to all here present that N. son of N. (*of such a family and place, giving his name and place of residence*) and N. daughter of N. (*of such a family, etc., giving the name and residence*) intend to be united in the holy state of matrimony. Wherefore, if any of you know that there is between them an impediment of consanguinity, affinity, or spiritual relationship, or any other to prevent their marriage, we hereby admonish each and all of you that you are bound to make it known to the parish priest or Ordinary of the place as soon as possible. This is the first (*second or third*) publication.” If the woman is a widow the name of her deceased husband is usually mentioned in the publication. The priest must carefully avoid the mention of any name or circumstance that would be a reproach to the person—as, *e.g.*, that he is illegitimate. It is enough in such a case to give the name by which the person is commonly known.¹

¹ Car., 398-9.

980. The publication is to be made, of course, in a clear, distinct voice, so that it may be heard by the congregation; and if there be a dispensation from one or two publications, this should be distinctly notified, so that those who know of any impediment may understand their obligation of declaring it without delay.¹

§ 9.—*Loci Ordinarius proprius pro suo prudenti judicio potest ex legitima causa a publicationibus etiam in aliena diœcesi faciendis dispensare.*

Si plures sint Ordinarii proprii, ille jus habet dispensandi, in cujus diœcesi Matrimonium celebratur; quod si Matrimonium extra proprias ineatur diœceses, quilibet Ordinarius proprius dispensare potest.

981. The proper local Ordinary of the contracting parties may for a legitimate cause dispense from the publication of the banns not only in his own diocese, but also in another diocese where either of the parties may have lived for six months after having reached the age of puberty. We have already seen the meaning of "proprius" as applied to a parish priest or Ordinary.² The Codex leaves the estimation of the cause for dispensation to the prudent judgment of the Ordinary. If there be no suspicion of an impediment, or if proof of freedom can be obtained otherwise than by announcing the banns, and in cases of urgency, the Ordinary may easily decide to dispense. A long established custom in a particular diocese of not publishing the banns might also have a claim to be regarded as a legitimate cause.

982. The word "Ordinarius" includes not only the Bishop but his Vicar-General, and the Vicar-Capitular when the see is vacant.³ If there is more than one "proper" Ordinary, the dispensation is to be obtained from the one in whose diocese the marriage will take place. But if the marriage is to take place in some extern diocese, any one of the "Ordinarii proprii" can give the dispensation.

¹ Car. 400-1; Baruff, 152-3.

² Supra n. 972.

³ Can. 198.

§ 10.—Si alius Parochus investigationem aut publicationes peregerit, de harum exitu statim per authenticum documentum certiores reddat Parochum, qui Matrimonio assistere debet.

983. It is not enough that the banns are published or inquiries made in the various parishes specified by law. The parish priest who has made the publication or inquiries must send to the parish priest who has the right to lawfully assist at the marriage, an authentic document testifying to the results of the inquiries he has instituted in his parish.

§ 11.—Peractis investigationibus et publicationibus, Parochus Matrimonio ne assistat, antequam omnia documenta necessaria receperit, et præterea, nisi rationabilis causa aliud postulet, tres dies decurrerint ab ultima publicatione.

Si intra sex menses Matrimonium contractum non fuerit, publicationes repetantur, nisi aliud loci Ordinario videatur.

984. Before assisting at the marriage the parish priest must have received all the necessary documents. The principal of these will be those testifying that there is no impediment known to exist between the parties, the "*litteræ testimoniales liberi status*" mentioned in the Decrees of the Maynooth Synod.¹ The Codex² requires the parish priest to demand proof of Baptism from both parties unless both were baptized in his own parish. The Maynooth Synod³ points out the gravity of this obligation. The certificate ought to be of recent date so that it may also contain a record of previous marriage, if any, as required by the Codex, which demands that the fact of marriage be noted in the "*Liber Baptizatorum*."⁴ Proof of Baptism should also of course be demanded of the non-Catholic party in mixed marriage cases. If the marriage does not take place within six months after the publication of the banns, the latter must be again published, unless the local Ordinary dispenses with the repetition. This portion of the rubric is sufficiently explained by the motive of the law. The previous publications might be forgotten; and, besides, a new impediment might have arisen. Hence there is good reason for what is here prescribed.

¹ n. 298.

² Can. 1021.

³ n. 297.

⁴ Can. 470 § 2.

§ 12.—Si nullum detectum fuerit impedimentum, nec dubium nec certum, Parochus, expletis publicationibus, ad Matrimonii celebrationem partes admittat.

985. The Codex gives in detail the procedure to be adopted by the parish priest when he suspects the existence of an impediment, or when the existence of an impediment is discovered with certainty.¹ The present rubric (borrowed from the Codex) merely states that when there is no impediment—either certain or doubtful—discovered, the parish priest is to admit the parties to the solemnization of the marriage after the publication of the banns has been completed (that is, according to the previous rubric, after an interval of three days from the final publication, unless a reasonable cause justifies immediate solemnization.)

§ 13.—Matrimonio vagorum, eorum videlicet qui nullibi domicilium habeant vel quasi-domicilium, Parochus, excepto casu necessitatis, numquam assistat, nisi, re ad loci Ordinarium vel ad Sacerdotem ab eo delegatum delata, licentiam assistendi obtinuerit.

986. Those who have no domicile or quasi-domicile anywhere are called "vagi." It is evident that great caution is necessary when there is question of marriage of these, and nothing can dispense the pastor from the obligation of making diligent inquiry regarding them. Although the "proprius parochus" of a "vagus" is, as we have seen, the parish priest of the place in which the "vagus" is actually staying, the canon law, expressed in the rubric, does not permit him, so far as lawful assistance is concerned, to assist at the marriage of "vagi" (except in case of necessity) without having first referred the case to the Ordinary of the place and got permission from him to assist. According to the common opinion of theologians the parish priest is bound 'sub gravi' to obey this instruction, although what it requires is not necessary for the validity of the marriage.² An Instruction of the Sacred Congregation of the Sacraments³ forbids parish

¹ Can. 1031.

² St. Alph. n. 1089.

³ July 4, 1921.—*Ed.*

priests to assist at the marriage of emigrant labourers who, if not 'vagi' in the strict sense, are so little known in the new country that frequently there is no certainty of their freedom from impediments, and demands that in either case the contemplated marriage be referred to the Ordinary. The same Decree seems to interpret the phrase "*excepto casu necessitatis*" of the rubric (and of Canon 1032) as equivalent to "*in periculo mortis*" in the present instance. And this interpretation finds support also from Canon 1019 which after stating that "before marriage is celebrated it must be *certain* that there are no obstacles to its "valid and lawful celebration," declares that in danger of death, in the absence of other proofs, a sworn affirmation of the parties that they are baptized and free from impediments, suffices.

§ 14.—*Ne omittat Parochus, secundum diversam personarum conditionem, sponso docere sanctitatem Sacramenti Matrimonii, mutuas conjugum obligationes et obligationes parentum erga prolem; eosdemque vehementer adhortetur, ut ante Matrimonii celebrationem sua peccata diligenter confiteantur et Sanctissimam Eucharistiam pie recipiant.*

Catholici vero qui Sacramentum Confirmationis nondum receperunt, illud, antequam ad Matrimonium admittantur, recipiant, si id possint sine gravi incommodo.

987. It is manifestly of great importance that those who are about to enter the marriage state should be well instructed in its duties. The Ritual here directs the parish priest to impress upon them, according to their station, the sanctity of the sacrament of Matrimony, their mutual marital obligations, and the obligations of parents towards their children. The Catholic teaching on these points needs to be particularly asserted and explained at the present day, as the recent Encyclical Letter ("*Casti Connubii*") of Pope Pius XI.¹ indicates. A rubric in the former edition of the Ritual recommended the pastor to quote the example of Tobias and Sara, who were taught by the Angel Raphael the holiness in which they should live together. Other passages of the sacred Scripture also, especially from

¹ 30 Dec. 1930, Acta Ap. Sedis Vol. xxii, n. 13.—*Ed.*

the epistles of St. Paul (I. Cor., vii., I. Thess. iv., Ephes., v. 22), are very appropriate. In an instruction on this subject, the priest must be very careful in the selection of his language, so as to avoid as far as possible any expression that might offend against modesty, or convey a knowledge of sins which might be to some an occasion of committing them. Many Rituals contain a carefully written instruction to be addressed to the contracting parties immediately before marriage, and another to be addressed to them after the nuptial benediction at the time prescribed in the rubric ; but the pastor should take occasion, in some of his instructions to the faithful generally, to explain to them the holiness of the married state, and the dispositions required in those who enter it. Such an explanation would save himself a good deal of trouble, and probably also prevent many unhappy marriages.

988. Marriage being one of the " sacramenta vivorum," must be received in the state of grace. A person conscious of mortal sin must, therefore, according to all theologians, either go to confession or make an act of perfect contrition before he receives it. Some theologians maintain the necessity, in this case, of previous confession ; but, according to the more probable opinion, it is sufficient to have contrition, since there is no precept requiring confession before any of the " sacramenta vivorum " except the Blessed Eucharist.¹ The Council of Trent, indeed, exhorts,² and the Ritual here directs, the parish priest to earnestly admonish those who are about to get married to go to Confession and Communion before the marriage is contracted. Theologians, however, do not regard this as imposing a strict obligation.³ Although confession is not strictly required, it is, nevertheless, to be most earnestly recommended by the pastor, not only as the most secure means of recovering the state of grace for those who may be conscious of mortal sin, but as a most useful preparation for all, and a means, in some

¹ Lig., lib. 6, n. 86.

² Sess. 24, c. 1.

³ Baruff., 181 ; Car., 63, 2°.

cases morally necessary, of detecting certain occult impediments, which would otherwise be unknown, and might afterwards come to light with most disastrous consequences. Hence, in some places, Confession is strictly required by a special law, or custom having the force of law, and the parish priest should not assist at the marriage until he is satisfied that the parties have confessed. It is very important that the Confession be not delayed till all things are prepared for the marriage, for it may happen, as we have said, that an impediment would then become known. In an embarrassing case of this kind, when the Ordinary cannot be approached, or if there is danger of the violation of the secret, the parish priest, or the priest who is deputed to assist at the marriage, or the confessor (*pro foro interno*), can dispense from all *occult* impediments “*exceptis impedimentis provenientibus ex sacro presbyteratus ordine et ex affinitate in linea recta, consummato matrimonio.*”¹

989. The Communion here recommended is admitted by all to be only of counsel, and is nowhere strictly required. The rubric of the new Ritual prescribes also the reception of Confirmation before Matrimony if either of the (Catholic) parties has not been already confirmed, and if the sacrament can now be administered without grave inconvenience. But in view of the fact that many theologians—ancient and modern—maintain that the obligation to receive Confirmation is not at any time grave, the direction of the Rubric cannot be interpreted as imposing anything more than a light obligation in the present case.

§ 15.—*Parochus graviter filiosfamilias minores hortetur ne nuptias incant, insciis aut rationabiliter invitis parentibus ; quod si abnuerint, eorum Matrimonio ne assistat, nisi consulto prius loci Ordinario.*

990. Great prudence and caution are necessary where there is question of a marriage without the knowledge or consent of parents. Pastors are directed by the Catechism of the Council of Trent to instruct children

¹ Codex. Can. 1043 ; 1045, § 3.

in their duties towards parents and guardians on this head, and to exhort them not to contract marriage without their knowledge or against their wishes.¹ As a general rule such marriages are not contracted without sin. It is the common opinion of theologians, that children are bound to consult their parents and follow their advice on this matter, at least so far as not to contract a marriage against their just and reasonable wishes.² On the other hand, it is certain from the declaration of the Council of Trent,³ that the consent of parents is not necessary for the validity of marriage, and theologians teach that their objections may be in some cases so very unreasonable, that the children are not bound to attend to them.⁴ The priest, therefore, when asked to assist at such a marriage, must carefully weigh all the circumstances, and, if possible, arrange matters so that the parents may be induced to consent, or at least may have no reason to complain of him for assisting at the marriage. If the parties insist on getting married without the knowledge, or in spite of the reasonable objections, of the parents, the parish priest is not allowed to assist at the marriage until he has consulted the local Ordinary.⁵

§ 16.—*Parochus curet ut sponsi, celebrato Matrimonio, benedictionem solemnem accipiant quæ dari eis potest etiam postquam diu vixerint in Matrimonio, sed solum in Missa, servata speciali rubrica et excepto tempore feriato.*

Solemnem benedictionem ille tantum Sacerdos per se ipse vel per alium dare potest, qui valide et licite Matrimonio potest assistere.

991. It is the wish of the Church that every marriage of Catholics should be followed immediately by Mass and the special Nuptial Blessing, which consists of the special prayers in the Missal to be recited by the priest over the newly-married couple—two prayers after the *Pater Noster*, and one before the *Placeat* at the last blessing. And if, for any reason, the Nuptial Benediction was not given at the time of the marriage,

¹ P. ii., cap. 8, No. 32. ² Lig. 6, 849.

³ Sess. 24, cap. i. de Reform. Mat.

⁴ Lig. *ibid.*, *conveniunt autem.*

⁵ Code. Can. 1034.

the parties are to be exhorted to receive it afterwards, even though they have long been living in the married state. In previous editions of the Ritual, the rubric repeated the exhortation of the Council of Trent that the newly-married couple were not to live together until they had received this blessing, an exhortation, however, which theologians generally agreed conveyed a counsel, but not a strict precept.¹ The present rubric seems to impose the obligation of seeing that the parties receive the Nuptial Blessing on the parish priest (*Parochus curet*). It repeats the decision of the Sacred Congregation of Rites² that the Blessing can only be given during Mass.³ And, of course, it is the celebrant of the Mass that is to impart the Blessing—even though he may not have been the priest who assisted at the marriage. But in this case he must have been delegated to give the blessing by the priest who has the right of lawfully assisting at the marriage.⁴ The special rubric in the Missal⁵ is to be observed in celebrating the Mass. The Nuptial Blessing is not to be given during the “*tempus clausum*,” but, as we shall see in a subsequent rubric dealing with the latter, the Ordinary may permit it on certain conditions.

§ 17.—*Nihilominus Parochus conjuges admoneat, maxime si neophyti sint vel ante conversionem ab hæresi valide Matrimonium contraxerint, benedictionem ipsam ad ritum et solemnitatem, non vero ad substantiam et validitatem pertinere conjugii.*

992. The blessing may be given to those converts who had contracted a valid marriage before their conversion ; but in their case, as in that of converts generally, it

¹ St. Alph. n. 984, Dub. 2.

² Decr. Auth. n. 3016, ¹ 3226, 3798⁴, 4232.

³ The Bishops of the United States of America have received special faculties empowering them to allow the giving of the Nuptial Blessing outside of Mass. (Woywood—Commentary on Code, vol. i., p. 692). In the “*Ordo Administrandi*” for the use of the English clergy there are two forms of Blessing that may (by Indult) be given when Mass is not said. (Fortescue, l. c. p. 632).—(*Ed.*)

⁴ Codex—Can. 1101 § 2. The imparting of the Nuptial Blessing is one of the functions reserved to the Parish Priest by Canon 462.—(*Ed.*)

⁵ Missa Votiva pro Sponso et Sponsa.

should be made clear, if necessary, that the blessing is one of the solemnities, and belongs in no way to the validity or essence of the sacrament of Matrimony. The blessing is to be given only when both partners are Catholics. Whatever other rites may be allowed, a mixed marriage can never receive the solemn Nuptial Blessing, since the celebration of Mass, at which alone the blessing is given, is absolutely forbidden.¹

§ 18.—Caveat autem Parochus, ne, quando conjuges in primis nuptiis benedictionem acceperint, eos in secundis benedicat, sive mulier sive etiam vir ad secundas nuptias transeat. Sed ubi ea viget consuetudo, ut, si hanc benedictionem vir tantum alias obtinuerit, nuptiæ benedicantur, ea servanda est; mulier vero vidua, cui semel benedictio sollemnis data sit, nequit in subsequentibus nuptiis eam iterum accipere, etiamsi ejus vir numquam uxorem duxerit.

993. The Nuptial Blessing is not to be given when either of the parties has received it in a previous marriage; but where it is usual to give it in all cases in which the woman was not previously married, the custom, according to the rubric, may still be retained. The benediction, from its form, seems directed chiefly to the woman, and hence, probably, the custom, as well as the sanction given to it. In practice, then, the Nuptial Blessing is to be given unless the *sponsa* had already received the blessing at a former marriage. It may, therefore, be given even to a widow who did not receive it at her first marriage, whatever may have been the cause of the omission.

§ 19.—Matrimonium quolibet anni tempore contrahi potest.

Sollemnis tantum nuptiarum benedictio vetatur a prima Dominica Adventus usque ad diem Nativitatis Domini inclusive, et a feria IV Cinerum usque ad Dominicam Paschatis inclusive.

Ordinarii tamen locorum possunt, salvis legibus liturgicis, etiam prædictis temporibus eam permittere ex justa causa, monitis sponsis ut a nimia pompa abstineant.

994. It was forbidden from the very earliest times, to solemnize marriage during Lent or Advent. In some churches it was also forbidden at other times which were set apart for penance. The Council of

¹ Canon 1102 § 2.

Trent renewed these ancient prohibitions, and ordered that the forbidden season for solemnizing marriage be everywhere observed from the first Sunday of Advent till the Epiphany, and from Ash Wednesday till the Sunday after Easter, or Low Sunday, the days mentioned being included. According to the Codex of Canon Law,¹ quoted by the rubric, the solemnities are now forbidden from the first Sunday of Advent until Christmas Day inclusive, and from Ash Wednesday until Easter Sunday inclusive.

995. It is evident from the present rubric, as well as from the Codex, that the matrimonial contract itself is not forbidden during these times. But all nuptial solemnities are prohibited, and by these we are chiefly to understand, as the rubric itself here explains, the giving of the solemn Nuptial Benediction. The Ordinary of the place may, however, for a just cause permit the giving of the solemn Nuptial Blessing during the "tempus clausum," subject to the liturgical laws governing the Mass and Blessing, but the contracting parties are to be warned to refrain from too much pomp either before or after the marriage ceremony. The Votive Mass *pro sponso et sponsa* in this case will be subject to the same laws as it is on days outside the forbidden times.²

996. In Ireland and some other countries, by particular law or custom, the marriage itself, as well as the solemnities, was formerly forbidden during these times. But this restriction, whether arising from law or custom, has been abolished by the Codex of Canon Law.³

§ 20.—Matrimonium inter catholicos celebretur in ecclesia parœciali; in alia autem ecclesia vel oratorio sive publico sive semi-publico, nonnisi de licentia Ordinarii loci vel Parochi celebrari poterit.

Matrimonium in ædibus privatis celebrari Ordinarii locorum in extraordinario tantum aliquo casu et accedente semper justa ac

¹ Can. 1108.

² Addit. in Rub. Miss. tit. ii, n. 2; S.C.R. 14 Jun. 1918 Herbi-polen. Vid. infra 1014.—*Ed.*

³ Cf. Canons 6, 1041, 1108.

rationabili causa permittere possunt : sed in ecclesiis vel oratoriis sive Seminarii sive religiosarum, Ordinarii id ne permittant, nisi urgente necessitate, ac opportunis adhibitis cautelis.

Matrimonia vero inter partem catholicam et partem acatholicam extra ecclesiam celebrentur ; quod si Ordinarius prudenter judicet id servari non posse quin graviora oriantur mala, prudenti ejus arbitrio committitur hac super re dispensare.

997. The proper place for the celebration of the marriage of two Catholics is the parish church, that is, as we have seen already, the parish church of the bride's parish, as a rule. The Ordinary or the parish priest may give permission for the celebration of the marriage in another church, or public or semi-public oratory. Churches or oratories of Seminaries or of Convents of Nuns or Sisters are not included here ; in their case both the Codex and rubric state that the Ordinary is not to permit of their being used for the celebration of marriage, except in case of urgent necessity and then with due precautions. Marriage may not, as a rule, be celebrated in a private house, but the Ordinary has power to allow it in some extraordinary case, provided there is a just and reasonable cause for granting the permission. If such permission is granted, and if Mass is allowed, the Nuptial Blessing may also be given in the house.¹ It may be noted that the wording of a former rubric which seemed to imply that the Nuptial Blessing could be given only in the church has been changed in recent editions of the Ritual.

998. " Mixed Marriages " (*i.e.*, between a Catholic and a non-Catholic) are not to be celebrated in a church or oratory. Here again an exception is made. If the Ordinary judges that this rule cannot be enforced without causing greater evil, the Codex leaves it to his discretion to grant a dispensation and allow the marriage to take place in the church. He cannot, however, according to another canon of the Codex,² permit, under any circumstances, the celebration of Mass (or consequently the giving of the Nuptial Blessing) in connection with such marriages. Even

¹ S.C.R. Decr. n. 3265 ad 3.—*Ed.* ² Can. 1102 § 2.

a private Mass (without Nuptial Blessing) is forbidden if it could be regarded as connected with the marriage ceremony.¹

Neither the Codex nor Ritual, beyond stating that mixed marriages are to be celebrated "*extra ecclesiam*," indicates where these marriages should be contracted. In some countries they are celebrated in the sacristy; in the United States the usual place is the pastor's house.²

The Church further manifests her disapproval of mixed marriages by prohibiting all ceremonies except those that are essential for a valid marriage contract. The Codex forbids all sacred rites, but, by way of exception, empowers the Ordinary, if he thinks it well in order to avoid greater evils, to allow some of the usual ecclesiastical ceremonies, excepting always the celebration of Mass.³ The priest is, however, to ask and receive the consent of the parties in the usual way.⁴ Decrees of the Holy See forbid the priest to wear any sacred vestments at the ceremony, to bless the ring, or recite any other liturgical prayers over the parties.⁵

999. Hence, generally speaking, the marriage rite will begin with the question: *N. Wilt thou take, etc.* When both parties have expressed their consent they go through the ceremony *I, N. take thee, N. for my lawful wife, etc.*, as hereafter explained. After this the priest adds: *By the authority committed to me, I pronounce you united in the bonds of Matrimony.* He does not make the sign of the cross, or sprinkle them with holy water. The ring is not blessed; but the bridegroom places it on the fourth finger of the bride, saying: *With this ring I thee wed, and I plight unto thee my troth.* And here the ceremony ends.

¹ Commiss. of Codex, Nov. 10, 1925, Acta Ap. Sedis (Dec. 1925) p. 583.—*Ed.*

² Cf. Woywood l. c. i, p. 701.

³ In England there is a custom of allowing mixed marriages to be celebrated in the church "with all the simple ceremonies to the end of the prayer *Respice*." (Dunne—*The Ritual Explained*, p. 134).—*Ed.*

⁴ Can. 1102 § 1.

⁵ *Instructio Secret. Status* (P.P. IX.), Nov. 15, 1858; *Collect. de Prop. Fid.* l. n. 1169.—*Ed.*

The usual entries are to be made in the Marriage Register; it would be well to note the fact that the marriage was a mixed one. As regards the Baptismal Register, the entry is to be made in connection with the name of the Catholic; and here also it would be desirable to note the particulars of the marriage.

1000. We may add two regulations made by the English Bishops regarding the registration of marriages in special circumstances. When the parties have previously gone through a ceremony of marriage in a registry or non-Catholic place of worship, the "ceremony of re-marriage should be entered in the Register of Marriages in the usual way, with a note of the date of the civil ceremony, whether before the registrar or a non-Catholic minister." Again, "in the case of married converts, if they receive baptism on their reception into the Church, when the entry is made in the Register of their baptism, details should be added with respect to their marriage" (Instr. of English Bishops on the decree *Ne temere*).

CHAPTER III.

RITE OF CELEBRATING THE SACRAMENT OF MATRIMONY.

RITUS CELEBRANDI MATRIMONII SACRAMENTUM.

(Rit. Rom. Tit. VII.—Cap. II.)

1001. Before treating of the ceremonies to be observed in the celebration of marriage, it is necessary to premise that the Council of Trent expressed an earnest desire (*vehementer optat*) that, in addition to what it has itself prescribed in this matter, the laudable rites and customs of particular countries or provinces should be also retained.¹ The Codex also states—"Extra casum necessitatis, in matrimonii celebratione servantur ritus in libris ritualibus ab Ecclesia probatis præscripti aut laudabilibus consuetudinibus receptis,"² and, as we shall see in a subsequent rubric,³ the Ritual also sanctions the retention of laudable customs regarding the ceremonies of Matrimony. In the present chapter, therefore, we cannot confine ourselves to the rubrics of the Roman Ritual, but must also treat of the ceremonies usually observed at marriages in these countries.

§ 1.—Parochus Matrimonio adfuturus, publicationibus factis ut dictum est, si nullum obstet legitimum impedimentum, in ecclesia, superpelliceo et stola alba indutus, adhibito uno saltem Clerico superpelliceo pariter induto, qui librum et vas aquæ benedictæ cum aspersorio deferat, coram duobus saltem testibus, virum et mulierem ante altare genuflexos, quos parentum vel propinquorum suorum præsentia cohonestari decet, de consensu in Matrimonium interroget, utrumque singillatim in hunc modum vulgari sermone :

Et primo quidem sponsum interroget : N. *Vis accipere N. hic præsentem in tuam legitimam uxorem juxta ritum sanctæ matris Ecclesiæ ?* Respondeat sponsus : *Volo.*

1002. All that has been prescribed in the preceding rubrics regarding the publication of the banns, etc.,

¹ Sess. 24, cap. 1, De Ref. Mat.² Can. 1100.³ Infra § 6.

etc., having been duly complied with, the parties present themselves in the church on the day fixed for the marriage. They should be accompanied by their parents or relatives: at least this is very becoming, and should be required, if circumstances do not render it impossible.

1003. An altar should be prepared for the celebration of Mass, at which the Nuptial Blessing, if permitted, is to be given; and two seats, or prie-dieus, should be prepared for the bride and bridegroom, or at least convenient places assigned them, near to and in front of the altar, but not within the sanctuary.¹ According to many ancient Rituals, the parties presented themselves before the priest at the door of the church, where the mutual consent was expressed, and the ceremony, as far as the Nuptial Mass, was performed. They were then introduced into the church, where they assisted at Mass, and received the solemn Nuptial Benediction.²

1004. The priest should vest in surplice and white stole, according to the rubric. He comes from the sacristy, preceded by two clerks, or at least one, vested in surplice, and carrying the vessel of holy water, with the aspersory and the Ritual. Arrived at the foot of the altar, he kneels and says a short prayer, having given his biretta to the clerk on his right, who holds the Ritual, or, if there be only one clerk, having himself put it aside on the altar step. He then rises up, and having made the due reverence at the foot of the altar, advances, accompanied by the clerks, to where the bride and bridegroom are standing,³ the former being on the

¹ Cærem. Episcop. lib. i, c. xiii, n. 13; S.C.R. n. n. 1258, 1288. Cf. Martinucci (lib. iv, tit. i. c. v) who would allow the parties to kneel on the step of the altar, but only for the marriage ceremony.—(Ed.)

² Martene, lib. i, cap. ix. Art. iii. n. vi. viii.

³ The rubric of the New Ritual implies that they be *kneeling*. In these countries it is usual to require them to kneel at least before the priest pronounces the words "Ego conjungo vos." We think that they may be conveniently required to kneel after the bride has been "given away" and the bridegroom has taken her by the hand so as to say, kneeling, "I (N) take thee," etc.

left of the bridegroom. The priest then interrogates them in the vernacular, in presence of the witnesses, who should be looking on and listening. He puts the question as it is given in the Ritual: N. *Wilt thou take, etc.*, first to the bridegroom and then to the bride.

If Mass is to be celebrated immediately after the ceremony the priest is vested in amice, alb, cincture, stole and chasuble from the commencement of the ceremony.¹ The maniple may be placed on the steps of the altar, on the Gospel side, and is handed to the celebrant before he begins the Mass. Apart from this detail, the priest comes to the altar in the usual way and, having arranged the chalice and marked the Missal, he descends to the foot of the altar and performs the ceremony at the altar rails.

§ 2.—Mox Sacerdos sponsam interrogat: N. *Vis accipere N. hic præsentem in tuum legitimum maritum*, etc. Respondeat sponsa: *Volo*.

Nec sufficit consensus unius, sed debet esse amborum, et expressus verbis, si loqui possint, aut secus æquipollentibus signis, sive fiat per se, sive per procuratorem.

Mutuo autem contrahentium consensu intellecto, Sacerdos jubeat eos invicem jungere dexteras, et dicat: *Ego conjungo vos in matrimonium. In nomine Patris, et Filii, ✠ et Spiritus Sancti. Amen*. Vel aliis utatur verbis juxta receptum uniuscujusque loci ritum.

Postea eos aspergat aqua benedicta.

Mox benedicat anulum, dicens:

¶ Adjuvatorum nostrum in nomine Domini, etc.

1005. It is usual to mention not only the Christian name but the surname of each in the interrogations regarding the consent, though the words "*hic præsentem*" — "*here present*," leave no doubt about the person. Any words, or even any sign, which clearly expresses the consent of the parties; would be sufficient; and hence, if one or both of them be mute, any sign expressive of consent may be admitted; but it is right, except in such cases of necessity, to insist on an adherence to the form given in the Ritual. The consent of the parties may be expressed through an

¹ S.C.R. Decr. n. 3158 ad 3.

interpreter or even by proxy, as is here stated in the rubric. But in order that a marriage by proxy be valid it is necessary, 1° That the principal give to his substitute a special commission (to contract marriage on his behalf with a specified person) in writing, signed by himself, by the parish priest or Ordinary (or a priest delegated by either) of the place in which the commission is given, or at least by two witnesses. Should the principal be unable to write, the fact is to be noted in the written commission, and another witness is required to sign the document which otherwise will be invalid. 2° It is also necessary for the validity of the marriage that the principal shall not have revoked his consent or become insane before the marriage is celebrated. Ignorance, on the part of the procurator or of the other contracting party, that the *mandans* has revoked his consent or become insane, will not avail to make the marriage a valid one. 3° Lastly, the procurator must act personally—he cannot subdelegate the authority he has received. Any local legislation regarding marriages of this kind must also be observed. Finally, the Codex states that the parish priest shall not assist at a marriage to be contracted by proxy or by an interpreter unless there is a just cause for it, and provided he has no reason to doubt the authenticity of the mandate of the proxy or the trustworthiness of the interpreter; if time permits, the priest should before assisting at such marriages, obtain the permission of his Ordinary.¹

1006. In the Ritual, which has been from time immemorial used in Ireland and England, immediately after the interrogations, when the bride has expressed her consent, saying, "*I will*," we have the following rubric: *Deinde detur fœmina a patre suo vel ab amicis suis; quæ, si puella sit, discoopertam habeat manum, si vidua, tectam: et vir eam recipiat in Dei fide et sua servandam, et teneat eam per manum dexteram in manû*

¹ Canons 1089, 1090, 1091. Marriage by letter is no longer allowable seeing that it is not mentioned in the Codex. Although verbal expression of consent is not required for the validity of the marriage contract, the Codex requires that those who can speak shall not use equivalent signs. (Canon 1088).—(*Ed.*).

suâ dexterâ; et ad hunc modum, docente Sacerdote, det ei fidem per verbum de præsentî dicens :

I, N., take thee, N., to my wedded wife, to have, and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, till death do us part, if holy Church will it permit ;¹ and thereto I plight thee my troth.

Mox manum retrahendo, iterumque jungendo, dicat mulier, docente Sacerdote.

I, N., take thee, N., to my wedded husband, to have, and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, till death do us part, if holy Church will it permit ; and thereto I plight thee my troth.

As soon then as the bride has said "*I will*," she should, according to this rubric, be "given away," as it is called by her father or some of her friends. This may be done by taking her right hand and placing it in that of the bridegroom (as Raguel gave his daughter in marriage to Tobias²). If a widow she should wear a glove ; if not, her hand should be uncovered.

1007. This distinction between first and second marriages, of presenting the hand naked in the former and covered in the latter, is mentioned in many very ancient Rituals. Catalani cites one about six hundred years old in which it is ordered to be observed.³ Baruffaldi, however, says, "*debet manus esse nudas et absque chirothecis*," without making any distinction.⁴

The bridegroom having thus taken her right hand, repeats after the priest the words given above, "*I, N., take thee*," etc. Both then withdraw their hands for an instant, and she takes his right hand in the same manner, and says, "*I, N., take*," etc.

1008. We have then the following rubric: *Data sic utrimque fide, junctisque dexteris, dicat Sacerdos :*

¹ The words, " if holy Church will it permit," are not included in the formula printed in recent editions of the Ritual for the use of the English clergy.—(*Ed.*)

² Tob. vii.

³ De Mat. tit. vii., cap. ii. § 2, n. 2.

⁴ In loc. n. 37.

Ego conjungo vos in matrimonium. In nomine Patris ✠ *, et Filii, et Spiritus Sancti. Amen. Et mox aspergat eos aqua benedicta.*

The priest, saying the words "*in nomine Patris*," etc., makes the sign of the cross marked in the Ritual over their hands, then, taking the aspersory which is presented to him by the clerk, he sprinkles them with holy water, sprinkling first in the centre, then on his left and finally on his right.

1009. We may observe that there is a great variety in the ceremonies prescribed in different places for the joining of right hands, etc. In Belgium the priest envelops their hands with the extremities of his stole.¹ In the Ritual of Rheims and in that of Milan, he is directed to place the extremities of his stole over their hands in the form of a cross.²

1010. Instead of the words "*Ego conjungo*," etc., the priest is permitted by the present rubric to use any other words sanctioned by the received Ritual of the place. This latitude is expressly permitted by the Council of Trent, and in the very words here given by the rubric. It is certain that in many ancient Rituals the form "*Ego vos conjungo*," etc., is not mentioned. Catalani cites one of the church of Rouen, in which it is given, but not earlier than the thirteenth century. Martene says it was quite unknown in the early Church.³ From this it is inferred with great probability that these words do not constitute the form of the sacrament.⁴ At all events it is now universally admitted that the priest is not the minister of the sacrament, the contract itself between Christians being, by the institution of Christ, a true sacrament.⁵ This seems to have been at all times the common opinion of theologians, except at most in France and Germany;⁶ it was clearly conveyed in the Brief of Pope Pius IX. to the King of Sardinia, which sets forth as the doctrine

¹ De Herdt, p. vi, n. 38, vii. ² Catal., l. c. ii.

³ De Ant. Eccl. Rit., lib. i, cap. ix., art. 3, n. vi.

⁴ Car. 79 et 110.

⁵ Cf. Canons 1012, 1081.

⁶ Bellarmin, De Mat., cap. 7, St. Lig. 897.

of the Catholic Church : “ Sacramentum de ipsa Matrimonii essentia esse, ita ut unio conjugalís inter Christianos non sit legitima, nisi in Matrimonii Sacramento, extra quod *merus concubinatus tantum invenitur.*”

1011. Since the words “ *Ego conjungo vos,*” etc., are used in these countries and given in all our Rituals, the priest is not at liberty to omit them or to substitute others for them.

§ 3.—Deinde Sacerdos aspergat anulum aqua benedicta ; et sponsus acceptum anulum de manu Sacerdotis imponat in digito anulari sinistræ manus sponsæ, Sacerdote dicente :

In nomine Patris et Filii ✠ et Spiritus Sancti. Amen.

Mox Sacerdos subjungat : V. *Confirma hoc Deus,* etc.

1012. When the words “ *Ego conjungo vos,*” etc., have been pronounced and the newly-married couple sprinkled with holy water, the following ceremonies are gone through, as directed by the Irish and English Rituals :—

“ Postea ponat sponsus aurum et argentum (sponsæ in manum mox tradendum) et anulum super scutum vel librum, quem Sacerdos benedicit, dicens : V. *Adjutorium nostrum,* etc. Oremus. *Benedic. ✠, Domine, anulum hunc,* etc. Deinde Sacerdos aspergat anulum aqua benedicta, in modum crucis. Et sponsus, accepto annulo de manu Sacerdotis, aurum et argentum dat sponsæ, et dicit : *With this ring I thee wed : this gold and silver I thee give,*¹ *and with all my worldly goods I thee endow.* Tunc inserit sponsus anulum pollicis sinistræ manus sponsæ, dicens : *In the name of the Father :* deinde secundo digito, dicens, *and of the Son :* deinde tertio digito, dicens, *and of the Holy Ghost :* postremo quarto digito (seu annulari) dicens, *Amen.* Ibique dimittat anulum. His peractis subjungit Sacerdos : V. *Confirma,* etc.

The formula for the blessing of the ring is the same as that found in the Roman Ritual.² The ring, together

¹ Here the phrase, “ with my body I thee worship,” is added in the English Ritual.—(Ed.)

² In the marriage of Catholics the blessing of the ring should not be omitted. The Sacred Congregation of Rites recommended that the Parish Priest keep a special ring to lend to parties who may not have brought one with them to the church (Decr. 3548, 4 May, 1882). If the marriage ring has been lost or becomes worn a new ring may be blessed with the formula here given in the Ritual. (Cf. De Herdt, t. iii, n. 273).—(Ed.)

with gold and silver coins, is placed on a small tray, or on the Ritual. When it has been blessed and sprinkled with holy water, in the manner directed by the rubric, the bridegroom receives it from the priest, and also the gold and silver coins. He places the coins in the right hand of the bride and, holding the ring in his own right hand, he says the formula: "*With this ring . . . endow.*" Having said this, he places the ring first on the thumb of the bride's left hand, saying: *In the name of the Father*; then on the second or index finger, saying: *and of the Son*; next on the third or middle finger, saying: *and of the Holy Ghost*; lastly on the fourth or ring finger, saying: *Amen*. He leaves it on the ring finger.

In American Rituals the priest is directed to place the ring at once on the fourth finger, saying: *With this ring I thee wed, and I plight unto thee my troth*; after which the priest says: *In nomine Patris*, etc. The ceremony of giving gold and silver to the bride is not included. Of course, in this matter, each country or province is to follow its own custom. The American rite approaches most nearly to that of the Roman Ritual, according to which the bridegroom, having received the ring from the priest, places it at once on the ring finger of the bride, while the priest says: *In nomine Patris* ✠, *et Filii, et Spiritus Sancti. Amen*.

The versicles and prayer which follow are, in all cases, those prescribed by the Roman Ritual.

§ 4.—His expletis, si benedicendæ sint nuptiæ, Parochus Missam pro Sponso et Sponsa, ut in Missali Romano, celebret, servatis omnibus quæ ibi præscribuntur.

1013. As already pointed out,¹ the Nuptial Blessing can be given only *intra Missam*. The privileged votive Mass *Pro Sponso et Sponsa* should be celebrated, if permitted by the rubrics. This votive Mass is celebrated without the *Gloria* or *Credo*. If the office of the day is of semi-double or simple rite there are at least three prayers, the first being the prayer of the Mass, the second is that of the day, and the third, unless there is a special commemoration, is the first of the

¹ Supra, n. 991.

Orationes de tempore. If, however, the office of the day is of double (major or minor) rite, only the prayer of the day and the special commemorations are said ; in other words, the prayer *de tempore* is not to be added. The *Oratio imperata* (if any) is to be said in the last place, and is not to count as one of the three prayers to be said when the Office is of semi-double or simple rite. The Common Preface is said, unless there is a special Preface *de festo* or *de Octava* or *de tempore*, in which case the Preface corresponding to the first commemoration is to be said. *Benedicamus Domino* is said, instead of *Ite missa est*, and the last Gospel is that of St. John, unless there has been a commemoration of a feria or vigil or of a feast which has a proper Gospel.¹ The Mass is to be celebrated in white vestments. The celebrant is not bound to apply it for the intentions of the newly-married couple, unless he has received a stipend. And, as already noted, it is the priest who celebrates the Mass who should give the blessing.

1014. During the *tempus clausum*, that is, from the first Sunday of Advent until Christmas Day inclusive, and from Ash Wednesday until Easter Sunday inclusive, the Nuptial Mass is forbidden by the general law. But just as the Ordinary may, for a sufficient cause, permit

¹ The Sacred Congregation of Rites (April 29, 1922) gave a list of the Feast Masses that have Gospels which are strictly proper, which must, therefore, be said as last Gospel when one of these Masses is impeded by occurrence, or by the Votive Mass *pro Sponso et Sponsa*. The list is as follows :

- I (a) Mysteries and Feasts of Our Lord, except the Feast of the Dedication of a Church.
- (b) Feasts of the Blessed Virgin, except the Assumption.
- (c) Feasts of the Archangels and Angel Guardians.
- (d) Feasts of St. John the Baptist, and St. Joseph, Spouse of the B.V.M.
- (e) Feasts of the Twelve Apostles (not, therefore, of St. Paul or St. Barnabas).

II Masses of the Holy Innocents, St. Mary Magdalen, St. Martha, Commemoration of all Supreme Pontiffs, and all the Votive Masses contained in the first part of the Missal. (A.A.S. vol. xiv, pp. 356-357, Cf. I. E. Record (1922) vol. xx, p. 210.—(Ed).

the Nuptial Blessing to be given during these times,¹ so he can allow the Votive Nuptial Mass to be said.² This Votive Mass is not allowed on the following days within the *tempus clausum*: Sundays and feasts of precept, even suppressed feasts; doubles of the first and second class; the vigil of Christmas; the privileged feriæ, viz., Ash Wednesday and the feriæ of Holy Week.³

Extra tempus clausum the Votive Mass is similarly forbidden on Sundays and feasts of precept even those that have been suppressed; on doubles of the first and second class; on the privileged vigils of Epiphany and Pentecost; during the privileged octaves of Epiphany, Easter, Pentecost and Corpus Christi; on the Commemoration of All Souls.

On the last-mentioned day it would be quite incongruous to give the blessing, as the Mass for the dead is to be celebrated. On the other days mentioned as impeding the Votive Mass, the Mass of the feast or day is celebrated, and the prayer from the Votive Mass *Pro Sponsa et Sponsa* is added to that of the Mass of the day "sub unica conclusione."⁴ Other commemorations, if any, and the "Oratio Imperata" if it is to be said, are added in the ordinary way under a distinct conclusion.

On days which exclude the Votive Mass the blessing is given in the usual way, after the *Pater noster* and before the *Placeat*. If the *Ite missa est* is said the priest, without turning to the altar, at once proceeds to read the prayer *Deus Abraham*, etc. He should, however, stand on the Epistle side.⁵ Whenever the Nuptial Blessing may not be given (as, e.g., if the woman has already received it) neither may the Votive Mass *pro Sponsa et Sponsa* be celebrated, or even commemorated in the Mass of the day. The priest may celebrate

¹ Can. 1108.

² S.C.R., 14 Jun., 1918; Addit. et Variat. in Rubr. Missal., t. ii, n. 2.

³ *Ibid*; cf. etiam "Variationes faciendæ" A.A.S. 9 Nov., 1931.—(Ed.)

⁴ Addit. in Rub. Missal l. c. This is true of all Feasts—even of Christmas Day and Easter Sunday (S.C.R. 14 June, 1918)—Ed.

⁵ De Amicis. *Cær. Paroch. Pars iii. cap. v. art. iv.*

after the marriage the Mass of the day or any of the other Votive Masses if the rubrics permit. But the Nuptial Mass and Nuptial Blessing are so intimately connected that the one implies the other.¹

1015. The order to be observed in giving the blessing is as follows: After the *Pater Noster*, when the priest has answered *Amen*, he genuflects, retires to the Epistle side of the altar, and turns round (by the right) towards the *sponsi* kneeling in front of the altar. The Missal is held before him by a clerk, and from it (with hands joined) he reads the prayers *Propitiare* and *Deus, qui potestate*, each of which is preceded by *Oremus*. When he pronounces the words *Oremus* and *Jesum Christum* he inclines profoundly towards the Blessed Sacrament on the altar. Having concluded the second prayer he returns to the centre of the altar, genuflects and continues the Mass. The clerk replaces the Missal on its stand and the *sponsi* return to their places. If, as is desirable, they are to communicate, the ordinary ceremonies are observed.

When the priest has concluded the last Postcommunion the *sponsi* again come and kneel before the altar. The priest having said the *Benedicamus Domino*,² turns towards them and, with hands joined, reads from the Missal, held before him by a clerk, the prayer *Deus Abraham*. At the words *Jesu Christo* he inclines his head profoundly. Having concluded the prayer he may deliver a short address to them, as noted in the Missal,³ after which he sprinkles them with holy water in the usual way, *nihil dicens*. The *sponsi* again return to their places, and the priest turns towards the altar. He says the prayer *Placeat*, gives the last blessing and finishes the Mass as usual.

¹ Cf. Hægy l. c. t. i, p. 633. We have already mentioned (supr. 991) that some bishops (e.g., of the U.S.A. and England) get special Indults to permit the giving of the blessing apart from Mass.—(Ed.)

² If the *Ite, Missa est* is said, the priest remains turned towards the *sponsi*.—(Ed.)

³ Some Rituals, e.g., that used in England, contain suitable exhortations for the occasion.—(Ed.)

§ 5.—Quando plures simul copulantur, accepto primum singulorum consensu, et rite celebratis singulis Matrimoniiis, dictoque pro singulis a Parocho *Ego conjungo vos in matrimonium*, etc., benedictiones anulorum et reliquæ benedictiones plurali numero semel fiunt.

1016. If several marriages are being celebrated at the same time the consent of each party is to be received separately, and the ceremony up to and including "*Ego conjungo vos*," etc. is to be repeated for each marriage. Similarly, for the ceremony of presenting gold and silver to the bride and the placing of the ring on the bride's hand. But the blessing of the rings and the subsequent blessings—including the Nuptial Blessing in the Mass—are to be recited once for all in the plural number.

§ 6.—Ceterum, sicubi aliæ laudabiles consuetudines et cæroniæ in celebrando Matrimonii Sacramento adhibentur, eas convenit retineri.

1017. This rubric requires no explanation. Express sanction is here given for the use of any laudable customs and ceremonies which may be in vogue in particular places, in addition to the essential rite prescribed by the Roman Ritual. The Codex of Canon Law, as already said, likewise recognises the lawfulness of such particular customs.¹

§ 7.—Celebrato Matrimonio, Parochus vel qui ejus vices gerit, quamprimum describat in libro Matrimoniorum nomina conjugum ac testium, locum et diem celebrati Matrimonii, atque alia juxta formulam præscriptam; idque licet alius Sacerdos vel a se vel ab Ordinario delegatus Matrimonio adstiterit.

Præterea Parochus in libro quoque Baptizatorum adnotet conjugem tali die in sua parœcia Matrimonium contraxisse. Quod si conjux alibi baptizatus fuerit, Matrimonii Parochus notitiam initi contractus ad Parochum Baptismi sive per se sive per Curiam episcopalem transmittat, ut Matrimonium in Baptizatorum librum referatur.

1018. The parish priest of the place in which the marriage is contracted is bound to enter in his matrimonial register the various details concerning the marriage. Both the *Ne temere* decree and the Codex of Canon Law²

¹ Can. 1100.

² Can. 1103.

add the clause: "vel qui ejus vices gerit." By this is meant the priest who is left in charge of matrimonial affairs during the absence or illness of the parish priest. It obviously cannot refer to the priest who assisted as delegate at the marriage, since the Canon states that the duty is still incumbent on the parish priest or his vice-gerent when another priest has assisted at the marriage as the delegate of the parish priest or of the Ordinary.

Should the marriage take place in a non-parochial church, the parish priest of the place is responsible for the registration in his parochial register. If he assists at the marriage personally he can easily procure all the necessary details; if he delegates another priest the latter will be able to supply them.

When the parties get married outside their own parish, there is no obligation to have the marriage registered in the *Liber Matrimoniorum* of the parish to which they belong; the registration intended by the Canon is evidently that which is to be made by the parish priest of the place where the marriage is contracted. At the same time it would be useful to have the marriage registered also in the marriage register of the parish to which the parties belong, especially if they had been baptized elsewhere.

1019. An entry of the marriage must also be made in the *Liber Baptizatorum*. In this register the parish priest must note, opposite the name of each of the contracting parties, the fact that he, or she, was married on such a date. No other particulars are required, according to the letter of the law,¹ but it would be desirable to insert also the name of the other contracting party, and the place of marriage, in each registration.

When a person has been married outside the parish in which he was baptized, the parish priest of the place where the marriage was contracted is bound to send notice of the marriage to the parish priest of the place where the person was baptized, in order that the proper entry may be made in the Baptismal register. This

¹ Can. 1103 § 2.

notice may be sent either directly or through the episcopal *Curia*. An Instruction of the Sacred Congregation of the Sacraments, (to which we have already referred in treating of the required proofs of freedom from impediments) dated 26 June, 1921, supplements the Codex, by demanding that this notice of marriage contracted must contain (a) the names and surnames of the married couple and of their parents, (b) the ages of the contracting parties, (c) the place and date of the marriage, (d) the names and surnames of the witnesses, (e) the name and surname of the parish priest, and bear the parochial seal. It also requires that this notice be sent through the diocesan chancery—"quo securius ad parochum baptismi perveniat."¹

1020. We have already seen that if the parish priest or Ordinary, or a delegate of either, cannot be procured or approached without great inconvenience, a marriage celebrated in presence of two witnesses is valid (a) in danger of death, (b) even apart from danger of death, if it can be prudently foreseen that this state of affairs (*i.e.*, the difficulty of procuring an authorized priest) will continue for a month. Any unauthorized priest who may happen to be present should be called upon to assist along with the witnesses, although his presence is not required for the validity of the marriage. If such a priest does assist, he is responsible for the registration of the marriage in both registers; if only ordinary witnesses are present, they are jointly responsible with the contracting parties to have the registrations made. In either case, the registration should be made *quamprimum*.²

1021. When the marriage has been one of conscience and has taken place secretly, the entries are not to be made in the ordinary books. Instead, the particulars are to be sent to the Bishop and noted in a special record kept in the secret archives of the Diocesan Curia.³

¹ Acta Ap. Sedis, vol. xiii, p. 348. Vid. Appendix.—(Ed.)

² Can. 1103 § 3. ³ Can. 1107.

APPENDIX.

(A)—DECREES OF THE SACRED CONGREGATION OF RITES.

The following are the decrees referred to in the present volume. They are here given in chronological order, with their numbers and dates, as they are found in the *Decreta Authentica Congregationis Sacrorum Rituum* and (as regards decrees published after 1926) in the *Acta Apostolicæ Sedis*.

196. *Baren.*, 28 Jan., 1606.
“ In civitate Baren., solere presbyteros Ecclesiæ S. Nicolai ejusdem civitatis dum mannam ejusdem S. Nicolai ad infirmos deferunt, illam deferre superpelliceo indutos solemniter, cum luminaribus, lanternis, ac si Sacramentum Extremæ Uctionis ad infirmos deferrent, S.C.R. pro parte Archiepiscopi dictæ civitatis expositum fuit, et petitum, an conveniat ?

Eadem S. R. C. “ Non modo mannam S. Nicolai, sed neque Extremæ Uctionis Oleum solemniter cum superpelliceo, ac lanternis ad infirmos deferendum esse,” respondit et declaravit.

1074. *Galliarum*, 13 Jul., 1658.
“ Regularibus regni Galliæ declarare petentibus : An in Com-

munione quæ inter Missæ sacrificium peragitur, sit prius ministrandum SS. Eucharistiæ Sacramentum ministro Missæ insertienti, an vero monialibus vel cæteris ibidem præsentibus.

“ S. R. C. responderi mandavit : ‘ In casu prædito ministrum sacrificii, non ratione præeminentiæ, sed ministerii, præferendum esse cæteris quamvis dignioribus.’ ”

1134. *Matheranen.*, 22 Nov., 1659. “ Petrus Antonius Gallus cantor Ecclesiæ loci Latetia Matheranen. diocesis declarari postulavit : An Archipresbytero ejusdem loci liceat in administrando populis SS. Sacramento, manum porrigere osculandum ?

“ Resp. : ‘ Non licere et contrariam consuetudinem esse absum omnino tollendum.’ ”

1210. *Andrien.*, 3 Sept., 1661. Ad dirimendas controversias . . . declaravit S. R. C. "Patena suppositionem per sacerdotem cotta indutum in Communionem generali quæ per Dignitates agitur, retinendam.

1325. *Florentin.*, 19 Dec., 1665. "S. R. C. ad preces Laurentii Vanni præpositi S. Joannis Florentiæ declaravit: 'Tam actum baptizandi, quam alias functiones præparatorias pro baptizandis Turcis, et aliis ad fidem venientibus, esse faciendas per eundem sacerdotem, baptizantem, et consequenter ipsum præpositum, prout in Rituali disponitur, et usque adhuc servatum fuit, neque a solito recedendum esse, censuit': et ita decrevit, et servari mandavit."

1342. *Arboren.*, 18 Sept., 1666. "IV. An Episcopus extra Diocesim celebrans anulum ad osculandum præbere debeat antequam sacram particulam communicandis porrigat."

Resp. Ad iv.—"Est conveniens."

1637. *Ord. Min. Capuc.*, 30 Sept., 1679. "IV. Solent Capucini Sacerdotes in die Cœnæ Domini Sanctum Corpus Christi sumentes, deferre stolam antepectus in formam Crucis accommodatam; quæritur, an debeant observare consuetudinem introductam, vel deferre stolam a collo pendentem?"

Resp. Ad iv: "Posse utrumque observari."

1711. *Albinganen.*, 24 Jul., 1683. "II. Utrum in Missa de *Requiem* conveniat Communionem fidelibus ministrare, vel post illam, et in casu convenientis administrationis post Missam cum paramentis nigris, utrum conveniat dari benedictionem, an vero benedictio omittenda?"

Resp. Ad ii: "Non esse contrarium; si tamen administretur communio post Missam, omittendam esse benedictionem."

1946. *Augustæ Prætoriæ*, 21 Jul., 1696. "Cum Episcopus Augustanus S. R. C. exposuerit: III. Quod SSmm. Eucharistiæ Sacramentum continuo retinetur in eadem Ecclesia super duplici altari, nimirum super altari chori, et super alio S. Joannis Baptistæ ratione parochiæ eidem cathedrali unitæ.

"Resp. Ad iii.: Sacratissimam Eucharistiam servandam esse in uno tantum altari designando ab Episcopo."

2033. *Ord. Capuc.*, 22 Aug., 1699. "Exposito humiliter in S. R. C. per Procuratorem generalem Ordinis Capuccinorum in nonnullis provinciis, in quibus chori Ecclesiarum suæ religionis, supra valvas earumdem Ecclesiarum diametraliter altari SSmæ Eucharistiæ oppositæ existunt, consuetudinem obrepisse in iisdem choris tempore nocturno ad lumen afficiendum tum altari SSmi. Sacramenti, tum dormitorii, unicam lampadem in arcellula ex tela constructa retinendi, cum ex tali situatione lampadis ob maximam distantiam chori ab altari SSmi. Sacramenti, hoc nullum vel pauxillum lumen recipiat, a S. R. C. supplicatum est declarari: An in Ecclesiis prædictis, juxta recensitam consuetudinem, retentio lampadis ante altare SSmi. Sacramenti nocturno tempore, modo superius expresso sufficiat, vel potius sit retinenda lampas intra, et ante altare SSmi. Sacramenti semper accensa, prout de die retinetur?"

Et S. R. C. respondit: "Negative; et omnino lampadem esse retinendam intra et ante

altare SSmi. Sacramenti, ut continuo ardeat."

2067. *Cong. Mont. Coronæ.*, 22 Jan., 1701. "X. An ante ostiolum tabernaculi SSmi. Sacramenti, retineri possit vas florum, vel quid simile, quod prædictum occupet ostiolum cum imagine Dni. N. in eodem insculpta?"

Resp. Ad x.: "Negative; Posse tamen in humiliori, et decentiori loco."

2089. *Lerien.*, 11 Feb., 1702. "VII. Utrum a Parocho Viaticum ad infirmos deferente, antiphona *Asperges me*, aut *Vidi aquam*, etc., tempore paschali, sit recitanda, et ab ipso quoque ad Ecclesiam redito oratio dicenda *Deus qui nobis*: aut *Spiritum nobis Domine*?"

Resp. Ad vii.: "Servandum esse omnino Rituale, nulla habita ratione temporis paschalis."

2123. *Urbis et Orbis*, 10 Dec., 1703. VI. "An benedictiones mulierum post partum, Fontis Baptismalis, ignis, seminis, ovorum et similium sint de iuribus mere parochialibus?"

Resp. Ad vi.: "Negative; sed benedictionem Fontis Baptismalis heri debere a Parochis."

2209. *Catanien.*, 9 Mar., 1711. "III. An canonico post sump-tionem Corporis et Sanguinis, dispensante Corporis Christi clericis qualibet prima Dominica mensis (ut moris est), debeant canonici genuflectere?"

Resp. Ad iii.: "Affirmative."

2383. *Lucana*, 15 Maii, 1745.

"An sit laudandus Parochus, qui feria vi. in Parasceve, dum defert SS. Sacramentum ad domum sui parochiani infirmi pro ministrando ei Viatico, per vias publicas recitat consuetos psalmos, sed in fine illorum omittit *Ÿ. Gloria Patri*, et ingressus Ecclesiam, statim reponit sac-

ram pyxidem, et demittit populum absque benedictione?"

Et S. R. C. audito prius voto unius ex Apostolicarum cæremoniæ magistris, rescribendum censuit: "Non est reprobandus Parochus, qui defert SS. Viaticum infirmo feria vi. in Parasceve, dummodo private, et submissa, quinimo submississima voce recitet psalmos consuetos per vias publicas, etiamsi dicat *Ÿ. Gloria Patri*, etc., quia in tali circumstantia, actio talis nihil habet esse cum functionibus Ecclesiæ hujus diei; et considerandum est, quod defert cum stola albi coloris in qua feria supradicta color paramentorum est niger pro Ecclesiæ functionibus: Ideoque, si defert privatim pro aliqua necessitate, populum absque benedictione dimittat feria vi. in Parasceve, quia in publica Ecclesia non debet recondi."

2436. *Lucana*, 12 April, 1755.

III. "An fas sit Parochis uti in collatione Sacramenti Baptismatis Aqua in Ecclesia Matrice benedicta, cui privatim et separatim, non in ipso actu Benedictionis Baptismalis infusa fuerint olea sacra?"

Resp. Ad iii.: "Parochi ex Matricis fonte aquam, cui sacra olea jam fuerint commixta, suscipere debent, quam adhibeant in Baptismi collatione. Qui vero ante fontis benedictionem, olea sacra recipere non potuerunt, illa subinde privatim, ac separatim in aquam mittere poterunt."

2564. *Toletana*, 20 Sept., 1806.

II. "In Ecclesia Regalis Monasterii S. Laurentii Excurialensis adest in Altari majore Tabernaculum ex lapide pretioso, in quo continetur alia capsula eximior, in qua asservatur SSmum. Sacramentum, sed cum in pariete post Tabernaculum

sit una fenestra, quæ illuminat duo Tabernacula prædicta, et ista habeant ante et retro fenestellas cum crystallo, adeo ut ex qualibet parte ecclesiæ perspiciatur clare et distincte vas in quo est inclusum SS^mum. Sacramentum. Ast cum hoc videatur inconveniens, quæritur: Utrum prædictum vas debeat permanere ut dictum est supra, vel debeat cooperiri aliquo velo ut non perspiciatur?

Resp. Ad ii. "Negative ad primam partem. Affirmative ad secundam; atquæ ita obtegendum esse Tabernaculum, ut vas in quo SS. Sacramentum asservatur, a circumstantibus nullo modo videri possit."

2578. *Dub. Addit.* 31 Maii, 1817. I. "An Canonici Cathedralis in administratione Sacramentorum tam intra quam extra Cathedralem Ecclesiam teneantur deponere cappam, atque uti superpelliceo et stola juxta Rituale Romanum?"

Resp. Ad i.: "Negative ad primam partem; Affirmative ad secundam."

2607. *Calagur. et Calceat.*, 23 Sept., 1820. "Parochus in casu necessitatis periclitantem puerum stola violacea indutus domi baptizavit, eique sacrum chrisma et oleum sacrum quod secum detulit, imposuit, prout in Rit. Romano. Quæritur an bene, vel male se gesserit in casu unctionis extra Ecclesiam?"

Et S. R. C. . . . respondendum censuit: "Juxta votum; nimirum, parochum male se gessisse baptizando cum stola violacea, et liniendo puerum periclitantem, extra Ecclesiam oleo etiam catechumenorum. In casu enim necessitatis, juxta Ritualis præscriptum, omnia sunt omittenda quæ baptismum præcedunt, quæque post mod-

um supplenda sunt in Ecclesia, ad quam præsentandus est puer cum convalescit."

1613. *Decretum generale*, 3 Ap., 1821. VI. "An toleranda, vel eliminanda sit consuetudo, quæ in dies invalescit superimponendi Sanctorum reliquias, pictasque imagines tabernaculo, in quo augustissimum Sacramentum asservatur, ita ut idem tabernaculum pro basi inserviat?"

"Resp. Ad vi: Assertam consuetudinem tanquam abusum eliminandum omnino esse."

2650. *Gandaven.*, 16 Dec., 1826. I. "Prima facti species—Rector Ecclesiæ reperit in sua Ecclesia consuetudinem renovandi panem pro sacrificio Missæ, et communionem fidelium, singulis tribus mensibus tempore hyemis; tempore vero æstivo solitum esse confici pro sex mensibus. Hinc quæritur: 1° An, attenta consuetudine, rector licite consecrare possit specie a tribus mensibus tempore hyemis, vel a sex mensibus in æstate confecta? 2° An casu, quo rector, sive pastor Ecclesiæ praxim illam approbet, nec velit eam relinquere, alii sacerdotes in eadem Ecclesia inservientes possint tuta conscientia in hoc pastori obsecundare, utendo præfatis speciebus?"

"II. Secunda facti species—in Parochiis ruralibus, ubi longum faciendum est iter, plerumque portatur SS^mum. Sacramentum Eucharistiæ ad ægrotos, eisque administratur cum stola super vestem communem absque cotta sive superpelliceo, Quæritur. I. An praxis illa ubi invaluit, et Ordinari locorum non contradicunt, retineri possit? et si negative, quæritur: 2. An saltem Sacramentum Extremæ Unctionis cum stola

tantum administrari possit?

“Tertia facti species—Sacerdotes curam animarum exercentes, pro sua commoditate, apud se in domibus suis retinent Sanctum Oleum infirmorum. Quæritur: An, attenta consuetudine, hanc praxim licite retinere valeant?

“IV. Quarta facti species—Sacra Olea in Cœna Domini benedicta transmittuntur ad decanos foraneos, qui ea distribuant pastoribus suorum districtuum: Quæritur. An decani distributionum differe possint usque post Dominicam in Albis?

“V. Quinta facti species—Multi pastores accepta Sacra Olea apud se deponunt in domibus suis usque in sequentem Dominicam; et tunc cum solemnî processione, videlicet cum cruce, cum candelis ardentibus et sub baldachino a toto clero in habitu sacro portantur ad ecclesiam, exponuntur in aliquo altari cum hymnorum cantu atque eadem solemnitate portantur ad fontem baptismalem eique infunduntur; Quæritur 1° An pastores recte retineant Sacra Olea in domibus suis, usque in Dominicam receptionem eorundem subsequentem? 2° An Sacra Olea cum tali solemnitate introduci possint in ecclesiam? 3° An cum tali solemnitate infundi possint fonti baptismali, cui non potuerunt infundi in Sabbato Sancto, cum tunc necdum haberi potuissent?

“Tandem quæritur: An benedictio cum indulgentia plenaria, juxta Constitutionem Benedicti XIV.: *Pia Mater*, 5 Aprilis, 1747, impertienda sit pueris qui, defectu ætatis, primam communionem necdum instituerunt?

Resp. Ad primam facti speciem—“Negative et eliminata

consuetudine servetur Rubrica. Ad 2—“Negative.”

Ad secundam facti speciem—Ad 1. e 2. “Negative et eliminata consuetudine, servetur Rituali Romani præscriptum.

Ad tertiam facti speciem. Ad dub. unicum.—“Negative, et servetur Rituale Romanum, excepto tamen casu magnæ distantiae ab Ecclesia; quo in casu omnino servetur etiam domi rubrica quoad honestam et decentem tutamque custodiam.

Ad quartam facti speciem. Ad dub. unicum—“Negative.”

Ad quintam facti speciem. Ad 1—“Jam provisum in responsione ad tertiam facti speciem et dubium unicum. Ad 2—Tollendam esse inductam consuetudinem, et servandas Ritualis Rubricas. Ad 3.—Jam provisum in præcedenti. Ad postremum—“Affirmative.”

2672. *Florentin.*, 19 Dec., 1829. I. “An tempore SS. Missæ sacrificii in administratione Viatici præsertim in Xenodochiis, liceat ab Altare recedere usque ad ægrotorum lectum recitando interim psalmum *Miserere*, ut fieri solet extra Missam?

“Utrum tempore etiam sacrificii Missæ administrari possit SSmum. Viaticum in paramentis nigris?

“Resp. Ad i.: ‘Negative quoad psalmum *Miserere* recitandum. Insuper animadvertendum quod si Celebrans pro Viatici administratione intra Missam altare e conspectu suo amittat, hanc administrationem non licere.’

Ad ii.: “Affirmative.”

2673. *Hispalen.*, 19 Decem., 1829. “Moniales Spiritus Sancti ordinis Sancti Spiritus in Civitate Hispalen. rogarunt pro facultate retinendi Pallium coloris

rubri in Altari in quo exponitur SS^mum Sacramentum, Dominica Pentecostes et duabus sequentibus Feriis." Resp. "Obstant Decreta."

2690. *Massæ et Popul.*, 7 Ap., 1832. Ad 2. "An servandum sit Rituale Romanum in administrando infirmis Viatico; seu potius consuetudo benedicendi nimirum, cum SS. populum extra portas civitatis, regionis, sive domus infirmi, quando fertur Viaticum agricolis?"

Resp.: "Ex speciali gratia servari posse consuetudinem in utroque."

2704. *Veronen.*, 16 Mar., 1833.

"I. Num tuto sequi valeat regula Ritualis Parisiensis sic expressa: Si quando Communio danda est, inventus non fuerit sufficiens numerus hostiarum, poterunt aliquot hostiæ dividi in plures particulas, quæ singulis distribuantur: Et quatenus non sit sequenda, num quibusdam saltem in circumstantiis temporis, locorum, et personarum sequi possit?"

"VI. Num in Communione fidelium extra missam, sacerdos antequam populo benedicat, osculari debeat altare ut præcipit Pontificale Rom. de visitatione; an non, ut Rituale Romanum innuere videtur?"

Resp. Ad i: 'Servetur consuetudo dividendi consecratas particulas, si adsit necessitas.'

Ad vi: Servetur dispositio Ritualis Romani nihil præscribentis."

2725. *Ord. Min. Capuccin.*, 23 Maii, 1835. "I. An consuetudo benedicendi populum cum sacra Pyxide quoties Eucharistia distribuitur, sit servanda; vel potius an benedicendus sit populus manu dextra tantum, uti habetur in Rituali Romano, et in una Urbinaten., 16 Jan., 1793?"

Et quatenus affirmative ad primam partem. II. An tunc dicendum sit, *Benedicat vos*, etc.?"

"V. An consuetudo dicendi in Communione Fidelium: *Ecce Agnus Dei*, et *Domine non sum dignus* idiomate vulgari, sit sustinenda; vel potius eliminanda utpote contraria Rituali et Missali Romano?"

"Resp. Ad i.—'Negative ad primam partem, affirmative ad secundam; juxta Rituale Romanum, et Decret. Urbinaten., die 16 Jan., 1793.

Ad ii.—Provisum in primo.

Ad v.—Consuetudinem esse eliminandam."

2740. *Trident.*, 12 Mar., 1836.

XI. "An toleranda sit, vel eliminanda consuetudo inveterata, qua sacerdos qui ad altare aliquod ad celebrandum accedit, vel ab eo recedit, sic sacris vestibus sacrificii indutus, et jam præ manibus calicem tenens ascendat in transitu ad altare, in quo adest SS^{ma}. Eucharistia, ut ibi sacram Communionem fidelibus distribuat? Et quatenus non sit toleranda: an depositis planeta et manipulo in sacristia, accedere possit cum alba et stola?"

"XII. An stola, pro ministranda sanctissima Eucharistia extra Missam esse debeat coloris officio illius diei convenientis, ut præscribit Rituale Romanum; vel etiam esse possit alba prout valde conveniens Sacramento Eucharistiæ, ceu multi censent doctores?"

"Resp. Ad xi.—Ad primam partem: Si adsit necessitas posse tolerari; Ad secundam; Provisum in prima."

Ad xii.—'Affirmative ad utrumque.'

2743. *Rhedonen.*, 27 Aug., 1836. I. "Anne ultra pedum

pars, superior, inferior quoque ungenda sit in Sacramento Extremæ Uctionis?

“ III. Quænam servari debeant cæremoniæ et preces, quando supplendæ sunt cum adulto catholico valide post nativitatem baptizato, omissis tamen cæremoniis, quæ juxta Rituale baptismam præcedere vel sequi debent? An scilicet illæ, quæ in Rituali assignantur pro baptismo adultorum, vel quæ pro baptismo infantum?

“ IV. Quænam ex his cæremoniis servari debeant, quum adultus ab hæresi ad fidem catholicam conversus baptizandus est sub conditione, ob dubium fundatum de validitate baptismi ipsi a ministro hæretico collati?

“ Resp. Ad i.—‘ Nihil innovandum.’

Ad iii.—‘ Cæremoniæ et preces servantur, quæ in Rituali assignantur pro baptismo infantum.’

Ad iv.—‘ Quatenus supplendæ sint, vel supplendæ credantur cæremoniæ, ut in dubio, illæ supplendæ sunt, quæ pro adultorum baptismo sunt præscriptæ.’

2773. *Oriolen.*, 23 Sept., 1837.
“ Perdurantibus belli civilis calamitatibus in Regno Hispaniarum, accidit ut Reverendissimus Oriolen. Episcopus, superiori anno 1836, olea sacra, feria quinta in Cœna Domini, consecrare nequiverit pro solemni benedictione Fontium Baptismalium parochialibus in ecclesiis peragenda in sequente Sabbato Sancto, neque eadem olea a vicinioribus Episcopis parochi habere potuerint: siquidem ob communia incommoda, bene omnes episcopales sedes proprio sunt viduatæ pastore, ita ut communicationibus interceptis,

grex a pastore, filii a parente, Ecclesia ab Episcopis, non sine magno animarum salutis detrimento separentur.

Hujusmodi in angustiis constituti, parochi præbendati Oriolen. Diœcesis diversas inter se protulere sententias; et nonnullis negantibus, bene multi opinabantur benedictionem solemnem Fontium Baptismalium perici posse, adhibitis oleis superiori anno consecratis. In qua opinionum et sententiarum varietate, id sumpsero consilii, ut Sacram hanc Rituum Congregationem requirerent, ut certam sequerentur regulam, in re tanti momenti ac propterea sequentis dubia enodanda humilime proposuerunt, nimirum:

“ I. An talis Benedictio Fontis Baptismalis in Sabbato Sancto fieri debeat cum chrismate et oleo præcedentis anni, vel potius omittenda sit infusio chrismatis et olei, usque dum accipiantur recenter consecrata?

“ II. An in baptismo solemni infantum utendum sit hujusmodi aqua benedicta quidem cum reliquis cæremoniis Missalis, sed absque consecratione seu mixtione sacrorum chrismatis et olei: an vero aqua consecrata præcedenti anno, quæ ad hunc finem conservetur?

“ III. Utrum supposito quod aqua baptismalis benedicta sit cum veteribus oleis, eo quod recenter olea consecrata non habeantur, infundi debeat in piscinam donec nova recipiuntur olea, et cum his alia benedicatur aqua juxta cæremonias Ritualis Romani? an vero illa prima aqua conservari et uti debeat, usque ad benedictionem in vigilia Pentecostes prout in Missali?

“ IV. Utrum in baptismo solemni, ungendi sint infantes oleo

et chrismate præcedentis anni, dum recenter consecrata non habentur? an vero omittenda sit hæc cæremonia et postea supplenda quum novum oleum et novum chrisma recipiantur?

“S. R. C. rescripsit: Ad i.: ‘Affirmative ad primam partem, Negative ad secundam.’

Ad ii. ‘Negative, ad utrumque; sed fieri debet nova Fontis benedictio cum oleis anni præcedentis, ceu provisum in prima parte superioris dubii.

Ad iii.: ‘Negative ad primam partem; Affirmative ad secundam.’

Ad iv.: ‘Affirmative ad primam partem. Negative, ad secundam.’”

2850. *Neapol.*, 24 Sept., 1842.

“III. An sacerdos pergens ad exhibendam communionem extra missam debeat per se, vel per ministrum deferre bursam, in qua corporale recluditur?

Resp. Ad iii.—‘Decere ut a Sacerdote deferatur.’”

2883. *Patavina*, 7 Dec., 1844.

“III. An præter casum a Rituali Romano provisum, *Titulo V. Cap. I. de Sacramento Extremæ Unctionis num. iii.* in quo de Sacro Oleo adhibendo in hoc Sacramento hæc habentur—‘Id tamen si forte intra annum aliquo modo ita deficiat, ut sufficere non posse videatur, neque aliud benedictum habere queat, modico oleo non benedicto, in minori quantitate superinfuso reparari potest,’ liceat unquam Sacris Oleis Feria V. in Cœna Domini benedictis aliam Olei non benedicti quantitatem addere? An hæc additio saltem fieri possit eadem Feria V. in Cœna Domini, adeo ut pars tantum Olei subjiciatur benedictioni et immediate mis-

ceatur cum Oleo non benedicto?

“Resp. Ad iii.—‘Negative; sed in casu tantum necessitatis fieri potest additio, uti in Rituali præscribitur.’”

2908. *Bisinianen.*, 23 Maii, 1846. “Quum ea sit positio Parochialis Ecclesiæ loci vulgo *Acri* in Diœcesi Bisinianen, ut ad fideles per agros dissitos ac ad plura miliaria distentos Sacrum Viaticum, dum ipsi inermantur, deferri nequeat nisi summa cum difficultate ob viarum asperitatem ac ventorum, nivium glacierumque incommoda; inde fit ut animarum dispendia necessario eveniant et semper majora timeri debeant.

Queis incommodis occurrere, quoad fieri potest, exoptantes hodierni Parochus et Oeconomi oppidi ipsius, atque invectæ in enunciata parœcia consuetudini hujusmodi in casibus deferendi SSmum. Sacramentum capite pileo cooperto et equitando se conformare vellent quidem sed formidant, quia nulla usque nunc intercessit Apostolica venia. Sacram proinde Rituum Congregationem enixis precibus adeuntes, consuetudinis ipsius confirmationem instanter rogarunt, quod et ipse Rmus. Episcopus Sancti Marci et Bisinianen., pro informatione et voto requisitus, efflagitat, ex propria notione in sacra visitatione, quæ enunciantur incommoda expertus.

“Et S.R.C. rescribendum censuit: ‘Attentis circumstantiis in supplici libello expressio commisit Rmo. eidem Episcopo ut, pro suo arbitrio et prudentia indulgeat, quod deinceps parochus et Oeconomi *Acri* in circumstantiis equitantes ac capite pileo cooperto sacrum viaticum deferre valeant; comitante

saltem uno homine, si fieri potest, accensam laternam deferente.”

2932. *Cong. Cler. Regul. St. Crucis*, 27 Feb., 1847. “I. An semper adhibenda sit bursa cum corporali, supra quo reponenda sit sacra pyxis, toties quoties administratur Communio Christifidelibus extra Missam, uti innuitur in Ritualis Romani rubrica, et clare docetur a Gavanto aliisque sacrorum expositoribus?

“II. An Rituale Romanum prout in casu, intelligendum sit, quod assumi debeat bursa cum corporali tantum quando Sacrum Viaticum deferitur ad infirmos; an toties quoties extra Missam Sacra præbeatur Synaxis?

“III. An Rubrica Ritualis Romani sit, prout in casu, præceptiva; vel tantum directiva, et ad libitum?

“IV. Quum expletur Communio extra Missam quæritur: An tolerari debeat consuetudo utendi Palla, qua Calix tegitur in Missæ Sacrificio, semper super Altaris mensa ante Tabernaculum manente?

“Resp. Ad i.—“Affirmative; juxta Rituale.”

Ad ii.—“Negative, ad primam partem; Affirmative ad secundam.”

Ad iii.—“Præceptivam esse.”

Ad iv.—“Jam provisum in superioribus, seu Negative.”

2951. *Angelop.*, 11 Sept., 1847.

“XIII. An Decreta Sac. Rituum Congregationis, dum eduntur derogent cuicumque contrariæ invecæ consuetudini etiam immemorabili; et in casu affirmativo, obligent etiam quoad conscientiam?

“Resp. Ad xiii.—“Affirmative, sed recurrendum in particulari.”

2970. *Ord. Carm.*, 22 Jul., 1848. “V. An Ecclesia parochialis omnino adigatur ad functiones Sabbati Sancti, juxta parvum Cæremoniale S. M. Benedicti XIII., si sufficienti clero destituatur; et an hujusmodi in casu Missa ordinanda sit, ut in præcedenti dubio quarto?

“Resp. Ad v.—Affirmative; et servetur in omnibus solitum, juxta parvum Cæremoniale Benedicti Papæ XIII.”

2993. *Cenomanen.*, 10 Jan., 1852. “IV. Num etiamsi Ecclesia Cenomanensis sibi de Breviario et Missali iterum atque iterum, ut libuerit, providere potuerit; istiusmodi facultas extendenda sit ad Pontificale, Cæremoniale Episcoporum, Martyrologium, et Rituale Romanum; ita videlicet ut præceptivas prædictorum librorum regulas, tolerante nempe aut permittente, aut etiam aliter quippe statuente Revmo. Episcopo, canonici aliive sacerdotes possint illæsa conscientia infringere aut omittere? sicque Reverendissimi Episcopi voluntas his in casibus sit pro ipsis sufficiens dispensatio?

“V. Utrum possint canonici qui ex antiquo more mozetta et rochetto insigniti sunt, uti rochetto in administratione seu confectione sacramentorum et sacramentalium; quum Reverendissimus Episcopus usum rochetti generaliter et pro majori seminario recenter præceperit aut saltem probaverit; et pro omnibus insuper suæ diœcesis presbyteris, etiam in sacramentorum administratione se toleraturum esse voto et scripto declararit, quidquid in contrarium faciant Cæremoniale Episcoporum, Rituale Romanum, Missale et Pontificale et licet

nulla in diœcesi Cenomanensi antiqua aut usquedum generalis pro ea sacræ liturgiæ derogatione extiterit consuetudo?

"Resp. Ad iv.—'Negative; et amplius.'

Ad. v.—'Rochettum non esse vestem sacram adhibendam in administratione sacramentorum; ac proinde tum ad ea administranda, tum ad suscipiendam primam tonsuram, et minores ordines necessarie superpelliceo utendum.'"

3009. *Ord. Min. Sti. Francisci*, 16 April, 1853. "IV. Possunt ne in Missa post sumptionem haberi breves sermones, dum vel ad Sacram Synaxim prima vice adolescentes admittuntur, vel alia quacumque ex causa, qui quidem sermones *Fervorini* nuncupantur?

"Resp. Ad iv.—'Affirmative.'"

3012. *Grossetan.*, 7 Maii, 1853. "III. Utrum formula illa, quæ in Pontificali Romano adhibenda edicitur dum Ordinatis SS. Eucharistiam administrat Episcopus ordinans, adhiberi possit ab Episcopo quotiescumque fidelibus SS. Eucharistiam administrat; vel extra communionem Ordinatorum adhibere debeat communem formulam, prout jacet in Rituali Romano?

"Resp. Ad iii.—'Formulam in Pontificali præscriptam dum ad Sacram Synaxim Episcopus Ordinatos admittit, extra casum illum non esse adhibendam; seu, Negative, ad primam partem; Affirmative, ad secundam.'"

3014. *Cochin.*, 9 Jun., 1853. "II. Plures Theologi, inter quos S. Alphonsus Maria de Liguorio, sentiunt veniale esse omittere vocem *Amen* in fine formæ Baptismi; quæ tamen vox non reperitur in Rituali Romano:

Hinc quæritur: Num ea adhibenda sit vel omittenda?

"Resp. Ad ii.—'Strictim in casu servetur Rituale Romanum.'"

3016. *Limburgen.*, 23 Jun., 1853. "I Quum ex Sacra Rituum Congregationis Decretis benedictio Nuptiarum a Missa disjungi licite possit et sponsi ad benedictionem in Missæ celebratione recipiendam adigi non debeat; quæritur: Utrum si eadem benedictio a Missa disjungi et tardioribus diei horis cum ritu celebrandi Matrimonii conjunctam impertiri contingat; sed de mane, petentibus Sponsis Missa pro eis celebretur, sumi ista valeat votiva pro Sponso et Sponsa cum iisdem privilegiis, ac alias; an vero et in ipsis etiam votivas admittentibus diebus, Missa currens, aut alia, exclusa Missa pro Sponso et Sponsa (cui forte abstracta benedictione locus amplius non sit) dici debeat?"

Resp. Ad i.—"Missa in Nuptiis semper debet esse votiva pro Sponso et Sponsa ut in Missali præterquam in Festis de præcepto et Duplicibus primæ et secundæ classis; in quibus Missæ occurrenti addenda est commemoratio pro Sponso et Sponsa. In ea vero assignata benedictio, juxta Rubricas, non est impertienda nisi in Missa."

3023. *Romana*, 8 Ap., 1854. "I. Quum ex declaratione S. R. C. lata die 23 Maii, 1846, in una Ordinis Prædicatorum sancitum fuerit Decreta et Responsiones ab ipsa emanata dummodo scripto formiter edita fuerint eandem auctoritatem habere ac si immediate ab ipso Summo Pontifice promanarent; quæritur: An per verba *dummodo formiter scripto edita fuerint*, sufficiat quod sint subscripta a

S. C. R. Præfecto et Secretario, ac ejusdem sigillo munita; vel potius requiratur, ut sint vel Romæ vel ab Episcopis in suis diocesisbus promulgatæ?

II. Et quatenus affirmative ad primam partem, negative ad secundam: An tamquam formiter edita habenda sint Decreta, et Responsiones in authentica collectione insertæ?

‘Et Sacra Rituum Congregatio, post diligens omnium examen, respondere rata est. Ad I.—Affirmative ad primam partem, Negative ad secundam.’

“Ad ii.—Affirmative; ut patet ex adjecta declaratione.”

3035. *Briocem.*, 21 Jul., 1855.

“VIII. Quæritur an in administrando Viatico Sacra ægrotanti Sacerdoti aliquis sit ritus specialis diversus a ritu præscripto a Rituali Romano—‘De Communionem Infirmorum’; ut innuere videtur Cæremoniale Episcoporum, lib. ii, cap. xxxviii. n. 3 et 5, dicens: *Profiteatur Episcopus ægrotus Catholicam fidem ex formulo ab Apostolica Sede præscripta*. Et quatenus affirmative, an servari possit sequens ritus qui legitur in quodam Rituali? (*ritus describitur*).

“X. a) Num Tabernaculum in quo reconditur SSimum, Sacramentum Conopæo cooperiri debeat, ut fert Rituale? et quatenus affirmative: b) Num Conopæum istud confici possit ex panno sive gossypio, sive lana, sive cannaba contexto? c) Cujusnam coloris esse debeat? aliis opinantibus, ut Barufaldus, Conopæum debere esse coloris albi, utpote convenientis SSmo. Sacramento; aliis autem, ut Gavantus, ejusdem coloris cuius sunt pallium Altaris et cætera paramenta pro temporis festique ratione, præter colorem nigrum,

qui mutatur in colore violaceo in exequiis defunctorum.

“Resp. Ad viii.—‘Negative in omnibus.’

Ad x.—Quoad iam questionem, Affirmative: quoad 2am pariter Affirmative: quoad 3am utramque sententiam posse in praxim deduci, maxime vero sententiam Gavanti quæ pro se habet usum Ecclesiarum Urbis.”

3086. *Tarnovien.*, 26 Mar., 1859. VII. “Anne in administrando Sacramento Baptismi, licite Sacerdos uti possit stola bicolori, ex una parte violacea et ex altera alba, juxta opportunitatem ex-ea parte invertenda quæ colorem præferat a Rituali præscriptum?

Resp. Ad vii.—‘Affirmative.’

3121. *Plurium Diocesum*, 9

Jul., 1864. “Nonnulli Rmii Galliarum Antistites serio perpendentes in multis suarum Diocesium Ecclesiis difficile admodum et nonnisi magnis sumptibus comparari posse oleum olivarum ad nutriendam diu noctuque saltem unam lampadem ante sanctissimum Eucharistiæ Sacramentum, ab Apostolica Sede declarari petierunt num in casu, attentis difficultatibus et Ecclesiarum paupertate, oleo olivarum substitui possint alia olea quæ ex vegetabilibus habentur, ipso non excluso petroleo.

Sacra porro Rituum Congregatio etsi semper sollicita ut etiam in hac parte, quod usque ab Ecclesiæ primordiis circa usum olei ex olivis inductum est, ob mysticas significationes retineatur; attamen silentio præterire minime censuit rationes ab iisdem Episcopis prolatas; ac proinde exquisito prius voto alterius ex Apostolicarum Cæremoniarum Magistris, subscriptus Cardinalis Præfectus ejusdem Sacræ Congregationis

rem omnem proposuit in Ordinariis Comitibus ad Vaticanum hodierna die habitas. Eñi autem et Rñi Patres Sacris tuendis Ritibus præpositi, omnibus accurate perpensis ac diligentissime examinatis, rescribendum censuerunt: *Generatim utendum esse oleo olivarum: ubi habere nequeat, remittendum prudentiæ Episcoporum ut lampades nutriantur ex aliis oleis quantum fieri possit vegetabilibus.*"

3158. *Ambianen.*, 31 Aug., 1867. "III. Utrum pro superpelliceo uti valeat Sacerdos alba cum stola ad pectus transversa in casibus præfatis, præsertim in celebrando Matrimonio cum immediate post absolutionem ritus Matrimonii Missam pro sponso et sponsa celebraturus sit?"

Resp. Ad iii.—"Si immediate sequitur Missa, Sacerdos præter Albam et Stolum induere debet etiam Planetam."

3177. *Decretum Generale*, 23 Julii, 1868. "Post liturgicas recentiores leges a Summis Pontificibus Pio V., Clemente VIII., Paulo V., et Urbano VIII. conditas, gravis exarsit controversia inter Doctores et Rubricistas "An in Missis defunctorum aperiri possit tabernaculum ad Fideles pane Eucharistico reficiendos." Sacrorum Rituum Congregatio prima vice interrogata, in una Albiganen. 24 Julii, 1683, II. respondit. *Non esse contra ritum ministrare communionem in Missa de Requie, vel post illum cum paramentis nigris, omissa benedictione, si administratur post missam.*

"Verum controversia nondum composita identidem Sacra Rituum Congregatio peculiaribus in casibus responsa dedit, quin unquam ad generale Decretum deveniret. Interea ex nonnullorum doctorum placitis, tum

pervasit opinio, posse nempe fidelibus Sanctam Eucharistiam ministrari particulis tantum in Missa pro defunctis consecratis; tum in aliquibus locis mos invaluit missas defunctorum celebrandi in paramentis violaceis, ut non solum intra Missam, sed etiam ante vel post eandem pietati fidelium Sacra Eucharistia refici cupientium satisfieret.

"Quapropter Episcopis præsertim Sacrorum Rituum Congregationem sæpissime rogantibus ut per generale Decretum quid hac in re faciendum sit statueret; Sacra eadem Congregatio anno 1823, edixit ut gravis hæc questio *videretur peculiariter et ex Officio*. Quod iterum anno 1837 ad dubium: *An mos qui perdurat adhuc communicandi in Missis defunctorum cum particulis præconsecratis possit permitti?* responsum est: *Dilata*. Nihilominus ob temporum ac rerum circumstantias isthæc peculiaris negotii hujusmodi salebrosi disquisitio ad ætatem usque nostram dilata fuit; siquidem in Conventu die 16 Septembris, anni 1865, collecto, cum ageretur de usu coloris violacei in Missis defunctorum in altari ubi Sanctissimum Eucharistiæ Sacramentum asservatur, responsum fuit tertio: *Dilata et reproponatur cum alio: An Sacerdos possit aperire ciborium ad communicandos fideles cum paramentis nigris.*

"Tandem novis supervenientibus Sacrorum Antistitum precibus die 3 Martii, anni 1886, in Ordinariis Sacrorum Rituum Congregationis Comitibus propositum fuit dubium una cum sententia quam ex officio aperuit alter e Consultoribus: "*An sacerdos possit aperire ciborium ad communicandos Fideles in*

paramentis nigris?" Verum Eñi. et Rñi. Patres Cardinales responderunt: *Dilata, et scribat alter Consultor, nec non Assessor, reassumptis omnibus ad rem facientibus, habita præsertim ratione relate ad opportunitatem.*

"Typis traditis communicæ hisce sententiis tum Rñi. Assessoris tum alterius ex Apostolicarum Cæremoniarum Magistris specialiter deputati, Sacrorum Rituum Congregatio in Ordinario cœtu hodierna die ad Vaticanum coadunata est: ubi Eñus. et Rñus. D. Cardinalis Nicolaus Clarelli-Paracciani, loco et vice Eñi. et Rñi. Cardinalis Constantini Patrizi Præfecti absentis, idem proposuit Dubium; Et Eñi. ac Rñi. Patres Sacris tuendis Ritibus præpositi, re mature accurateque perpensa etiam quoad opportunitatem, responderunt:

"*Affirmative seu posse in Missis defunctorum, cum paramentis nigris, Sacram Communionem Fidelibus ministrari, etiam ex particulis præconsecratis, extrahendo pyxidem a tabernaculo. Posse item in paramentis nigris, ministrari Communionem immediate post Missam defunctorum; data autem rationabili causa immediate quoque ante eamdem Missam; in utroque tamen casu omittendam esse benedictionem. Missas vero defunctorum celebrandas esse omnino in paramentis nigris; adeo ut violacea adhiberi nequeant, nisi in casu quo die 2 Novembris Sanctissimæ Eucharistiæ Sacramentum publicæ Fidelium adorationi sit expositum pro solemnî Oratione Quadraginta Horarum. Et ita decreverunt, ac ubique locorum si Sanctissimo Domino Nostro*

placuerit, servari mandarunt die 27 Junii, 1868."

3274. Syren., 31 August, 1872. "II. In præbenda Communione Neo-Presbyteris debetne adhiberi formula *Corpus, etc.*: vel potius illa debet omitti?"

Resp. Ad ii.: "Ut in antecedenti; idest: Negative ad primam partem; Affirmative ad secundam."

3331. *Sancti Hippolyti*, 13 April, 1874. "Rñus D. hodiernus Episcopus Sancti Hippolyti Sacræ Rituum Congregationi exposuit quod in nonnullis suæ Diœceseos parochialibus Ecclesiis quarum populus non est numerosus, ex longo jam tempore invaluerit mos, ut aqua baptismalis tantummodo in Sabbato Sancto Paschatis benedicatur et pro toto reservetur; benedictio autem aquæ baptismatis in vigilia Pentecostes omittatur. Ad monitionem a Decano factam, Parochi isti non solum antiquissimam consuetudinem invocarunt, sed etiam ad Ritualis Romani Rubricam provocarunt, quæ habet: "Aqua vero solemnî Baptismi sit eo anno benedicta in Sabbato Sancto Paschatis vel Sabbato Pentecostes"; unde inferebant sufficere ut vel Sabbato majoris Hebdomadæ vel in Vigilia Pentecostes fiat benedictio aquæ baptismalis, nec oportere ex Rubricæ mandato eamdem fieri utroque Sabbato. Quapropter supradictus orator ab eadem Sacra Congregatione humillime exquisivit: Num consuetudo isthæc tolerari queat benedicendi aquam baptismalem in istis Parochiis dumtaxat semel per annum, Sabbato videlicet sancto Paschatis?"

"Et Sacra Congregatio, re mature perpensa, juxta alias decreta, ac præsertim in una

Lucana diei 12 Aprilis, 1755, et in una Urbevātana diei 7 Decembris 1844, rescribendum censuit: 'Aquam baptismalem in Parochiis esse benedicendam in Sabbatis Paschæ et Pentecostes, non obstante quacumque contraria consuetudine, quæ omnino eliminari debet.'"

3448. *Societatis Jesu*, 11 Maii, 1872. I. "Quid sentiendum de usu in dies semper invalescente celebrandi Missas coram SSmo Sacramento publice exposito in Ecclesiis, in quibus non desunt alia Altaria; item et distribuendi sacram Communionem in iisdem Missis et extra Missas in eodem Altari?" VII. "Valetne sustineri usus aliquarum Ecclesiarum, in quibus ratione concursus ingentis populi, cum non suffecerit multitudini pro S. Communionem quantitas hostiarum jam subsequente alia Missa, statim a consecratione reassumitur distributio Communionis?"

Resp. Ad i.: "Ad primam partem; non licere sine necessitate, vel gravi causa vel ex speciali indulto; ad secundam partem: negative." Ad vii. "Abusum esse interdicendum."

3460. *Senonen.*, 27 Iulii, 1878. I. "Super oratorium prædictæ societatis, in quo Missæ quotidie celebrantur atque asservatur SSmum Eucharistiæ Sacramentum, adest locus ad ambulandum destinatus, camera tamen lapidea ac crassa ab oratorio ipso separatus; cui loco superextructum est cubiculum pro habitatione novitiorum. Quæritur: An talis locorum dispositio licite servari possit?"

Resp.: "Affirmative."

3482. *Parisien.*, 8 Febr. 1879. "Quum Eñus et Rñus Dñus Card. Hippolytus Guibert Arch-

iepiscopus Parisiensis a Sacra Rituum Congregatione exquisierit: Anne in Missis, quæ ante SSmum Sacramentum publicæ venerationi expositum celebrantur in Archidiocesi Parisiensi, liceat fideles ad sacram Synaxim admittere extra Missam; et an saltem, attenta consuetudine, maxime pietati favente idipsum tolerari possit?

"Et Sacra Rituum Congregatio exquisito voto alterius ex Apostolicarum Cæremoniarum Magistris, ad relationem Secretarii ad utramque propositi quæsi partem respondit: Negative."

3483. *Colonien.*, 8 Mar., 1879. "R. D. Ludewig Sacerdos loci vulgo *Gibelsrath* in Archidiocesi Coloniensi a Sacra Rituum Congregatione insequentis dubii solutionem humillime postulavit; nimirum: Liber Pastoralis dictæ Archidioceseos (editus anno 1870 jussu Josephi Clementis Archiepiscopi Coloniensis) permittit Sacerdoti unica tantum unctione ac formula abbreviata uti in administratione Sacramenti Extremæ unctionis, quum id necessitas vel contagium exigat: quod tuetur Benedictus XIV in Opere de Synodo Diocesana, lib. 8, cap. 3. Hoc posito queritur: Num liceat in impertienda absolutione generali Papali, ad contagium evitandum, uti brevissima formula, quæ legatur in Breviario Romano Romæ typis edito an. 1843, quæque ita se habet: *Indulgentiam plenariam et remissionem omnium peccatorum tibi concedo. In nomine Patris et Filii et Spiritus Sancti. Amen?* Et Sacra Congregatio, ad relationem Secretarii rescripsit: 'Affirmative in casu.'"

3488. *De Zacathecas*, 31 Mar. 1879. "III. Quando extra Mis-

sam sacra Communio fidelibus ministratur, debetne Sacerdos recitare *Confiteor Deo* vel potius solus minister? Et quatenus negative ad primam partem, saltem id permitti possit vel tolerari?"

Resp. Ad iii.: "Negative; nisi omnino deficiente idoneo ministro."

3429. *Antib. et Scodren.* 4 Julii, 1879. "II. An Diaconi accedentes privatim ad sacram Communionem debeant deferre super cottam Stolam transversam?"

Resp. Ad ii.: "Affirmative."

3515. *Viglevanen*, 11 Junii, 1880. "I. Juxta Decreta ac Rituale Romanum. in administranda christifidelibus Communionem extra Missam adhibenda est Stola coloris respondentis Officio diei. Queritur autem an etiam bursa, a Sacerdote deferenda ante pectus, debeat esse ejusdem coloris Stolæ, prout magis congruere videtur; vel possit in quocumque casu adhiberi bursa coloris albi juxta morem plurium Ecclesiarum, etiamsi stola alium præferat colorem?"

Resp. Ad i.: "Convenit ut bursa sit ejusdem coloris ac Stola a Sacerdote deferenda."

3525. *Papien.*, 23 Novem. 1880. "II. An permitti queat ut in domibus Instituti Filiarum charitatis, vulgo noncupatarum *Canossiane*, SS. Eucharistiæ Sacramentum servetur in Sacellis, quæ Dormitorio puellarum educandarum subsunt? Et quatenus negative, petitur ad hoc opportunum indultum; siquidem haud possit sine gravi incommodo ac damno alia loca pro Dormitoriis ipsis a præsentibus usu libera reddere?"

IV. "Quum Sacra Rituum

Congregatio cuidam postulato ab eodem Rmno Episcopo oratore exhibito respondisset: Decreta vetant in Altari in quo SSñum Sacramentum publicæ venerationi expositum manet pro Oratione Quadraginta Horarum, Eucharisticam Communionem hujusce Expositionis tempore fidelibus distribuere, quæ in alio prorsus Altari servanda est; queritur: An hujusmodi responsum servandum etiam sit pro ruralibus Ecclesiis, in quibus licet secundarium adest Altare, nimis incommodum et indecens esset ob Ecclesiarum ipsarum augustiam inibi sacram Synaxim administrare?"

Resp. Ad ii.: "Pro gratia; et ad mentem: Mens est ut Altari imponatur ampla Umbella, vulgo *B. Idacchino*." Ad iv.: "Affirmative; et ad mentem: Mens est ut in hisce Ecclesiis Altari laterali apponatur parvum Ciborium amovibile; et si opus sit, loco transennæ, vulgo *Balustræ*, scamna circumponatur."

3559. *Annecien*, 1 Decem., 1882. "Quum expositio et repositio SSñi Sacramenti fiat immediate ante vel post Missam seu officium, ita ut celebrans ejusque Ministri ab Altari non recedant; licetne retinere Conopœum et Altaris paramenta coloris quem exigit officium diei, præsertim cum non ita facile sit ea tunc temporis immutare?"

Resp.: "Affirmative."

3562. *Nesqualien.*, 1 Decem. 1882. "Juxta Decreta Sacra Rituum Congregationis vetitum est in Exequiis et in Commemoratione Omnium Fidelium Defunctorum nigro panno et pallio ejusdem coloris ornare Altare, in quo asservatur SSnum

Eucharistiæ Sacramentum. Quum vero in nonnullis locis Diœceseos Nesqualien. idem Sanctissimum Sacramentum asservetur vel in majori Altari Ecclesiæ vel in unico Altari, aliis deficientibus; hodiernus ejusdem Diœceseos Episcopus ab eadem Sacra Congregatione exquisivit num prohibitio, de qua supra, respiciat Ecclesias ubi asservatur Sanctissimum Sacramentum in Altari, quod majus vel unicum est. Et Sacra Rituum Congregatio, referente Secretario, sic declarare censuit: "In casu, sacri Tabernaculi saltem Conopœum esse debet violacei coloris."

3576. *Cuneen*, 15 Junii, 1883. "III. Num tolerari possit usus statuendi crucem super Trono, et in eo præcise loco, super quo publicæ adorationi in Ostensorio exponitur SS^{ma} Eucharistia? Et quatenus affirmative, num tolerari possit usus crucem ipsam superimponendi Corporali, quod Expositioni inservit?"

"VI. Num occasione alicujus Festi tridui, novemdialis, aut mensis, v.g. Maii B.M.V. dicati, Junii in honorem SS^{mi} Cordis Jesu, liceat SS^{am} Eucharistiam ab Altari majori super quo asservatur, ad Altare transferre in Ecclesiæ lateribus erectum, ut in Festo sive per triduum, novemdiale, mensem, et Sacra Communio in iis distribuatur et populo benedictio impertiatur?"

Resp. Ad iii.: "Negative in omnibus."

Ad vi.: Affirmative dum tamen Sanctissima Eucharistia in duobus Altaribus continuo non asservatur."

3621. *Sanctorien*, 12 Septem. 1884. "II. Item in Ecclesiis hujus Diœceseos servari ne potest consuetudo renovandi SS^{am} Eucharistiam semel vel

bis in mense; licet qualibet hebdomada juxta Cæremoniale Episcoporum eadem SS^{ma} Eucharistia foret renovanda?"

Resp. Ad ii.: "Servetur dispositio Cæremonialis Episcoporum Lib. I., Cap. vi., § 2."

3721. *Harlemen*, 13 Januarii, 1890. "I. Num Pontifex in communicandis Neo-presbyteris adhibere valeat formulam *Corpus Domini Nostri*, etc.; vel potius hanc omittere?"

Resp. Ad i.: "Negative ad primam partem; Affirmative ad secundam."

3767. *Galgur. et Calceaten.*, 13 Februarii, 1892. "Dubia Additionalia. III. An in administranda infirmis S. Communionem non per modum viatici, servandæ sint tam extra quam intra cubiculum infirmi omnes cæremoniæ a Rituali præceptæ pro administratione Viatici, exceptis tantum verbis: *Accipe Frater vel Soror*?"

Resp.: "Affirmative juxta Ritualis Romani præscripta, exceptis excepiendis."

3784. *Decretum generale*, 12 Julii, 1892. "Sacra Rituum Congregatio, statuit: I. In omni seu Sacramentorum seu Sacramentalium confectione et administratione, tam in propriis quam in alienis quibuscumque Ecclesiis, utendum esse semper superpelliceo et stola; retento nihilominus quod Rituale Romanum docet circa Sacramentum penitentiae (Tit. iii., cap. 1, n. 9).

"II. Canonicis et Parochis quocumque privilegio fruentibus, etiam deferendi rochetum et mozettam coram Pontifice, in iisdem sacramentis et sacramentalibus conchiendis et administrandis, usum cappæ, mozettæ, vel caputii esse omnino interdictum; ii nihilominus

us, qui rochetti privilegio gaudent, idem retinere, sed in propria tantum Ecclesia, privilegio secluso, permittuntur, dummodo super illud superpelliceo ac stola induantur: qui vero superpelliceum super rochetum induere prohibentur, nonnisi cum superpelliceo ac stola, sacramenta et sacramentalia facient et administrent."

3792. *Strigonien.*, 30 Augustii, 1892. "IX. Licetne Rituale Romanum ubique adhibere et in quibuscumque functionibus, etiamsi proprium Rituale Diocesenum, in nonnullis tantum a Romano discrepans, habeatur?"

"X. Rituale Romanum optioni administrantis S. Communionem relinquit, utrum antiphonam *O Sacrum Convivium*, etc., recitare velit nec ne; sed ex Rubrica erui non potest, num versiculi et Oratio *Deus qui nobis* sint etiam ad libitum; vel omnino de præcepto; et si affirmative ad secundam partem, quaeritur: Num benedictio manu dextera et adhibita formula: *Benedictio*, etc., semper sit elargienda, quando citra missam administratur S. Communio?"

Resp. Ad ix.: "Affirmative."

Ad x.: "Versiculi et Oratio *Deus qui nobis*, sunt de præcepto; benedictio autem semper danda est (unico excepto casu, quando datur immediate ante vel post Missam defunctorum) sub formula *Benedictio*, etc."

3832. *Castri Maris*, 20 Julii, 1894. "III. Usus invaluit in pluribus hujus Civitatis Ecclesiis, in functionibus Marialibus aliisque, quæ cum Missa persolventur, dimittere populum cum benedictione Sanctissimi Sacramenti in Pyxide adservati, adhibito velo humerali super

planeta. Quæritur an hic usus tolerari possit?"

"Resp. Ad iii.—'Affirmative; et ita observandum.'"

3975. *Parisien.*, 14 Jan., 1898.

"I. Quoad genuflexiones faciendas a ministro Missæ privatæ, quæ justa de causa et prævia licentia celebratur in Altari Expositionis SSm̃i Sacramenti queritur: (1°) Minister qui transfert Missale a cornu Epistolæ ad cornu Evangelii et genuflectit in plano ante medium Altaris, debetne etiam genuflectere in accessu ad cornu Altaris et recessu. (2°) Quando idem minister ad offertorium et purificationem ascendit ad Altare et descendit, ubinam genuflectere debet?"

"III. (2°) Utrum Sacerdos duas genuflexiones facere debeat, unam statim ac deposuit Pyxidem super Altari et antequam eam cooperiat; alteram priusquam, reposita in Pyxide, ipsius tabernaculi ostium claudat?"

"Resp. Ad i.—Quoad primam questionem: 'Unicam genuflexionem esse faciendam in plano ante medium altaris; quoad alteram questionem: Tam ante ascensionem ad Altare, quam post descensionem de eodem, in plano genuflexionem esse faciendam.'"

"Ad ii.—(2°) Quoad alteram partem: 'Affirmative; juxta Decretum in Romana diei 23 Decembris 1862 et proximi Basilicarum Urbis.'"

4000. *Mexicana*, 10 Sept.,

1898. "I. Ex antiquissimo usu in plurisque Ecclesiis hujus Dioceseos loco Conopei apponitur ad ostium Tabernaculi, in quo SSm̃i Eucharistia asservatur, tabula quandoque ex metallo, quandoque ex tela acupicta, vel etiam ex moderni temporis charta picta oleographica,

in qua apparent symbola : SS^ma Eucharistia vel SS^mum Nomen Jesu aut alia hujusmodi, imo aliquando imago Beatæ Mariæ Virginis. Quæritur : An tolerari possit in casu usus prædictæ tabulæ ad ostium tabernaculi loco Conopei ?

“ Resp. ‘ Negative. ’ ”

4035. *Romana*, 20 Jun. 1899.

“ IV. Utrum sacrum Tabernaculum in interiori parte deauratum esse debeat, vel saltem albo serico contextum ; et utrum sit benedicendum, priusquam Sacra Eucharistia in illo recondatur ?

“ Resp. Ad iv.—‘ Affirmative ad utramque partem. ’ ”

4104. *De Queretaro*, 28 Novemb. 1902. “ II. Ex præscripto Cæremonialis Episcoporum, lib. i. cap. 9, num. 6, et lib. ii. cap. 29, num. 3, in Missis Pontificalibus, *Confiteor* canendum est a Diacono, si facienda sit Communio generalis aut particularis aliquorum. Nonnulli vero Rubricistæ putant, tantum *Confiteor* debere pariter habere locum in qualibet Missa solemnī, licet non Pontificali, et quamvis sit de Requie, si Sacra Communio fidelibus in ipsa distribuatur. Quum autem hoc manifeste non constet ex ipso Cæremoniali, sed potius locus sit dubitandi, quæritur : ‘ Utrum *Confiteor* cani debeat in omnibus Missis solemnibus, non Pontificalibus, et etiam de Requie, ante distributionem Sanctissimæ Eucharistiæ ? ’

“ Resp. Ad ii.—‘ Quoad primam partem : Dicendum *Confiteor* alta voce vel cantando, juxta consuetudinem ’ ; et quoad alteram : In missis solemnibus sive cantatis de Requie, juxta praxim Urbis, Communio distribui non solet, sed ubi ex rationabili causa distribuenda foret,

Diaconus dicet *Confiteor* tantum alta voce. ’ ”

4127. *Cotronen.*, 11 Dec. 1903.

“ In toto Diocesi Cotronensi invenitur consuetudo deferendi a Parocho Sacrum Viaticum infirmis, comitante magno numero non Confratrum sed mulierum, quæ umbellam et intorticia ferunt, tintinnabula pulsant et Rosarium recitant. Quæritur : Utrum hic mos tolerari possit ? ”

“ Resp. ‘ Negative : et ad mentem. Mens est, ut aliquos saltem adolescentes adhibeat Parochus pro umbella, campanula et luminibus. Mulieres autem, si velint deferre lumina, sequantur Sacerdotem. ’ ”

4136. *Ordinis FF. Prov. Minorum Prov. Portugal*, 11 Junii, 1904. “ I. An tantummodo a tempore ad tempus quo Missa celebrari permittitur, Communio Christifidelibus ministranda sit, juxta Decretum 2572, Tuden, 7 Septembris 1816, ad xxiii. ; aut etiam ultra prædictum tempus, nempe usque ad occasum solis ministrari liceat ?

“ II. An crux cum imagine Crucifixi, in medio Altaris inter candelabra collocanda, etiam in Altari, ubi Sanctissimum asservatur, collocari possit immediate ante ejus tabernaculum : aut super ipsum, vel in postica ejus parte collocari debeat ? ”

Resp. Ad i. : “ Affirmative ad primam partem ; Negative ad secundam. ”

Ad ii. : “ Crux collocetur inter candelabra, nunquam ante ostiolum tabernaculi. Potest etiam collocari super ipsum tabernaculum, non tamen in throno ubi exponitur Sanctissimum Eucharistæ Sacramentum. ”

4177. *Odinis FF. Minorum Prov. Apuliæ.*, 19 Jan., 1906.

“ III. An sacerdos, sacris vestibus Sacrificii indutus, possit

administrare Sacram communionem, data rationabili causa, ante vel post Missam solemnem aut cantatam aut etiam conventualem, sicuti permittitur ante vel post Missam privatam?"

Resp. Ad iii.: "Negative."

4213. *Dubiorum.*, 24 Jan., 1908. "III. Utrum liceat aservare SS^mam Eucharistiam in Altari baldachinum habente, quamvis super illud habeatur habitaculum cum lectulo?"

Resp. Ad iii.: "Negative, ex Decreto n. 3525, Papien. 23 November, 1880 ad II."

4257. *Tunquen*, 30 Julii, 1910. "VII. Ex S.R.C. Decreto n. 3792, Strigonien., 30 Augusti, 1892, ad x., post distributionem communionis extra Missam, Benedictio, sub formula *Benedictio Dei*, semper danda est (uno excepto casu, quando datur immediate ante vel post Missam Defunctorum). In Rituali autem Romano, tit iv., cap. ii., n. 11, dicitur, quod Sacerdos, sumpto Sanctissimo Sanguine, porrigit communicandis Eucharistiam, et finita Communione, non dat eis Benedictionem, quia illam dabit in fine Missæ. Quæritur: Si certo constaret communicantes ante Missam usque ad ejusdem finem esse mansuros: an illa Benedictio omitti possit vel debeat?..

Resp. Ad vii.: "Negative."

4268. *Westmonasterien*, 27 Maii, 1911. "IV. Quum difficile sit habere thronum expositionis inamovibile, nisi Crux ponatur in eo; quæritur, utrum liceat super Tabernaculum erigere inamovibile thronum, seu parvum ciborium fixum pro expositione Sanctissimi Sacramenti; an debeat erigi thronus tantummodo propter exposi-

tionem, et amoveri post expositionem?"

Resp. Ad iv.: "Negative ad primam partem; Affirmative ad secundam."

4289. *Circas Novas Rubricas*, 19 Ap., 1912. "II. Quo colore utendum est in communione extra missam administranda in die commemorationis omnium Fidelium Defunctorum?"

Resp. Ad ii.: "Utendum colore violaceo, aut albo."

4328. *Romana*, 30 Jan., 1915. "II. Rituale Romanum, edit. typ., Tit iv., cap. ii., ubi describitur ordo administrandi sacram communionem communicandis tam extra Missam quam ante vel post ipsam, atque etiam intra Missam, ad n. 11, hæc habet: 'Sacerdos porrigat communicandis Eucharistiam incipiens a ministris altaris, si velint communicare.' Item in decreto n. 1074, *Galliarum*, 13 Julii, 1658, in proposito dubio: 'An in communione intra Missam prius ministrandum sit SS^mum Eucharistiæ Sacramentum ministro Missæ inservienti quam monialibus vel ceteris ibidem præsentibus?' S. R. C. responderi mandavit: "In casu prædicto ministrum sacrificii non ratione prææminentiae, sed ministerii, præferendum esse ceteris quamvis dignioribus.' Unde quæritur: 'An vox minister altaris vel sacrificii in his et similibus documentis S. R. C. restringenda sit exclusive ad ministros jam in ordinibus minoribus constitutos vel salt-em tonsuratos, an potius voce ministri intelligendi sint omnes quicumque seu laici seu clerici qui missæ inserviunt?"

Resp. Ad ii. "Nomine ministeri altaris vel sacrificii Missæ venit quilibet clericus vel laicus, missæ ad altare inserviens, qui

præferendus est ceteris in distributione sacræ Synaxeos; cauto tamen, ut laico inservienti præferantur clerici, et clericis minoris ordinis alii in majore ordine constituti, aut personæ quæ superiori polleant dignitate liturgice attendenda per se (uti regum) vel per accidens (uti sponсор in Missa pro benedicens nuptiis)."

Herliopolen, 14 Junii, 1918. "Juxta Canonem 1108 Codicis Jur. Can. Ordinarii locorum benedictionem nuptialem permittere possunt, ex justa causa, etiam tempore Adventus usque ad Nativitatem Domini inclusive, et a Feria IV. Cinerum usque ad Dominicam Paschatis inclusive, salvo legibus liturgicis. Hinc quæritur: I. Si Ordinarii ex hac licentia, quæ non limitata esse videtur, benedictionem nuptialem permittant in Nativitate Domini et Dominica Resurrectionis, licetne Orationi Missæ de respectivo Festo addere commemorationem pro sponsis, quamquam hæc Festa, sicuti alia Festa Epiphaniæ, Pentecostes, SSmæ Trinitatis et Corporis Christi, ullam aliam orationem excludant?"

"II. Licetne tempore clauso Missam votivam pro sponsis celebrare?"

"III. In vigiliis, occurrentibus extra tempus clausum, privilegiatis, nempe Pentecostes et Epiphaniæ, licetne legere Missam votivam pro sponsis?"

Resp. Ad i.: "Affirmative, sub unica conclusione."

Ad ii.: "Si ordinarius loci ex justa causa permiserit, etiam prædicto tempore clauso solemnem benedictionem nuptiarum, Missa votiva pro sponsis celebrari poterit; exceptis tamen Dominicis, Festis de præcepto

etiam I. et II. classis, Octavis privilegiatis I. et II. Ordinis, Feriis privilegiatis et vigilia Nativitatis Domini."

Ad III.: "Negative in utraque Vigilia."

4353. *Marianopol.*, 17 April, 1919. Q.—In nonnullis ecclesiis et oratoriis publicis vel semi-publicis, ubi SSmum. Eucharistiæ Sacramentum legitime asservatur, usus quidam introductus est, ut Missæ cantatæ vel lectæ coram SSmo. Sacramento solemneriter exposito in Altari celebrentur, atque intra vel extra Missas in eodem Altari, durante expositione, Sancta Communio Christifidelibus administretur. Hinc Archiepiscopus postulavit: Utrum hic usus permitti, vel tolerari possit?

R.—Ad primam partem, præfatum usum *non licere*, sine necessitate, vel gravi causa, vel de speciali indulto; et ad secundam partem *negative*, juxta Decretum n. 3448 *Societatis Jesu*, 11 Maii, 1878, ad I.

4395. 8 Maii, 1925. "An, iuxta *Cæremoniale Episcoporum* (lib. II, c. xxix, n. 5), Episcopus manum sive anulum ad osculum præbere debeat, dum Communionem administrat?"

Et Sacra eadem Congregatio, audito specialis Commissionis sufragio, præpositæ quæstioni ita respondendum esse censuit:

"Osculum manus sive anuli, in casu, remittendum esse prudenti iudicio Episcopi."

4401. 23 Apr., 1926.

Q. I. An statua, repræsentans Dominum Nostrum Iesum Christum detecto Corde, collocari possit in altari ubi permanenter custoditur Sanctissima Eucharistia, non tamen supra tabernaculum, sed retro, apud parietem?

Et, quatenus negative ad I: II. An supradicta statua, representans Dominum Nostrum Iesum Christum, detecto Corde, perpetuo exponi valeat in ædícula facta in pariete apud quem exstat altare, in quo permanenter custoditur Sanctissima Eucharistia?

Et Sacra eadem Congregatio, audito specialis Commissionis suffragio, propositis quæstionibus respondendum censuit:

R.—Affirmative ad utrumque, iuxta prudens Ordinarii iudicium.

27 Julii, 1927. Q.—An liceat Missam cum cantu vel lectam celebrare coram SSmo. Sacramento velato vel in pyxide exposito, intra vel extra tabernaculum? Et quatenus negative:

Utrum huiusmodi usus saltem tolerari possit.

R.—Negative ad utrumque.

5 Jan. 1928. *Romana et Aliarum.* In plenariis Comitii Sacræ Congregationis de Disciplina Sacramentorum die 16 Decembris 1927 in Palatio Apostolico Vaticano, proposito dubio: "An iudex causæ iustæ et rationabilis, prout ex Codicis iuris canonici Canone 847 requiritur, ut Sacra Communio privatim ad infirmos deferatur, sit quilibet sacerdos ministrans vel tantum Ordinarius loci," Eñi ac Rñi Patres, re matura perpensa, respondendum censuerunt: "*Negative* ad primam partem; *Affirmative* ad secundam," addita tamen mente quæ sequens est: "Si ex communi experientia et opinione nullum in dioecesi aut in aliquo particulari loco adsit inconveniens pro privata delatione Sacræ Communions ad

infirmos, ab Ordinariis cavendum est ne per regulas nimis præfinitas aut generales præcipientes publicam delationem, vel per reservationem sibi factam dandi veniam in singulis casibus deferendi privatim Sacramentum Eucharistiæ, præpediatur infirmis solatium Communionis etiam quotidianæ."

9 Januarii, 1929. Instructio de Communionem plurium Infirmorum.

Quo breviori et faciliori ratione sacra Communio pluribus infirmis ministrari valeat, Sacra Rituum Congregatio sequentem Instructionem probari posse censuit: nimirum:

Quando sacra Communio distribuitur pluribus infirmis, qui in eadem domo, vel in eodem hospitali, sed in distinctis cubiculis degant, Sacerdos vel Diaconus ministrans, in primo tantum cubiculo recitet plurali numero omnes preces ante infirmorum Communionem dicendas iuxta Rituale Romanum, Tit. iv, cap. 4; in aliis autem, cubiculis dicat tantummodo preces: *Misereatur tui Indulgentiam Ecce Agnus Dei*, semel *Domine, non sum dignus Accipe frater (soror)* vel *Corpus Domini nostri Jesu Christi*; et in ultimo cubiculo addat versum: *Domine vobiscum, cum suo responsorio et cum sequente oratione plurali numero dicenda: Domine sancte*, ibique, si qua particula consecrata super fuerit, benedictionem Eucharisticam impertiatur, ac tandem reliquas preces præscriptas in Ecclesia de more persolvat.

(B)—DECREES OF OTHER CONGREGATIONS; AND
REPLIES OF THE PONTIFICAL COMMISSION
FOR THE INTERPRETATION OF THE CANONS
OF THE CODEX.

The following decrees of the Sacred Congregations bear on several of the important questions which we have had occasion to discuss, many of them being expressly referred to. They are taken from the *Collectanea S. Congregationis de Propaganda Fide* (1893), the *Acta Sanctæ Sedis* and the *Acta Apostolicæ Sedis*. Those taken from the *Collectanea* are given with their numbers, and the dates of all the decrees and replies are assigned.

1136. S. C. Indulg., 23 Sept., 1778. "III. *Invocatio saltem mentalis SS. Nominis Jesu, de qua fit mentio in Brevibus ad Episcopos de hac benedictione (in articulo mortis) missis, præscribitur, quamdiu ægrotus suæ mentis est compos, ut conditio sine qua non ad indulgentiam vi istius benedictionis lucranda?*"

"Resp. Ad iii.—'Affirmative.'"

1139. S. C. SS. Rit., 24 Sept., 1838, *Veronen.*—"An Benedictio Apostolica pluries impertiri possit novo mortis periculo redeunte?"

"Resp. 'Negative, permanente infirmitate etsi diuturna; affirmative vero, si infirmus convalescit ac deinde quacunque de causa in novum mortis periculum redeat.'"

1140. S. C. Indulg., 5 Feb., 1841, *Valentin.*—"I. Utrum sufficit recitatio Confessionis, id est *Confiteor, etc.*, in Sacramento Pœnitentiæ habita, pro recitatione illius præscriptæ, quando impertienda est benedictio cum Indulgentia in mortis articulo?"

"II. Utrum necesse sit tribus vicibus recitare *Confiteor, etc.*, quando administratur Sacrum Viaticum, Extrema Unctio, ac Indulgentia in mortis articulo impertitur?"

"III. Utrum infirmus lucrari possit Indulgentiam plenariam in mortis articulo a pluribus sacerdotibus facultatem habentibus impertiendam?"

"IV. Utrum sacerdos valide conferat Indulgentiam plenariam in articulo mortis, omitta formula a summo Pontifice præscripta, ob libri deficientiam?"

"Resp. Ad i.—'Negative, juxta praxim et Rubricas, nisi necessitas urgeat.'

"Ad ii.—Affirmative, juxta praxim et Rubricas.

"Ad iii.—Negative in eodem mortis articulo.

"Ad iv.—Negative, quia formula non est tantum directiva, sed præceptiva."

1141. S. C. de Prop. F. C. P. *Pro Sin.*, 10 Aug., 1841. "Utrum indulgentia plenaria in articulo mortis concedi possit damnatis ad mortem, dum ad illam subeundam ducuntur, vel

eadem die qua eam subituri sunt?

Resp.: "Affirmative, cum fieri poterit."

1950. S. C. Concilii, 18 Julii, 1859. "Ad benedictionem post partum jus tantummodo habere mulieres, quæ ex legitimo matrimonio pepererunt."

1953. S. C. S. Officii, 18 Jun. 1873. "Nel Vicariato di Agra se accade nei matrimoni misti la prole venga battezzata vel protestantismo, contro la promesse fatte nella celebrazione delle nozze, molti missionarii ricsano dare la benedizione *post partum* alla madre cattolica, sebbne non abbia consentito a tal fatto.

Resp.: "Non esse denegandam benedictionem post partum mulieri petenti, pro eo quod ejus proles ex legitimo matrimonio mixta baptizata fuerit apud hæreticos, nisi constet ipsam consensisse aut pro viribus non obstitisse."

660. S. C. Officii, 20 Novemb., 1878. "Utrum conferri debeat Baptismus sub conditione hæreticis qui ad catholicam fidem convertuntur e quocunque loco proveniant et ad quamcunque sectam pertineant?"

Resp.: "Negative: sed in conversione hæreticorum, a quocunque loco vel a quacunque secta venerint, inquirendum est de validitate baptismi in hæresi suscepti. Instituto igitur in singulis casibus examine, si compertum fuerit, aut nullum, aut nulliter collatum fuisse, baptizandi erunt absolute: Si autem pro temporum et locorum ratione, investigatione peracta, nihil sive pro validitate, sive pro invaliditate detegatur, aut adhuc probabile dubium de baptismi validitate supersit, tunc sub conditione secreto baptizentur. Demum si con-

stiterit validum fuisse, recipiendi erunt tantummodo ad abjuratorem seu professionem fidei."

637. S. C. S. Officii, 23 Aug., 1880. "Utrum liceat in Baptismatis collatione interrogationes lingua vulgari facere; vel saltem dictas interrogationes primo latine factas, dein in vulgarem linguam vertere, ut ab adulto baptizando intelligantur, vel a patrinis et matrinis, si agitur de Baptismo infantium.

Resp.: "Quoad primam partem: non expedire. Quoad secundam: Affirmative."

640. S. C. Officii, 23 Aug., 1886. "Detur (Episcopo S. Antonii petenti facultatem faciendi in Baptismate administrando interrogationes lingua vernacula) decretum fer. IV. 24 Maii, 1882, hoc est: "Baptismus conferendus est semper in lingua latina. Interrogationes vero fiant in lingua latina et repetantur in lingua vernacula."

S. C. Epis. et Regul., 17 Decembris, 1890.—"Quemadmodum omnium rerum humanarum quantumvis honestæ sanctæque in se sint; ita et legum sapienter conditarum ea conditio est, ut ab hominibus ad impropria et aliena ex abusu traduci ac pertrahi valeant; ac propterea quandoque fit, ut intentum a legislatoribus finem haud amplius assequantur; imo et aliquando, ut contrarium sortiantur effectum.

"Idque dolendum vel maxime est obtigisse quoad leges plurium Congregationum, Societatum aut Institutorum sive mulierum quæ vota simplicia aut solemnia nuncupant, sive virorum professione ac regimine penitus laicorum; quandoquidem aliquoties in illorum Constitutionibus conscientiae manifestatio permissa fuerat, ut facilius

alumni arduam perfectionis viam ab expertis Superioribus in dubiis addicerent; e contra a nonnullis ex his intima conscientiae scrutatio, quæ unice Sacramento Pœnitentiæ reservata est, inducta fuit. Itidem in Constitutionibus ad tramitem SS. Canonum præscriptum fuit, ut Sacramentalis Confessio in huiusmodi Communitatibus fieret respectivis Confessariis ordinariis et extraordinariis; aliunde Superiorum arbitrium eo usque devenit, ut subditis aliquem extraordinarium Confessarium denegaverint, etiam in casu quo, ut propriæ conscientiae consulere, eo valde indigebant. Indita denique eis fuit discretionis ac prudentiæ norma ut suos subditos rite recteque quoad peculiares pœnitentias ac alia pietatis opera dirigerent; sed et hæc per abusionem extensa in id etiam extitit, ut eis ad Sacram Synaxim accedere vel pro lubitu permiserint, vel omnino interdum prohibuerint. Hinc factum est, ut huiusmodi dispositiones, quæ ad spiritualem alumnorum profectum et ad unitatis pacem et concordiam in Communitatibus servandam fovendamque salutariter ac sapienter constitutæ iam fuerant, haud raro in animarum discrimen, in conscientiarum anxietatem, ac insuper in externæ pacis turbationem versæ fuerint, ceu subditorum recursus et querimoniæ passim ad S. Sedem interiectæ evidentissime comprobant.

“Quare SS^{mus} D. N. Leo divina providentia Papa XIII, pro ea qua præstat erga lectissimam hanc sui gregis portionem peculiari sollicitudine, in Audientia habita a me Cardinali Præfectorum S. Congregationis Episcoporum et Regularium

negotiis et consultationibus præpositæ die decimaquarta Decembris 1890 omnibus sedulo diligenterque perpensis, hæc quæ sequuntur voluit, constituit atque decrevit.

“I. Sanctitas Sua irritat, abrogat, et nullius in posterum roboris declarat quascumque dispositiones Constitutionem, piarum Societatum, Institutorum mulierum sive votorum simplicium sive solemnum, nec non virorum omnimode laicorum, esti dictæ Constitutiones approbationem ab Apostolica Sede retulerint in forma quacumque etiam quam aiunt specialissimam, in eo scilicet, quod cordis et conscientiae intimam manifestationem quovis modo ac nomine respiciunt. Ita propterea serio iniungi Moderatoribus ac Moderatricibus huiusmodi Institutorum, Congregationem ac Societatum ut ex propriis Constitutionibus, Directoriis ac Manualibus præfatæ dispositiones omnino deleantur penitusque expungantur. Irritat pariter ac delet quoslibet ea de re usus et consuetudines etiam immemorabiles.

“II. Districte insuper prohibet memoratis Superioribus ac Superiorissis cuiuscumque gradus et præeminentiae sint ne personas sibi subditas inducere pertentent directe aut indirecte, præcepto, consilio, timore, minis, aut blanditiis ad huiusmodi manifestationem conscientiae sibi peragendam; subditisque e converso præcepit, ut Superioribus maioribus denuncient Superiores minores, qui eos ad id inducere audeant; et si agatur de Moderatore vel Moderatrice Generali denunciatio huic S. Congregationi ab iis fieri debeat.

“ III. Hoc autem minime impedit quominus subditi libere ac ultro aperire suum animum Superioribus valeant ad effectum ab illorum prudentia in dubiis ac anxietatibus consilium et directionem obtinendi pro virtutum acquisitione ac perfectionis progressu.

“ IV. Præterea firmo remanente quoad confessarios ordinarios et extraordinarios Communitatum quod a Sacrosancto Concilio Tridentino præscribitur in *Sess. 25 Cap. 10 de Regul. et a S. M. Benedicti XIV* statuitur in Constitutione quæ incipit ‘ Pastoralis curæ ’ Sanctitas Sua Præsules Superioresque admonet ne extraordinarium denegent subditis Confessarium quoties ut propriæ conscientiæ consulant ad id subditi adiguatur, quin iidem superiores ullo modo petitionis rationem inquirant, aut ægre id ferre demonstrent. Ac ne evanida tam provida dispositio fiat, Ordinarios exhortatur, ut in locis propriæ Diœceseos, in quibus Mulierum Communitates existunt, idoneos Sacerdotes facultatibus instructos designent, ad quos pro Sacramento poenitentiae recurrere eae facile queant.

“ V. Quod vero attinet ad permissionem vel prohibitionem ad sacram Synaxim accedendi Eadem Sanctitas Sua decernit, huiusmodi permissiones vel prohibitiones dumtaxat ad Confessarium ordinarium vel extraordinarium spectare, quin Superiores ullam habeant auctoritatem hac in re sese ingerendi, excepto casu quo aliquis ex eorum subditis post ultimam Sacramentalem Confessionem Communitati scandalo fuerit, aut gravem externam culpam patraverit, donec ad Pœni-

tentiæ sacramentum denuo accesserit.

“ VI. Monentur hinc omnes, ut ad Sacram Synaxim curent diligenter se præparare et accedere diebus in propriis regulis statutis ; et quoties ob fervorem et spiritualem alicuius profectum Confessarius expedire iudicaverit ut frequentius accedat, id ei ab ipso Confessario permitti poterit. Verum qui licentiam a Confessario obtinuerit frequentioris ac etiam quotidianæ Communionis, de hoc certior reddere Superiorem teneatur ; quod si hic justas gravesque causas se habere reputet contra frequentiores huiusmodi Communiones, eas Confessario manifestare teneatur, cuius iudicio acquiescendum omnino erit.

“ VII. Eadem Sanctitas Sua insuper mandat omnibus et singulis Superioribus Generalibus, Provincialibus et Localibus Institutum de quibus supra sive virorum sive mulierum et studiose accurateque huius Decreti dispositiones observent sub pœnis contra Superiores Apostolicæ Sedis mandata violantes ipso facto incurrendis.

“ VIII. Denique mandat, ut præsentis Decreti exemplaria in vernaculum sermonem versa inserantur Constitutionibus prædictorum piorum Institutum, et saltem semel in anno, stato tempore in unaquaque Domo, sive in publica mensa, sive in Capitulo ad hoc specialiter convocato alta et intelligibili voce legantur.

“ Et ita Sanctitas Sua constituit atque decrevit, contrariis quibuscumque etiam speciali et individua mentione dignis minime obstantibus.

“ Datum Romæ ex Secretaria memoratæ S. Congregationis

Episcoporum et Regularium die 17 Decembris 1890."

S. C. S. Officii, 1 Maii, 1901.

"*Dubia quoad transmissionem oleorum sacrorum per Societates mercatorias* : . . . I. Licetne sacra olea ab Episcopo consecrata per *Express* ad sacerdotes transmittere, ut expositum? II. Licetne illa sacra olea ad sacerdotes mittere per viros laicos, quo sacerdotum convenientiæ valde consulatur."

Resp. Ad i. : "Non licere."

Ad. ii. : "Deficientibus clericis Affirmative, modo constet de laicorum, qui ad id deputantur fidelitate."

S. C. Concilii., 20 Decembris, 1905. *De Sacra SS. Eucharistiæ Sumptione*,—"Sacra Tridentina Synodus, perspectas habens ineffabiles quæ Christifidelibus obveniunt gratiarum divitias sanctissimam Eucharistiam sumentibus (Sess. 22, cap. 6) ait: *Optaret quidem sacrosancta Synodus, ut in singulis Missis fideles adstantes non solum spirituali affectu, sed sacramentali etiam Eucharistiæ perceptione communi carent.* Quæ verba statim aperte produnt Ecclesiæ desiderium ut omnes Christifideles illo cœlesti convivio quotidie reficiantur, et pleniores ex eo sanctificationis hauriant effectus.

"Huiusmodi vero vota cum illo cohærent desiderio, quo Christus Dominus incensus hoc divinum Sacramentum instituit. Ipse enim nec semel nec obscure necessitatem innuit suæ carnis crebro manducandæ suique sanguinis bibendi, præsertim his verbis: *Hic est panis de cœlo descendens; non sicut manducaverunt patres vestri manna et mortui sunt; qui manducat hunc panem vivet in æternam* (Ioan. vi. 59). Ex qua

comparatione cibi angelici cum pane et manna facile a discipulis intelligi poterat, quemadmodum pane corpus quotidie nutritur, et manna in deserto Hebræi quotidie refecti sunt, ita animam christianam cœlesti pane vesci posse quotidie ac recreari. Insuper quod in oratione Dominica exposci iubet *panem nostrum quotidianum*, per id SS. Ecclesiæ Patres fere unanimes docent, non tam materiale panem, corporis escam, quam panem eucharisticum quotidie sumendum intelligi debere.

"Desiderium vero Iesu Christi et Ecclesiæ, ut omnes Christifideles quotidie ad sacrum convivium accedant, in eo potissimum est ut Christifideles, per sacramentum Deo coniuncti, robur inde capiant ad compescendam libidinem, ad leves culpas quæ quotidie occurrunt abluendas, et ad graviora peccata, quibus humana fragilitas est obnoxia, præcavenda; non autem præcipue ut Domini honori, ac venerationi consulatur, nec ut sumentibus id quasi merces aut præmium sit suarum virtutum (S. August. *Serm. 57 in Matth. De Orat. Dom.*, v 7). Unde S. Tridentinum Concilium Eucharistiam vocat *antidotum quo liberemur a culpis quotidianis et a peccatis mortalibus præservemur* (Sess. 13, cap. 2).

"Hanc Dei voluntatem priores Christifideles probe intelligentes, quotidie ad hanc vitæ ac fortitudinis mensam accurrebant, *Erant perseverantes in doctrina Apostolorum et communicatione fractionis panis* (Act. II. 42). Quod sæculis posterioribus etiam factum esse, non sine magno perfectionis ac sanctitatis emolumento, Sancti Patres atque ecclesiastici Scriptores tradiderunt.

“Defervescente interim pietate, ac potissimum postea Ianseniana lue undequaque grassante, disputari cœptum est de dispositionibus, quibus ad frequentem et quotidianam Communionem accedere oper-teat, atque alii præ aliis maiores ac difficiliore tamquam neces-sarias, expostularunt. Huiusmodi disceptationes id effecerunt, ut perpauci digni haberentur qui SS. Eucharistiam quotidie sumerent, et ex tam salutifero sacramento pleniores effectus haurirent; contentis cæteris eo refici aut semel in anno, aut singulis mensibus, vel una-quaque ad summum hebdo-mada. Quin etiam eo severitatis ventum est ut a frequentanda cœlesti mensa integri cœtus excluderentur, uti mercatorum, aut eorum qui essent matrimonio coniuncti.

“Nonnulli tamen in con-trariam abierunt sententiam. Hi arbitrati Communionem quotidianam iure divino esse præceptam, de die ulla præ-teriret a Communionem vacua, præter alia a probato Ecclesiæ usu aliena, etiam feria VI in Parasceve Eucharistiam sumen-dam censebant, et ministrabant.

“Ad hæc Sancta Sedes officio proprio non defuit. Nam per decretum huius Sacri Ordinis, quod incipit *Cum ad aures*, diei 12 mensis Februarii anni 1679. Innocentio Pp. XI adprobante, errores huiusmodi damnavit et abusus compescuit simul de-clarans omnes cuiusvis cœtus, mercatoribus atque conjugatis minime exceptis, ad Com-munionis frequentiam admitti posse, iuxta singulorum pieta-tem et sui cuiusque Confessarii iudicium. Die vero 7 mensis Decembris a. 1690, per decretum *Sanctissimus Dominus noster*

Alexandri Pp. VIII, propositio Baii, purissimum Dei amorem absque ullius defectus mixtione requirens ab iis qui ad sacram mensam vellent accedere, pro-scripta fuit.

“Virus tamen iansenianum, quod bonorum etiam animos in-fecerat, sub specie honoris ac venerationis Eucharistiæ debiti, haud penitus evanuit. Quæstio de dispositionibus ad frequen-tandam recte ac legitime Com-munionem Sanctæ Sedis de-clarationibus supervixit; quo factum est ut nonnulli etiam boni nominis Theologi, raro et positis compluribus conditioni-bus, quotidianam Communion-em fidelibus permitti posse cen-suerint.

“Non defuerunt aliunde viri doctrina ac pietate præditi, qui faciliorem aditum præberent huic tam salubri Deoque ac-cepto usui, docentes, autoritate Patrum, nullum Ecclesiæ præ-ceptum esse circa maiores dis-positiones ad quotidianam, quam ad hebdomadariam ut menstruam Communionem; fructus vero uberiores longe fore ex quotidiana Communionem, quam ex hebdomadaria aut menstrua.

“Quæstiones super hac re diebus nostris adauctæ sunt et non sine acrimonia exagitata; quibus Confessoriorum mentes atque fidelium conscientiæ per-turbantur, cum christianæ pie-tatis ac fervoris haud mediocri detrimento. A viris idcirco præclarissimis ac animarum Pastoribus SSmo. Dno. Nostro Pio Pp. X enixæ preces por-rectæ sunt, ut suprema Sua auctoritate quæstionem de dis-positionibus ad Eucharistiam quotidie sumendam dirimere dignaretur; ita ut hæc saluber-rima ac Deo acceptissima

consuetudo non modo non minuatur inter fideles, sed potius augeatur et ubique propagetur, hisce diebus potissimum, quibus Religio ac fides catholica undequaque impetitur, ac vera Dei charitas et pietas haud parum desideratur. Sanctitas vero Sua, cum Ipsi maxime cordi sit, ea qua pollet sollicitudine ac studio, ut christianus populus ad Sacrum convivium perquam frequenter et etiam quotidie advocetur eiusque fructibus amplissimis potiatur, quæstionem prædictam huic Sacro Ordini examinandam ac definiendam commisit.

“ Sacra igitur Concilii Congregatio in plenariis Comitibus diei 16 mensis Dec. 1905, hanc rem ad examen accuratissimum revocavit, et rationibus hinc inde adductis sedula maturitate perpensis, ea quæ sequuntur statuit ac declaravit :

“ 1. Communio frequens et quotidiana, utpote a Christo Domino et a Catholica Ecclesia optatissima, omnibus Christifidelibus cuiusvis ordinis aut conditionis pateat ; ita ut nemo, qui in statu gratiæ sit et cum recta piaque mente ad S. Mensam accedat, prohiberi ab ea possit.

“ 2. Recta autem mens in eo est, ut qui ad S. Mensam accedit non usi, aut vanitati, aut humanis rationibus indulgeat, sed, Dei placito satisfacere velit, ei arctius charitate coniungi, ac divino illo pharmaco suis infirmitatibus ac defectibus occurrere.

“ 3. Etsi quam maxime expediat ut frequenti et quotidiana Communionem utentes venialibus peccatis, saltem plene deliberatis, eorumque affectu sint expertes, sufficit nihilominus ut culpis mortalibus vacent, cum propositi, se nunquam in poste-

rum peccaturos : quo sincero animi proposito, fieri potest quin quotidie communicantes a peccatis etiam venialibus, ab eorumque affectu sensim se expediant.

“ 4. Cum vero Sacramenta Novæ Legis, etsi effectum suum ex opere operato sortiantur, maiorem tamen producant effectum quo maiores dispositiones in iis suscipiendis adhibeantur, idcirco curandum est ut sedula ad Sacram Communionem præparatio antecedat, et congrua gratiarum actio inde sequatur, iuxta uniuscuiusque vires, conditionem ac officium.

“ 5. Ut frequens et quotidiana Communio maiori prudentia fiat uberiusque merito augeatur, oportet ut Confessarii consilium intercedat. Caveant tamen Confessarii ne a frequenti seu quotidiana Communionem quemquam avertant, qui in statu gratiæ reperiat et recta mente accedat.

“ 6. Cum autem perspicuum sit ex frequenti seu quotidiana S. Eucharistiæ sumptione unionem cum Christo augeri, spiritualement vitam uberius ali, animam virtutibus effusius instrui, et æternæ felicitates pignus vel firmius summenti donari, idcirco Parochi, Confessarii et concionatores, iuxta probatam Catechismi Romani doctrinam (*Part. II., n. 60*), christianum populum ad hunc tam pium ac tam salutarem usum crebris admonitionibus multoque studio cohortentur.

“ 7. Communio frequens et quotidiana præsertim in religiosis Institutis cuiusvis generis promoveatur ; pro quibus tamen firmum sit decretum *Quemadmodum* diei 17 mensis Decembris, 1890, a S. Congr. Episcoporum et Regularium latum. Quam maxime quoque pro-

moveatur in clericorum Seminariis, quorum alumni altaris inhiant servitio; item in aliis christianis omne genus ephebeis.

"8. Si quæ sint Instituta, sive votorum solemnium sive simplicium, quorum in regulis aut constitutionibus, vel etiam calendariis, Communiones aliquibus diebus affixæ et in iis iussæ reperiantur, hæ normæ tamquam mere *directivæ* non tamquam *præceptivæ* putandæ sunt. Præscriptus vero Communionum numerus haberi debet ut quid minimum pro Religiosorum pietate. Idcirco frequentior vel quotidianus accessus ad eucharisticam mensam libere eisdem patere semper debet, iuxta normas superius in hoc decreto traditas. Ut autem omnes utriusque sexus religiosi huius decreti dispositionis rite cognoscere queant, singularum domorum moderatores curabunt, ut illud quotannis vernacula lingua in communi legatur intra Octavam festivitatis Corporis Christi.

"9. Denique post promulgatum hoc Decretum omnes ecclesiastici scriptores a quavis contentiosa disputatione circa dispositiones ad frequentem et quotidianam Communionem abstineant.

"Relatis autem his omnibus ad SSmum. D. N. Pium PP. X per infrascriptum S. C. Secretarium audientia diei 17 mens. Dec. 1905, Sanctitas Sua hoc Eñorum Patrum decretum ratum habuit, confirmavit atque edi iussit contrariis quibuscumque minime obstantibus. Mandavit insuper ut mittantur ad omnes locorum Ordinarios et Prælatos Regulares, ad hoc ut illud cum suis Seminariis, Parochis, institutis religiosis et sacerdotibus respective com-

municent, et de executione eorum quæ in eo statuta sunt S. Sedem edoceant in suis relationibus de diœcesis seu instituti statu.

"Datum Romæ, die 20 Decembris, 1905."

S. Cong. S. R. et Inquis. 25 Aprilis, 1906. "*Quo determinatur forma brevis administrandæ Extremæ Unctionis in casu necessitatis. Cum huic supremæ congregationi quæsitum fuerit ut unica determinaretur formula brevis in administratione Sacramenti Extremæ Unctionis in casu mortis imminenti, Eñi et Rñi Patres Generales Inquisitionis, maturime re perpensa, præhabitoque Rñorum Consultorum voto decreverunt: In casu veræ necessitatis sufficere formam: Per istam sanctam unctionem indulgeat tibi Dominus quidquid deliquisti. Amen.* Sequenti vero feria v. die 26 ejusdem mensis et anni, in audientia a SSmo D. N. Pio div. providentia PP. X., R. P. D. Assessori impertita, SSmus D. N. decretum Eñorum et Rñorum Patrum adprobavit."

S. C. Concilii., 7 Decembris, 1906. "*De S. Communione infirmis non jejunis.* Post editum de frequenti et quotidiana SS. Eucharistæ sumptione decretum die 20 mensis Decembris, 1905, concessaque a SSmo D. N. Pio X., die 30 mensis Maii ejusdem anni indulgentias omnibus Christifidelibus qui certas preces devote recitaverint pro quotidianæ Communionis propagatione; post additum præterea decretum *Urbis et Orbis*, die 14 mensis Februarii 1906, a S. C. Indulgentiarum et Reliquiarum, cujus decreti vi possent Christifidelibus per quotidianam Communionem lucrari omnes Indul-

gentias, absque onere confessionis hebdomodariæ, vix decere est, quanta lætitia benignæ hujusmodi S. Sedis dispositiones exceptæ sint, presertim ab Episcopis et moderatoribus religiosarum ordinum. Excitato inde studio fovendæ pietatis, quæsitum est, si quo forte modo consuli posset ægrotis diuturno morbo laborantibus et eucharistico Pane haud semel confortari cupientibus, qui naturali jejuniū in sua integritate servare nequeant. Quare supplices ad hoc preces delatæ sunt S^mo D. N. Pio PP. X., qui, re mature perpensa auditoque consilio S. Congregationis Concilii benigne concessit ut infirmi, qui jam a mense decumberent absque certa spe ut cito convalescent, de confessarii consilio S^mam Eucharistiam sumere possint semel vel bis in hebdomada, si agatur de infirmis qui degunt in piis domibus ubi S^mum Sacramentum adservatur privilegio aut fruuntur celebrationis Missæ in oratorio domestico; semel vero aut bis in mense pro reliquis, etsi aliquid per modum potus ante sumpserint, servatis de cætero regulis a Rituali Romano et a S. Rituum Congregatione ad rem præscriptis. Præsentibus valituris, contrariis quibuslibet non obstantibus."

S. C. Concilii. 25 Martii, 1907. "*De communionem infirmis non jejunis.* Proposito in S. Congregatione dubio: An nomine infirmorum qui a mense decumbunt, et idcirco juxta Decretum diei 7 Decembris, 1906, S. Eucharistiam non jejuni sumere possunt, intelligantur solummodo infirmi qui in lecto decumbunt, an potius comprehendantur quoque

qui, quamvis gravi morbo correpti et ex medici judicio naturale jejuniū non valentes, nihilominus in lecto decumbere non possunt, aut ex aliquibus horis die surgere queunt.

"Eadem S. Congregatio diei 6 Martii, 1907, respondendum censuit: *Comprehendi, facto verbo cum SSmo. ad cautelam.* Die vero 25 Martii currentis anni S^mus Dñus Noster Pius PP. X., audita relatione infrascripti Secretarii S. S. Concilii resolutionem ejusdem S. C., ratam habere et confirmare benigne dignatus est et publicari mandavit, contrariis quibuscumque minime obstantibus."

S. C. de Sacramentis. 8 Aug., 1910. De Aetate admittendorum ad primam Communionem Eucharisticam. "Quam singulari Christus amore parvulos in terris fuerit prosequutus, Evangelii paginæ plane testantur. Cum ipsis enim versari in deliciis habuit; ipsis manus imponere consuevit; ipsos complecti, ipsis benedicere. Idem indigne tulit repelli eos a discipulis, quos gravibus his dictis reprehendit: *Sinite parvulos venire ad me, et ne prohibueritis; talium est enim regnum Dei.*¹ Quanti vero eorundem innocentiam animique candorem faceret, satis ostendit quum, advocato parvulo, discipulis ait: *Amen dico vobis, nisi efficiamini sicut parvuli, non intrabitis in regnum cælorum. Quicumque ergo humiliaverit se sicut parvulus iste, hic est maior in regno cælorum.—Et cui susceperit unum parvulum talem in nomine meo me suscipit.*²

"Hæc memorans catholica Ecclesia, vel a sui primordiis, admovere Christo parvulus

1 Marc. x. 13, 14, 16.

2 Matt. xiii. 3, 4, 5.

curavit per eucharisticam Communionem, quam iisdem subministrare solita est etiam lactentibus. Id, ut in omnibus fere antiquis libris ritualibus ad usque sæculum XIII præscriptum est, in baptizando fiebat, eaque consuetudo alicubi diutius obtinuit; apud Græcos et Orientales adhuc perseverat. Ad summovendum autem periculum, ne lactentes præsertim panem consecratum eiicerent, ab initio mos invaluit Eucharistiam iisdem sub vini tantum specie ministrandi.

“Neque in baptismo solum, sed subinde sæpius divino epulo reficiebantur infantes. Nam et ecclesiarum quarundam consuetudo fuit Eucharistiam præbendi puerulis continuo post clerum, et alibi post adultorum Communionem residua fragmenta iisdem tradendi.

“Mos hic deinde in Ecclesia latina obsolevit, nec sacræ mensæ participes fieri cœperunt infantes, nisi illucescentis rationis usum aliquem haberent et Augusti Sacramenti notitiam quandam. Quæ nova disciplina, ab aliquot Synodis particularibus iam recepta, solemnî sanctione firmata est œcumenici Concilii Lateranensis IV, anno MCCXV, promulgato celebri canone XXI, quo fidelibus, postquam ætatem rationis attigerint, sacramentalis Confessio præscribitur et Sacra Communio, hisce verbis: ‘Omnis utriusque sexus fidelis, postquam ad annos discretionis pervenerit, omnia sua solus peccata confiteatur fideliter, saltem semel in anno proprio sacerdoti, et iniunctam sibi pœnitentiam studeat pro viribus adimplere, suscipiens reverenter

ad minus in Pascha Eucharistiæ sacramentum, nisi forte de consilio proprii sacerdotis ob aliquam rationabilem causam ad tempus ab eius perceptione duxerit abstinendum.’

“Concilium Tridentinum,¹ nullo pacto reprobans antiquam disciplinam ministrandæ parvulis Eucharistiæ ante usum rationis, Lateranense decretum confirmavit et anathema dixit in eos qui contra sentirent: ‘Si quis negaverit omnes et singulos Christi fideles utriusque sexus, quum ad annos discretionis pervenerint, teneri singulis annis, saltem in Paschate, ad communicandum, iuxta præceptum S. Matris Ecclesiæ anathema sit.’²

“Igitur vi allati et adhuc vigentis decreti Lateranensis, Christi fideles, ubi primum ad annos discretionis pervenerint obligatione tenentur accedendi, saltem semel in anno, ad Pœnitentiæ et Eucharistiæ sacramenta.

“Verum in hac rationis, seu discretionis ætate statuenda haud pauci errores plorandique abusus decursu temporis inducti sunt. Fuerunt enim qui aliam sacramento Pœnitentiæ, aliam Eucharistiæ suscipiendæ discretionis ætatem assignandam esse censerent. Ad Pœnitentiam quidem eam esse ætatem discretionis iudicarunt, in qua rectum ab inhonesto discerni posset, adeoque peccari; ad Eucharistiam vero seriore requiri ætatem, in qua rerum fidei notitia plenior animique præparatio posset afferri maturior. Atque ita, pro variis locorum usibus hominumve opinionibus, ad primam Eucharistiæ receptionem hinc decem annorum

1 Sess. XXI., de Communione, c. 4.

2 Sess XIII., de Eucharistia, c. 8, can 9.

ætas vel duodecim, hinc quatuordecim vel maior etiam est constituta, prohibitis interim ab eucharistica Communione pueris vel adolescentibus præscripta ætate minoribus.

“Istiusmodi consuetudo, quæ per speciem tutandi decoris augusti Sacramenti arcentur ab ipso fideles, complurium exstitit causa malorum. Fiebat enim ut puerilis ætatis innocentia a Christi complexu divulsa, nullo interioris vitæ succo aleretur; ex quo illud etiam consequabatur, ut prævalido destituta præsidio iuventus, tot insidiis circumventa, amisso candore, ante in vitia rueret, quam sancta mysteria delibasset. Etiam si vero primæ Communioni diligentior institutio et accurata sacramentalis Confessio præmittatur, quod quidem non ubique fit, dolenda tamen semper est primæ innocentie iactura, quæ, sumpta tenerioribus annis Eucharistia, poterat fortasse vitari.

“Nec minus est reprobandus mos pluribus vicens in locis, quo sacramentalis Confessio inhibetur pueris nondum ad eucharisticam mensam admissis, aut iisdem absolutio non impertitur. Quo fit ut ipsi peccatorum fortasse gravium laqueis irretiti magno cum periculo diu iaceant.

“Quod vero maximum est, quibusdam in locis pueri nondum ad primam Communionem admissi, ne instante quidem mortis discrimine, Sacro muniri Viatico permittuntur, atque ita, defuncti et more infantium illati tumulo, Ecclesia suffragiis non iuvantur.

“Eiusmodi damna inferunt

qui extraordinariis præparationibus primæ Communioni præmittendis plus æquo insistunt, forte minus animadvertentis, id genus cautelæ a lansenianis erroribus esse profectum, qui Sanctissimam Eucharistiam præmium esse contendunt, non humanæ fragilitatis medelam. Contra tamen profecto sensit Tridentina Synodus quum docuit, eam esse ‘antidotum quo liberemur a culpis quotidianis et a peccatis mortalibus præservemur’;¹ quæ doctrina nuper a Sacra Congregatione Concilii pressius inculcata est decreto die XXVI mensis Decembris an. MDCCCV lato, quo ad Communionem quotidianam aditis universis, tum provectoris tum tenerioris ætatis patuit, duabus tantummodo impositis conditionibus, statu gratiæ et recto voluntatis proposito.

“Nec sane iusta causa esse videtur quamobrem, quum antiquitus sacrarum specierum residua parvulis etiam lactentibus distribuerentur, extraordinaria nunc præparatio a puerulis exigatur qui in primæ candoris et innocentie felicissima conditione versantur, mysticoque illo cibo, propter tot huius temporis insidias et pericula indigent maxime.

“Quos reprehendimus ex eo sunt repetendi, quod nec scite nec recte definiverint, quænam sit ætas discretionis, qui aliam Pœnitentiæ, aliam Eucharistiæ assignarunt. Unam tamen eandemque ætatem ad utrumque Sacramentum requirit Lateranense Concilium, quum coniunctorum Confessionis et Communionis onus imponit. Igitur, quemadmodum ad Confessionem

¹ Sees. XIII, de Eucharistia c. 2.

ætas discretionis ea censetur, in qua honestum ab inhonesto distingui potest, nempe qua ad usum aliquem rationis pervenitur; sic ad Communionem ea esse dicenda est, qua eucharisticus panis queat a communi dignosci; quæ rursus eadem est ætas in qua puer usum rationis est assequutus.

“Nec rem aliter acceperunt præcipui Concilii Lateranensis interpretes et æquales illorum temporum. Ex historia enim Ecclesiæ constat, synodis plures et episcopalia decreta, iam inde a sæculo XII, paulo post Lateranense Concilium, pueros annorum septem ad primam Communionem admisisse. Exstat præterea summæ auctoritatis testimonium, Doctor Aquinas, cuius hæc legimus: ‘Quando iam pueri *incipiunt aliqualem* usum rationis habere, ut possint devotionem concipere huius Sacramenti (Eucharistiæ), tunc potest eis hoc Sacramentum conferri.’¹ Quod sic explanat Ledesma: ‘Dico ex omnium consensu, quod omnibus habentibus usum rationis danda est Eucharistia, quantumcumque cito habeant illum usum rationis; esto quod adhuc confuse cognoscat ille puer quid faciat.’² Eundem locum his verbis explicat Vasques: ‘Si puer semel ad hunc usum rationis pervenerit, statim ipso iure divino ita obligatur, ut Ecclesia non possit ipsum omnino liberare.’³ eadem docuit S. Antoninus, scribens: ‘Sed cum est doli capax (puer), cum scilicet potest peccare mortaliter, tum obliga-

tur ad præceptum de Confessione, et per consequens, et de Communionem’⁴ Tridentinum quoque Concilium ad hanc impellit conclusionem. Dum enim memorat Sess. XXI, c. 4: ‘parvulos usu rationis carentes nulla obligari necessitate ad sacramentalem Eucharistiæ communionem,’ unam hanc rei rationem assignat, quod peccare non possint: ‘Siquidem, inquit, adeptam filiorum Dei gratiam in illa ætate amittere non possunt.’ Ex quo patet hanc esse Concilii mentem, tunc pueros Communionis necessitate atque obligatione teneri quum gratiam peccando possunt amittere. His consonant Concilii Romani verba, sub Benedicto XIII celebrati ac docentis. obligationem Eucharistiæ sumendæ incipere ‘postquam pueruli ac puellæ ad annum discretionis pervenerint, ad illam videlicet ætatem in qua sunt apti ad discernendum hunc sacramentalem cibum, qui alius non est quam verum Iesu Christi corpus, a pane communi et profano, et sciunt accedere cum debita pietate ac religione.’⁵ Catechismus Romanus autem, ‘qua ætate,’ inquit pueris sacra mysteria danda sint, nemo melius constituere potest quam pater et sacerdos, cui illi conſteantur peccata. Ad illos enim pertinet explorare, et a pueris percunctari, an huius admirabilis Sacramenti cognitionem aliquam acceperint et gustum habeant.’⁶

“Ex quibus omnibus colligitur ætatem discretionis ad Com-

¹ *Summ. Theol.*, 3 part., q. 80, a. 9, ad. 3.

² In S. Thom., 3 p., q. 80, a. 9, dub. 6.

³ In 3 p., S. Thom., disp. 214, C. 4, n. 43.

⁴ P. III., tit. 14, c. 2, § 5.

⁵ *Istruzione per quei che debbono la prima volta ammettersi alla S. Communionem*, Append. XXX., p. 11.

⁶ P. II., *De Sacr. Euchar.*, n. 63.

munionem eam esse, in qua puer panem eucharisticum a pane communi et corporali distinguere sciat ut ad altare possit devote accedere. Itaque non perfecta rerum Fidei cognitio requiritur, quum aliqua dumtaxat elementa sint satis, hoc est *aliqua cognitio*; neque plenus rationis usus, quum sufficiat usus quidam incipiens, hoc est *aliqualis usus rationis*. Quapropter Communionem ulterius differre, ad eamquam recipiendam maturiorem ætatem constituere, improbandum omnino est, idque Apostolica sedes damnavit pluries. Sic fel. rec. Pius Papa litteris Cardinalis Antonelli ad episcopos Galliæ datis die XII Martii anno MDCCCLXVI invalenscentem in quibusdam diocesibus morem protrahendæ primæ Communionis ad maturiores eosque præfixos annos acriter improbat. Sacra vero Congregatio Concilii, die XV mensis Martii an. MDCCCLI Concilii Provincialis Rothomagensis caput emendavit, quo pueri vetabantur infra duodecimum ætatis annum ad Communionem accedere. Nec absimili ratione se gessit hæc S. Congregatio de disciplina Sacramentorum in causa Argentinensi die XXV mensis Martii anno MDCCCX; in qua cum ageretur, admittine possent ad sacram Communionem pueri vel duodecim vel quatuordecim annorum, rescripsit: 'Pueros et puellas, cum ad annos discretionis seu ad usum rationis pervenerint, ad sacram mensam admittendos esse.'

"Hisce omnibus mature perpensis, Sacer hic Ordo de disciplina Sacramentorum, in generali Congregatione habita die XV mensis Iulii a. MDCCCX, ut memorati abusus prorsus

amoveantur et pueri vel a teneris annis Iesu Christo adhæreant, Eius vitam vivant, ac tutelam inveniant contra corruptelæ pericula sequentem normam de prima puerorum Communionem, ubique servandum statuere opportunum censuit.

"I. Aetas discretionis tum ad Confessionem tum ad S. Communionem ea est, in qua puer incipit ratiocinari, hoc est circa septimum annum, sive supra, sive etiam infra. Ex hoc tempore incipit obligatio satisfaciendi utrique præcepto Confessionis et Communionis.

"II. Ad primam Confessionem et ad primam Communionem necessaria non est plena et perfecta doctrinæ christianæ cognitio. Puer tamen postea debet integrum catechismum pro modo suæ intelligentia gradatim addiscere.

"III. Cognitio religionis quæ in puero requiritur, ut ipse ad primam Communionem convenienter se præparet, ea est, qua ipse fidei mysteria necessaria necessitate medii pro suo captu percipiat, atque eucharisticum panem a communi et corporali distinguat ut ea devotione quam ipsius fert ætas ad SS. Eucharistiam accedat.

"IV. Obligatio præcepti Confessionis et Communionis, quæ puerum gravat, in eos præcipue recidit qui ipsius curam habere debent, hoc est in parentes, in confessarium in institutores et in parochum. Ad patrem vero, aut ad illos qui vices eius gerunt, et ad confessarium, secundum Catechismum Romanum, pertinet admittere puerum ad primam Communionem.

"V. Semel aut pluries in anno curent parochi indicare atque habere Communionem general-em puerorum, ad eamque, non

modo novensiles admittere, sed etiam alios, qui parentum confessariive consensu, ut supra dictum est, iam antea primitus de altari sancta libarunt. Pro utrisque dies aliquot instructionis et præparationis præmittantur.

“VI. Puerorum curam habentibus omni studio curandum est ut post primam Communionem iidem pueri ad sacram mensam sæpius accedant, et, fieri possit, etiam quotidie, prout Christus Iesus et mater Ecclesia desiderant, utque id agant ea animi devotione quam talis fert ætas. Meminerint præterea quibus ea cura est gravissimum quo tenentur officium providendi ut publicis catechesis præceptionibus pueri ipsi interesse pergant, sin minus, eorundem religiosæ institutioni alio modo suppléant.

“VII. Consuetudo non admitendi ad confessionem pueros, aut nunquam eos absolvendi, quum ad usum rationis pervenerint, est omnino improbanda. Quare Ordinarii locorum, adhibitis etiam remediis iuris, curabunt ut penitus de medio tollatur.

“VIII. Detestabilis omnino est abusus non ministrandi Viaticum et Extremam Uncionem pueris post usum rationis eosque sepeliendi ritu parvulorum. In eos, qui ab huiusmodi more non recedant, Ordinarii locorum severe animadvertant.

“Hæc a PP. Cardinalibus Sacræ huius Congregationis sancita SS^{mus} Pius Papa X, in audientia diei VII currentis mensis omnia adprobavit, iussitque præsens edi ac promulgari decretum. Singulis autem Ordinariis mandavit ut idem decretum, non modo parochis et clero significarent, sed etiam populo, cui

voluit legi quotannis tempore præcepti paschalis, vernacula lingua. Ipsi autem Ordinarii debebunt, unoquoque, exacto quinquennio, una cum ceteris diœcesis negotiis, etiam de huius observantia decreti ad S. Sedem referre.

“Non obstantibus contrariis quibuslibet.

“Datum Romæ ex Aedibus eiusdem S. Congregationis, die VIII mensis Augusti anno MDCCCX.”

S. C. de Religiosis. 1 Septembris. 1912. “Quoad communionem infirmarum in monasteriis clausuræ Papalis. . . . Quare E^{ffi} ac R^{ffi} Patres Cardinales S. C. de Relig. occasione accepta quorundam dubiorum quæ ad rem proposita fuerant, die 30 Augusti, 1912, in plenario cœtu ad Vaticanum habito quoad communionem infirmis deferendam in monasteriis clausuræ Papalis, sequentia decernere existimarunt, nempe: In defectu confessarii capellani tertius sacerdos, etiam regularis, licet sine socio, legitime vocatus de licentia Episcopi, qui pro hac licentia nomine ipsius Episcopi concedenda etiam abbatissam seu superiorissam habitualiter designare poterit sacram communionem infirmis valeat deferre Religiosis, quæ ad ecclesiæ crates descendere nequeunt. Opertet autem ut quatuor religiosæ maturæ ætatis, si fieri possit ab ingressu in clausuram usque ad egressum, sacerdotem. comitentur, qui sacram pyxidem aliquas consecratas particulas continentem deferre, sacram Communionem administrare, reverti ad ecclesiam, eamdemque sacram pyxidem reponere debet, servatis rubricis a Rituali Romano pro communione infirmorum statutis.”

S. C. Concilii. 28 Novembris 1912. De Communione in Ecclesiis non parochialibus. "Quum quæsitum a sacra Congregatione Concilii fuisset, an post decretum de quotidiana SSmæ Eucharistiæ sumptione, cujus initium 'Sacra Tridentina Synodus' servanda adhuc sit lex, qua prohibetur quominus die Paschatis in ecclesiis non parochialibus, præsertim regularibus, devotionis etiam causa, SSmæ Eucharistiæ Sacramentum fidelibus administretur SSms Dominus noster Pius divina providentia PP. X, audita relatione infrascripti Cardinalis Præfecti in audientia diei 26 hujus mensis, responderi jussit: *Negative*, contrariis quibuscumque non obstantibus; idque in *Actis Apost. Sedis* publicari mandavit."

S. C. de Disciplina Sacramentorum. 23 Decembris, 1912. "*Romana et aliarum*. In plenario Eminentissimorum Patrum cœtu, in palatio apostolico Vaticano die 20 decembris 1912, sequentia dubia posita fuerunt: I. An et quibus de causis Ordinarii permittere possint per modum actus, ut sacrosancta missa extra locum sacrum, privatis in domibus celebretur:

"II. An Ordinarii permittere possint, ut parvulis, præterquam quod instante mortis periculo vel urgente infirmitate, domi baptismatis sacramentum administretur.

"III. An Ordinarii permittere possint, ut mala affectis valetudine, qui domo egredi nequeant et sacram Communionem, ob devotionem petant, cum præsertim in aliqua parœcia plures petant, vel aliquis petat frequenter, S. Eucharistia privatim, seu non observatis Ritualis præscriptionibus, ab

Ecclesia domum deferatur.

"Et Eñi Patres, re mature perpensa, reposuerunt:

Ad i.: Affirmative ex justis et rationabilibus causis, per modum actus, non tamen in cubiculo, sed in loco decenti, servatisque aliis de jure servandis et gratis omnino quocumque titulo.

"Ad ii.: Affirmative ex justa et rationabili causa.

Ad iii.: Affirmative ex justa et rationabili causa, servato saltem ritu proposito a Benedicto XIV in Decreto *Inter omnigenas* 2 Feb. 1744, § 23, scilicet: "*Sacerdos stolam semper habeat propriis coopertam vestibus; in sacculo seu bursa pyxidem recondat, quam per funiculos collo appensam in sinu reponat; et nunquam solus procedat, sed uno saltem fidei, in defectu clerici associetur.*"

S. C. de Discip. Sacram. 11 Februarii, 1915.—"(1) Milites ad prælum vocatos (*i soldati sul fronte*) admitti posse, servatis servandis, ad S. Mensam Eucharisticam per modum Viatiki."

Commiss. ad Cod. Can. Interpret: 2-3 Jun., 1918.

1. Canon 1267, quo statuitur in religiosa vel pia domo SS. Eucharistiam custodiri non posse nisi vel in ecclesia vel in principali oratorio, intelligendusne est ita, ut prohibeatur eam custodiri præterquam in publica ecclesia pro commoditate fidelium, etiam in principali oratorio, in quod sodales conveniunt ad exercitia pietatis communia?

Et quatenus negative ad primum.

2. An idem dicendum sit, si quando ecclesia clausa ordinarie maneat et fidelibus non pateat.

3. An idem dicendum sit de

pluribus oratoriis in eadem pia domo pluribus sodalium classibus destinatis (duobus, tribus, etc., pro novitiis ex. gr., fratribus laicis, studentibus, sacerdotibus), ita ut unaquæque classis suum distinctum habere possit oratorium cum SS. Sacramento; an potius hoc coarctandum ad ecclesiam et oratorium pro tota communitate destinatum.

Resp.: Sensus canonis 1267 hic est: Si religiosa vel pia domus adnexam habeat publicam ecclesiam eaque utatur ad ordinaria et quotidiana pietatis exercitia explenda, SS. Sacramentum in ea tantum asservari potest; secus in oratorio principali eiusdem religiosæ vel piæ domus (sine præiudicio iuris ecclesiæ, si quod habeat); in eoque tantum, nisi in eodem materiali ædificio sint distinctæ ac separatæ familiæ, ita ut formaliter sint distinctæ religiosæ vel piæ domus.

Sacra Congregatio de Disciplina Sacramentorum. 7 Dec. 1918.

Relatum est huic S. Congregationi de disciplina Sacramentorum in nonnullis Diocesis quosdam Vicarios Foraneos, aut Decanos, vel Parochos solere singulis duobus vel tribus mensibus hostias comparare easque distribuere in propriis et filialibus Ecclesiis pro Missæ sacrificio peragendo ac pro fidelium eucharistica communione. Elapso hoc temporis spatio, nova fit acquisitio et distributio hostiarum, quæ pariter duobus vel tribus mensibus sufficiant, ac ita deinceps. Et exquisitum est an probari possit huiusmodi praxis adhibendi pro SSmo Eucharistiæ sacramento, hostias a tribus vel duobus mensibus confectas.

Hæc S. Congregatio, omnibus mature perpensis, proposito dubio respondit: *negative, et servetur præscriptum Ritualis Romani et Codicis Iuris Canonici.*

Pontif. Comm. ad Cod. Can. Interpret. 1 Mar. 1921.

D. Utrum ad normam can. 1045 § 1, clausulæ "quoties impedimentum detegatur cum iam omnia sunt parata ad nuptias" intelligi debeat stricto sensu, scilicet quod impedimentum antea omnino ignotum fuerit et tunc rescitur, an potius eo sensu quod quamvis antea cognitum, tunc solum tamen ad notitiam Parochi aut Ordinarii sit delatum.

R. Negative ad 1am partem, affirmative ad 2am.

S. C. de Discipl. Sacram. 26 Julii, 1921.—Instructio.

1. Ordinarii in parochorum memoriam revocare satagant haud licere ipsis adstare matrimonio, ne prætextu quidem et intentione avertendi fideles a turpi concubinato, aut præcavendi scandalum coniugii, quod vocant, civilis, nisi constituto sibi legitime de libero statu contrahentium, servatis de jure servandis (Can. 1020 et 1097 § 1, n. 1. Cod. iur. can.), iidemque moneantur ne omitant ad normam can. 1021, baptismi testimonium a contrahentibus exigere, si hic in alia parœcia fuerit illis collatus.

2. Vi Can. 1103 § 2 parochus qui matrimonio interfuit, ad parochum baptismi transmittere festinet initi contractus denuntiationem, quæ, ut præscripta eiusdem canonis rite servantur, contineat oportet coniugum eorumque parentum nomina et agnomina, ætatem contrahentium, locum diemque nuptiarum, testium pariter nomina et agnomina, denique

ipsum parochi nomen et agnomen una cum parochiali sigillo.

Accurate autem edoceatur de parœcia, de diocesi, ac de baptismi coniugum loco; ceteraque alia servantur, quæ ad scripta per publicos portitores tuto transmittenda pertinent.

3. Quo securius sive testimonium de statu libero a paracho nupturientium habeatur, sive denuntiatio de secuto matrimonio ad parochum baptismi perveniat, parochi hæc documenta petant vel transmittant per cancellariam Ordinarii loci.

4. Id autem perpendant parochi oportet, aliqua huiusmodi opificum emigrantium matrimonia, quasi vagorum matrimonia habenda esse, quibus, iuxta Can. 1032, *parochus assistere non debet nisi debitam licentiam assistendi ab Ordinario loci obtinuerit*. Quod si de vagis non agatur, tamen difficulter quoad alios emigrantes abest dubium de existentia impedimenti, ideoque, iuxta Can. 1031 § 1, n. 3, *parochus eorum matrimonio assistere nequit inconsulto Ordinario*; habito etiam præ oculis præscripto Can. 1023 § 2. Hisce de causis hæc Sacra Congregatio iubet et mandat ut parochi matrimoniis fidelium de quibus agitur in hac Instructione non assistant, excepto casu necessitatis seu potissimum periculo mortis, inconsulto Ordinario loci.

5. Si forte accidat ut. adhibitis etiam cautelis de quibus in n. 1, baptismi parochus in recipienda denuntiatione matrimonii comperiat alterutrum contrahentium aliis nuptiis iam esse alligatum, rem quantocius significabit, per cancellariam

Ordinarii, paracho contra fas attentati matrimonii.

6. Ordinarii sedulo advigilent ut hæc præscripta religiose servantur, horumque violatores, si quos repererint, curent ad officium revocare, adhibitis etiam, si opus sit, canonicis sanctionibus.

Sac. Congr. Concil. 10 Jun., 1922.

D. I.—An et quomodo benedictio sacri fontis fieri possit etiam in parœciis filialibus in casu: II. An tolerari possit consuetudo benedicendi aquam baptismalem semel in anno, seu Sabbato sancto Paschatis dumtaxat, in casu.

R. Ad I. Affirmative, servatis Missalis Romani rubricis: Ad II. Negative.

Pontificia Commissio ad Codicis Canones Authentice Interpretandos, 14 Jul. 1922.

(1) Utrum vicarius substitutus, de quo in Can. 465 § 4, possit post Ordinarii approbationem licite et valide assistere matrimoniis, si nulla limitatio apposita fuerit.

(2) Utrum idem vicarius id possit etiam ante Ordinarii approbationem.

(3) Utrum idem vicarius parochi religiosi id possit post approbationem Ordinarii, sed ante approbationem Superioris religiosi.

(4) Utrum vicarius, seu sacerdos supplens, de quo in cit. Can. 465 § 5, id possit ante approbationem Ordinarii.

Resp:

Ad (1) Affirmative.

Ad (2) Negative.

Ad (3) Affirmative.

Ad (4) Affirmative, quoadusque Ordinarius, cui significata fuit designatio sacerdotis suppletis, aliter non statuerit.

Pontificia Commissio ad

Codicis Canones Authentice Interpretandos. 14 Jul., 1922.

D. viii. An verbum illegitimi canonis 777 § 2, omnes omnino comprehendat illegitime natos, etiam adulterinos, sacrilegos, ceterosque spurios, ita ut liceat parentum ipsorum cognomina inscribere in adnotatione collati baptismi.

Resp. : Nomina parentum ita inseranda esse, ut omnis infamiae vitetur occasio : in casibus vero particularibus recurrendum esse ad S. C. Concilii.

Pontificia Commissio ad Codicis Canones Authentice Interpretandos. 14 Jul. 1922.

D. x. : Utrum ecclesiae, in quibus, ad normam Can. 1274, § 1, sine Ordinarii licentia fieri potest expositio publica seu cum ostensorio die festo Corporis Christi et infra octavam inter Missarum sollemnia et ad Vesperas, sint illae tantum quibus datum est asservare sanctissimam Eucharistiam.

Resp. : Affirmative, firmo praescripto can. 1171.

Pontificia Commissio ad Codicis Canones Authentice Interpretandos. 12 Nov. 1922.

Utrum ecclesia quae ante Codicis iuris Canonici promulgationem fruebatur legitimo iure exclusivo fontis prae aliis parœcialibus ecclesiis, illud conservet cumlativum cum iisdem ecclesiis, quae ex praescripto Can. 774 § 1, ius fontis obtinent.

Resp. : Canonem 774 § 1, ita intelligendum esse, ut ecclesia quae ius fontis habet cumlativum cum aliis totius civitatis ecclesiis parœcialibus, illud obtineat etiam prae ecclesiis parœcialibus, noviter in civitate erectis cum fonte baptismali. At ius fontis cumlativum in posterum obtineri nequit

ex consuetudine, quae corruptela dicenda est.

Ecclesia vero quae ante Codicis promulgationem habebat ius fontis exclusivum prae aliis ecclesiis parœcialibus, post Codicis promulgationem erectoque in iisdem ecclesiis fonte ad praescriptum citati canonis, nonnisi ius cumlativum obtinet, salvo praescripto can. 778.

Pontif. Comm. ad Cod. Can. Interpr. 20 Maii, 1923.

D. Utrum ad normam Can. 1096, § 1, sacerdos sit determinatus, si parochus Superiori monasterii in casu particulari declaret, se ad matrimonium proxima Dominica in ecclesia filiali celebrandum delegare aliquem sacerdotem religiosum, qui a Superiore sequentibus diebus ad Missam die Dominica ibi celebrandam deputabitur.

R. Negative.

Pontif. Comm. ad Cod. Can. Interpr. 20 Maii, 1923.

D. Utrum Ordinarius, attenta immemorabili consuetudine, possit licentiam dare asservandi Sanctissimam Eucharistiam in curatis ecclesiis, quamvis non stricte parœcialibus, sed subsidiariis.

R. Affirmative.

Sacra. Congregatio de Disciplina Sacramentorum. 22 Julii, 1925.

Quaesitum est utrum sit iuri conformis praxis iuxta quam infantes, qui non versantur in periculo mortis, sed non sine periculo ad ecclesiam transferri possunt, domi solemniter (i.e., cum omnibus caeremoniis etiam ablutionem praecedentibus) baptizentur a parocho aliove sacerdote de parochi licentia ; nam ad ministrum necessitatis et in specie ad obstetricem non potest recurri nisi necessitate stricte dicta, scilicet cum positive time-

tur periculum ne infans moriatur (C. S. Off., 11 ian. 1899.) et nonnisi in eadem necessitate omittuntur cæremoniæ ablutioni præviæ (S. C. Rit., 17 ian. 1914, Cod. iur. can.; can. 776, § 1).

Quare propositis dubiis:

“I. Utrum supradicta praxis sit conformis iuri canonico et, quatenus negative:

“II. Quomodo in casu procedi debeat.” In Congregatione Plenaria Eñmorum Patrum, habita die 26 iunii currentis anni, iidem Eñmi Patres ita responderunt:

Ad I.: Providebitur in secundo.

Ad II.: Esse iuri conforme quod, si infans non versatur in periculo mortis, sed sine periculo ad ecclesiam, ad normam Can. 775 transferri nequit, Ordinarius, vi Can. 776 § 1, n. 2, permittere potest, *pro suo prudenti arbitrio et conscientia, iusta ac rationabili de causa, in aliquo casu extraordinario*, quod domi baptismus solemniter administretur: æstimare autem casus extraordinarii gravitatem est remissum prudentiæ et conscientiæ ipsius Ordinarii in singulis casibus.

Sacra Congregatio de Disciplina Sacramentorum. 24 iulii, 1925.

Die 8 octobris, 1924, Revñus Archiepiscopus Ultraiecten. preces, quæ sequuntur, huic Sacræ Congregationi porrexit:

Beatissime Pater,—Archiepiscopus Ultraiectensis ad pedes Sanctitatis Vestræ provolutus, humiliter petit solutionem dubiorum quæ hisce exponuntur:

Ex Can. 765, 5° C. I. C. ut quis sit baptismi patrinus, oportet baptizandum in actu baptismi per se vel per procuratorem physice teneat aut tangat, vel statim levet, seu

suscipiat de sacro fonte, aut de manibus baptizantis; et ex Can. 768 patrinus cum baptizato contrahit spirituales cognationem, quæ quidem ex Can. 1079 matrimonium irritat. Iam vero, uti apud nos moris est, qui patrinum agere vult, nemini mandatum confert expressum, sed, nisi per se officio illo perfungatur patrinus, baptizans vel baptizandi parentes aliam personam invitant, ut pro patrino absente agat.

Hinc sequentia dubia solvenda proponuntur:

I. An ex tali agendi modo patrinus absens contrahit cognationem spirituales, et inde exoriat impedimentum canonis 1079; et si negative:

II. quidnam a patrino faciendum sit ut agere valeat per procuratorem; nimirum:

(a) an debeat conferre determinatæ personæ mandatum speciale;

(b) an vero sufficiat, ut edat, sive scripto sive voce, mandatum generale pro persona per parentes vel per baptizantem determinanda; immo

(c) an sufficiat mandatum generale præsumptum pro quavis persona.

Hisce dubiis Eñmi Patres in plenario Conventu diei 24 iulii, 1925, responderunt:

“Ad I.: Si patrinus, agnoscens huiusmodi consuetudinem, eidem sese conformare intendat, et aliunde patrinus ipse esse possit ad normam can. 765, Affirmative.”

“Ad II.: Provisum in I. Attamen prædicta consuetudo est reprobanda: 1° quia indubitanter constare debet patrinum in facie Ecclesiæ proprium munus suscepisse, quod per dictam consuetudinem

manet incertum et æquivocum ; 2° quia patrinus suum munus suscipere debet cum plena notitia et conscientia inde ex-orientis obligationis ad mentem Can. 769, quod excludere videtur præfata consuetudo, quippe quæ redigit patrini officium ad quemdam inanem ritum ; 3° quia ex tali recepto more facultas fere demitur parocho conditiones explorandi, quæ a can. 765 et 766 requiruntur, ut quis valide et licite patrini munus suscipiat."

"Hisce præ oculis habitis, Instructio pro Rm̃is Ordinariis locorum fiat."

Pontificia Commissio ad Codicis Canones Authentice Interpretandos. 10 Nov., 1925.

D. : An Canone 1102 § 2 in matrimoniis mixtis, præter Missam pro sponsis, prohibeatur etiam alia Missa, licet privata.

R. : Affirmative, si hæc Missa ex rerum adiunctis haberi possit uti complementum cæremoniæ matrimonialis.

Pontificia Commissio ad Codicis Canones Authentice Interpretandos. 10 Nov., 1925.

D. : An, vi Canonis 1240 § 1, 5° ecclesiastica sepultura priventur qui mandaverint suum corpus cremationi tradi et in hac voluntate permanserint usque ad mortem, etiamsi crematio ad normam Canonis 1203 § 2 non sequatur.

R. : Affirmative.

Pontif. Commiss. ad Cod. Can. Interpr. 6 Martii, 1927.

D. : Utrum vi Canonis 711 § 2, locorum Ordinarii stricte teneantur erigere in qualibet parœcia confraternitatem SS. Sacramenti, an eius loco possint, secundum peculiaria adiuncta, instituire piam unionem vel sodalitatem SS. Sacramenti.

R. : Negative ad primam

partem, affirmative ad secundam.

S. C. de Discip. Sacram. 5 Jan., 1928.

Ab Episcopo Montis Regalis in Pedemonte, fuerunt huic Sacræ Congregationi proposita pro eorum solutione sequentia dubia :

"I. An fideles in montanis pagis habitantes, quoties ad infirmos Sacra Eucharistia deferatur, possint Sacra Synaxi refici in loco sacro, vel etiam, cum agatur de re tam sacra, in loco decenti et honesto qui in itinere exstet, non valentes ea die ecclesiam petere ?

"II. Num S. Communio et Confessionis Sacramentum administrari possint iis, qui in domo infirmi versantur ?

"III. An administrari debeant in enunciatis circumstantiis iis qui ætate sunt proVecti vel morbo laborant ?"

Em̃i ac Rm̃i Patres Sacræ Congregationis de Disciplina Sacramentorum, exquisito duorum Consultorum voto, in plenariis comitiis diei 22 Julii, 1927, re matura perpensa, respondendum censuerunt :

Ad Ium : "*Affirmative*, ad normam Can. 869, iuncto Canone 822 § 4, seu dummodo Ordinarius loci id concedat ad normam cit. præscriptionis, scilicet pro singulis casibus et per modum actus."

Ad IIum et IIIum : Quoad Communionem, provisum in primo ; quoad Confessionem, *Affirmative*, servatis servandis ad normam Cann. 910 §§ 1, 2, et 909 §§ 1, 2."

Pontif. Comm. ad Cod. Can. Interpr. 12 Mar. 1929.

D. : An verba *ritibus ab Ecclesia præscriptis*, de quibus in canone 349 § I, n. 1, ita intelligenda sint ut Episcopi

in sacris benedictionibus prohibeantur solo crucis signo uti, quum peculiaris formula in libris liturgicis non præscribitur.

R. : Negative.

Pontif. Comm. ad Cod. Can. Interpr. 12 Mar., 1929.

D. : An vi canonis 1078 ex solo actu, ut aiunt, civile inter eos, de quibus in canone 1099 § 1, independenter a cohabitatione oriatur impedimentum publicæ honestatis.

R. : Negative.

S. C. de Discip. Sacr. 26 Mar., 1929.—Instructio Sacra Congregatio in plenariis Comitibus die 23 Martii, 1929, habitis, omnibus mature perpensis et discussis, Rm̃is Ordinariis hæc præscribenda esse censuit :

1. Ordinarii, attentis animadversionibus, præceptis, et decisionibus supra expositis, ea quamprimum statuunt, sedulissime servanda a Rectoribus ecclesiarum, et sub horum ductu ab aliis altari inservientibus, ut omne nullitatis periculum a Sacrificio altaris amoveatur, et omnis irreverentiæ occasio arceatur.

2. Curret proinde ne in singulis diocesisibus vel civitatibus aut oppidis, pro natura locorum, idoneæ desint personæ, omnique suspitione maiores, præsertim religiosi utriusque sexus sodales, a quibus ecclesiarum rectores utramque Sacrificii et Eucharistici Sacramenti materiam, nisi apud se habeant, comparare possint, tuta conscientia adhibendam.

3. Item circa ea quæ hostiarum confectionem spectant, iidem rectores advigilare debent, ne in istis fragmenta facile haerentia maneant, efficiant que ut, antequam Missa litetur, caute ac sedulo ea amoveantur,

et saltem cribro leviter excutiantur, si ingens hostiarum numerus parandus erit.

4. Pervigilem adhibeant ipsi curam ut hostiæ nonnisi recter confectæ consecrentur, et sacra particulæ, in pyxide adservatæ, frequenter renoventur (Can. I. C. 1272, et *Rit. Rom.*, Tit. iv, cap. i, n. 7), ad quem finem studeant ut tabernacula, ubi sacra collocatur Eucharistia, quantum fieri poterit, ab humido vel a nimio rigido aere sint defensa : humore siquidem exstante, facile hostiæ marcescunt, algore autem friabiles fiunt.

5. In diribenda fidelibus sacra Communione, præter, ante communicantes extensum, linteum albi coloris, iuxta rubricas Missalis, Ritualis, et Cærimonialis Episcoporum, patina erit adhibenda, argento aut metallo inaurato confecta, nullimode tamen artificiosa arte intus exsculpta, quæ ab ipsis fidelibus subter eorum mentum erit apponenda, excepto casu, quo sacra Eucharistia ab Episcopo ministratur, vel a Prælato Pontificalibus utente, vel in Missa solemnī, adstante sacerdote vel diacono, qui patenam subter communicantium mentum teneat.

6. Monendi sedulo erunt fideles ne, dum suo apponunt mento patinam, et Sacerdoti dein tradunt, aut alteri fidei eam porrigunt, ita eandem flectant aut invertant, ut, si quæ adsunt, fragmenta decendant et disperdantur.

7. Fragmenta autem quæ in patina post sacram fidelium Communionem exstabunt, quoties hæc intra Missam fuerit diribita, in calicem sedulissime, digiti ope, iniiciantur ; in pyxide vero, si extra Missam sacra

Synaxis a fidelibus recipiatur.

Mens autem Sacrae Congregationis non est eas reprobare patinas, cuiusmodi demum sint formæ, quæ modo adhibentur quibusdem in Ecclesiis, dummodo ex metallo sint confectæ, et intus non sculptæ, quæque sint aptæ sacris fragmentis colligendis.

8. Ordinarii denique satagant ut ecclesiarum rectores diligentissime munda servant altaria, una cum sacris supellectilibus, illa præsertim quæ sacris Speciebus excipiendis inserviunt, et scient super observantia præfatarum præscriptionum graviter onerari eorum conscientiam.

9. Quoad asservandas sacras particulas, infirmis ministrandas postremo hebdomadæ sanctæ triduo, Ordinarii locorum perspectam habeant Rubricarum et Decretorum Sacrae Congregationis Rituum intentionem; scientes easdem asservari non ad publicam venerationem, imo hanc prohiberi; tamen magnopere satagendum esse, ut Eucharistiæ Sacramento, habita in primis ratione loci, non desit obsequium congruentis honoris et decoris.

Enī Patres præterea mandarunt ut locorum Ordinarii, intra annum a recepta hac Instructione, S. H. Congregationem certiore reddant de his quæ decernere censuerunt, in executionem præscriptionum heic contentarum, et ad abusus forte inolitos convellendos.

Pontif. Comm. ad Cod. Can. Interpr. 20 Julii, 1929.

D.: An *ab acatholicis nati*, de quibus in Canone 1099 § 2, dicendi sint etiam nati ab alterutro parente acatholico, cautionibus quoque præstitis

ad normam Canonum 1061 et 1071.

R.: Affirmative.

Pontif. Comm. ad Cod. Can. Interpr. 25 Julii, 1931.

D.: Utrum interpretatio diei 20 Julii, 1929, ad Canonem 1099 § 2 sit declarativa an extensiva.

R.: Affirmative ad primam partem, negative ad secundam.

Pontif. Comm. ad Cod. Can. Interpret. (17 Feb., 1930).

D.: An sub verbis *ab acatholicis nati* de quibus in Canone 1099 § 2, comprehenduntur etiam nati ab apostatis.

R.: Affirmative.

Pontif. Comm. ad Cod. Can. Interpret. 13 Jul., 1930.

D. ii.: An Diaconus, sacram Communionem ad normam Canonis 845 § 2 ministrans, possit et debeat in fine ritus benedictionem manu impertire iuxta Rituale Romanum, tit. iv, cap. ii, n. 10.

R.: Affirmative.

S. C. de Discip. Sacr. die 7 Februarii, 1931, gratiam pro rogationis facultatis concessæ Episcopis Hiberniæ die 22 Martii, 1926, asservandi divinum Sacramentum in sacellis publicorum noscomiorum et stationum pro militibus, benigne impertitur ad aliud quinquennium, servata in reliquis forma præcedentis rescripti.

Pontif. Comm. ad Cod. Can. Interpr., 16 Junii, 1931.

D.: An Canon 514 § 1 ita intelligendus sit ut in religione clericali Superioribus ius et officium sit omnibus, de quibus in eodem canone, extra religiosam domum ægrotis Eucharisticum viaticum et Extremam Unionem ministrandi.

R.: Affirmative, si agatur de religiosis professis vel novitiis,

firmiter tamen præscripto canonis 848 ; secus negative.

D. : An canon 788 ita intelligendus sit ut Sacramentum confirmationis in Ecclesia latina

ante septimum circiter annum conferri non possit nisi in casibus, de quibus in eodem canone.

R. : Affirmative.

(C)—SYNODAL DECREES.

It is unnecessary to quote the canons of the Codex or the Decrees of the Synods of Maynooth that are referred to in this volume. The following are the decrees of the Synods of Westminster and of Baltimore to which reference is made.

EX DECRETIS CONCIL. WESTMON. PROV. Imi.

XVI. *De Baptismo.*

1° In unaquaque ecclesia, cui annexa est cura animarum, sit fons baptismalis nisi ad tempus dispensaverit episcopus, in loco conspicuo et conveniente positus ; in quo aqua baptismalis jugiter servetur.

2° Oleum catechumenorum et sanctum chrisma, necnon, si placet, sal, et alia ad baptismi administrationem requisita, in baptisterio, vel saltem in sacchario, seorsim et cum omni reverentia, et summa cum munditie, asserventur. In novis ecclesiis ædificandis, præparetur locus in quo recondantur, in ipso baptisterio.

4° Baptismus in sola ecclesia debet administrari, nisi in casibus in Rituali exceptis ; et quidem, secluso casu periculi vel gravis incommodi, non sine episcopi permissu. Excipiuntur baptismata quæ in stationibus a principali ecclesia seu sacello remotis administrantur, quando eas sacerdos, statutis quibusdam temporibus, vel vocatus, invisit.

7° Cum magis invaluerint causæ quæ animos Vicariorum Apostolicorum, ineunte hoc sæculo, impulerunt ut decernerent omnes post annum 1773, natos

et inter Protestantés baptizatos, conversis ad fidem esse baptizandos sub conditione ; hanc regulam absolute innovamus præcipientes, omnes a Protestantismo conversos esse baptizandos conditionate, nisi ex indubiis probationibus certissime constet in ipsorum baptismo omnia rite fuisse peracta quoad materiæ et formæ applicationem.

8° Hujusmodi baptismus non fiat publice sed omnino privatim, cum aqua lustrali et absque cæremoniis. Confessio etiam sacramentalis semper in tali casu est exigenda.

XVIII. *De SS. Eucharistia Sacramento.*

5° Ante S. Eucharistiam in tabernaculo repositam lampas diu noctuque luceat. Pyxis velo serico albo, vel aureo cooperiatur.

6° Si vero ob periculum sacrilegii S. Sacramentum in altari vel etiam in ecclesia tuto servari non possit, præparandus est locus decens et semotus, ab episcopo approbandus ; in quo conservetur, cum lampade semper accensa, ut in Decreto 5°.

12° Quamvis, ob locorum circumstantias, non liceat absque sacrilegii et scandali periculo, Sanctissimum Viaticum ægrotis

publice et solemniter deferre, et ideo a S. Sede nobis permissum jam sit sine lumine ac occulte illud portare, nunquam tamen non advertere sacerdos debet, se Deum absconditum sibi adhærentem habere, et secum ad suorum solatium ferre. Reverenter igitur, imo devote, et veluti in contemplatione defixus, Sanctissimum Sacramentum in sacculo decenter vel pretiose ornato, ad collum appenso, ad ægroti domum deferat. Et cum sæpe miserrimæ sint pauperum nostrorum habitationes, ita ut vix decore administrari in iis possit S. Viaticum, magnopere laudandum usum declaramus, et omnibus commendatum volumus, deferendi secum, vel præmittendi, capsulam omnibus

requisitis instructam, ad decentem sancti sacramenti administrationem. Quamprimum fieri possit, pyxis post communionem infirmorum ad ecclesiam deferatur, et usque ad purificationem in Tabernaculo reponatur.

XX. De Sacramento *Extremæ Uncionis*.

4° Ad custodiam olei infirmorum habeat locum decentem, clave obseratum, si fieri potest in ecclesia, vel in sacrario: aut etiam, juxta præscriptum in Concilio prov. Mediolanensi IV., "in ipsa domo, loco decenti ac tuto." In novis ecclesiis ædificandis, paretur fenestella prope altare majus, cui inscribatur *Oleum infirmorum* cum suo ostiolo clave munito.

EX DECRETIS CONCIL. BALTIMORENSIUM.

PROVINCIALIS I^{mi},

XIII. Quando diversa tum Sanctorum, tum familiæ nomina in baptismo infantibus tribuuntur, si Sacerdos censuerit expedire, in prima interrogatione omnia nomina exprimat; in sequentibus tamen formis et precibus, nomina vulgo dicta Christiana tantum repetat. In libro autem baptismatum, omnia nomina recenseantur.

XV. Meminerint etiam Missionarii Rituale Romanum, et universalem Ecclesiæ consuetudinem exigere ut aqua, in baptismo adhibita, fuerit benedicta in eum finem, vel Sabbato sancto Paschæ, vel Sabbato Pentecostes, vel alio saltem tempore ante baptismi administrationem, forma in ipso Rituali præscripta. Curandum iis idcirco, ut Fontes baptismales, *sub clavi*, in una-

quaque Ecclesia, ubi baptismi sacramentum ordinarie ministratur, quam primum erigantur; prope quos, omnia quæ administrationem hujus Sacramenti pertinent, nitide serventur.

XVI. Ex præteritorum temporum difficultate, invaluit in his regionibus consuetudo baptismum privatis in domibus administrandi. Cum igitur magnæ gravitatis sit generalem legem in illis regionibus servandam statim ferre, cui contraria est consuetudo; etsi censemur curandum esse, quoad fieri potest, ut hoc Sacramentum in Ecclesia conferatur, tamen Episcoporum et Missionariorum judicio relinquimus, ut statuunt quando sint urgendi Fideles ut infantes ad Ecclesiam deferant, ut baptis-
mus iis conferatur.*

*Vid. infra, *Conc. Plen. Baltimoren*, I di *Decreta*, n. 236, et n. 237.

XIX. Optant Præsules hujus Provinciæ ut benedictio mulieris post partum, non promiscue, atque nulla ratione habita puerperæ dispositionis, neque extra Ecclesiam, vel locum ubi Sacrum fit, in posterum conferatur.

XXXII. Quoniam uniformitas etiam in rebus minimis maxime optanda Ecclesiæ semper visa est, statuimus Superpelliceum esse debere modestum, decorum, et sacris functionibus conveniens. Statuimus etiam ut Biretum, cum Episcopis singulis visum fuerit morem illud gestandi in suas Diöceses inducere, Romano Bireto sit conforme.

[The decrees XVI, XIX, and XXXII had been framed somewhat differently, but were altered in accordance with the *Instructio circa decreta a Synodo Provinciali Baltimorensi edita*, by the Sacred Congregation of the Propaganda, which in reference to those decrees in their first form has the following :

In Decreto decimo sexto statuitur : *In oppidis ubi Ecclesia est, extra eam Baptismus non conferatur.* S. Congregatio intelligens cujus gravitatis sit generalem legem in regionibus illis servandam statim ferre, cui contraria est consuetudo ; præ oculis habens domiciliorum magnam distantiam ab Ecclesia, etiam in oppidis ubi Ecclesia est, Episcopis commendat Decretum, de quo sermo est, in hunc modum immutare, ut appareat, habita ratione magni spatii quo sæpe Ecclesia distare solet a locis ubi

incolarum domicilia sunt, licere posse Baptismum extra Ecclesiam conferre ; curandum tamen esse, quoad fieri potest, ut hoc Sacramentum in Ecclesia conferatur ; Episcoporum denique et Missionariorum prudentiæ relinquendum esse ut statuatur quando sint urgendi fideles, ut infantes ad Ecclesiam deferant, ut baptismus eis conferatur.

In decimo nono Synodi Decreto, in quo statuitur puerperam in Ecclesia benedicendam esse, vel in locis ubi Sacrum fit, adhiberi tantum debent verba ejusmodi, quæ insinuationem contineant, et Episcopus ita optare ostendant : nam valde periculosum est contrarium morem generali lege repente mutare. Præterea, Rituale Romanum non præscribit ejusmodi benedictionem in Ecclesia fieri ; multoque minus vetat benedictionem hanc iis puerperis conferri quæ Paschale præceptum non impleverint, vel Sacramentalem confessionem paulo ante non fecerint, prout in memorata decimo nono Baltimorensi Decreto continetur.

In Decreto trigesimo secundo, in quo agitur de forma Superpellicei adhibendi a Clericis, videtur satis esse affirmare *Superpelliceum esse debere modestum, decorum, et sacris functionibus conveniens.* In eo Decreto describitur quædam superpellicei forma, et dicitur eam esse in S. Romana Ecclesia usitatam ; affirmari tamen non potest eam solam superpellicei formam in Urbe Roma usitatam esse.

CONCIL. BALTIMOREN., PROV. II^{di} Decr. VII. Revmis. Episcopis S. Ludovici et Bostoniensi munus a Patribus demandatum est concinnandi, et hujus Concilii nomine et auctoritate, in lucem

edendi Ritualis Romani accuratam editionem, necnon ejusdem breve exemplar in usum Missionariorum; atque utrisque editionibus, in modum appendicis, adjungendi modificationes hucusque a S. Sede concessas, una modi rursus prorogare dignarecum versione, vernacula lingua, eorum quæ prædictis Præsulisbus vertenda esse visa fuerint.

CONCIL. BALTIMOREN., PROV. IIIi Decr. V. Placuit ut Rituale edatur Romano conforme, adjectis in appendice quæ ad ædificationem Fidelium conducere visa fuerint, quod Baltimori edatur, auctoritate Illmi. et Revmi. Archiepiscopi, et ubique per Fœderatas Provincias servetur. Ne autem peculiare ritus cujusque arbitrio inducantur, districtè vetamus ne Sacerdotes a forma sibi in rituali præscripta, consuetudinis obtentu vel alio quocumque prætextu, discedant.

CONCIL. BALTIMOREN., PROV. IVti In quinta Congregatione privata. Primo Concilio Baltimorensi inhærentes censuerunt Patres, in Ritualis editione, interrogationum et precum quarundam, Archiepiscopi judicio, versionem lingua vernacula, ad paginæ calcem inserendam, ut adhiberi possit quancumque videatur expedire in Fidelium ædificationem, latina formula precum nunquam omitta.

CONCIL. BALTIMOREN., PROV. Vti Decr. VIII. Patres unanimi voce probarunt Rituale Romanum editum auctoritate Conciliorum Provincialium secundi et quarti, curante Episcopo S. Ludovici sed permiserunt ut Appendix fieret amplior, precibus quibusdam vernacula lingua redditis, judicio Archiepiscopi, prout in Concilio quarto decretum est. Districtè tamen

præceperant Sacerdotibus omnibus latinam formam precum nunquam omittere.

CONCIL. BALTIMOREN. PLENARIII DECRETA.

II. Quæ in Septem Conciliis Baltimorensibus decreta sunt, ad omnes diœceses Fœderatorum Statuum, et regionum omnium generali Gubernio subditarum, extendi statuimus, eaque ubique vim obtinere.

III. Rituale Romanum, jam adoptatum a Concilio primo Baltimorensi, accurate servandum in sacris muneribus peragendis ubique in diœcesibus Statuum Fœderatorum decernimus, vetantes districtè ne consuetudines ritusve a Romanis alieni introducantur. Ritus Ecclesiasticos nolumus adhiberi in sepultura fidelium, quancumque eorum corpora sepeliuntur in cœmeteriis sectarum; vel etiam in cœmeteriis profanis, quando adsunt cœmeteria catholica.

XXIII. Quoniam gravissimæ Rationes a Patribus Concilii primi Baltimorensis Provincialis, A. S. 1829, allatæ, dum a SSmo. Patre peterent ut pro baptizandis adultis ea in hisce Provinciis uti liceret forma quæ in Rituali Romano pro baptis-mate parvulorum invenitur, adhuc vigent, immo in dies graviores evasuræ videntur; statuunt Patres S. Sedi supplicandum esse, ut privilegium tunc ad viginti annos juxta Patrum preces concessum, nunc perpetuum fiat, vel saltem ad viginti annos iterum concedatur.

Decretum quo prorogatur facultas adultos eadem ac parvulos forma baptizandi.

ARCHIEPISCOPI et Episcopi Plenarii Concilii Baltimorensis

SSmum. Dnum. Nostrum PIUM PP. IX. obsecrandum censuerunt ut, permanentibus adhuc causis ob quas sa. me. decessor ejus PIUS PP. VIII., decretum S. Congregationis de Propag. Fide approbans die 26 Septembris anni 1830, annuit ut in baptismo adultorum is brevior cæremoniarum ordo adhiberi ad viginti annos posset, qui in Rituali Romano ad baptizandos pueros præscribitur, indultum . . . prorogatur. Precibus istis relatis ab Emo. ac Revmo. D. RAPHAËLE Cardinali FORNARI in generali S. Congregationis conventu habito die 30 Augusti, 1852, Emi. Patres censuerunt supplicandum SSmo. pro indulti prorogatione ad quinquennium, atque ita ut interim Episcopi paulatim ad observantiam ritus descripti pro adultorum baptismo in Rituali Romano accedere satagant.

Hanc vero S. Congregationis sententiam SSmo. Dno. Nostro Pro PP. IX ab infrascripto Secretario relatam in Audientia diei 5 Septembris, Sanctitas Sua benigne in omnibus probavit, ratamque habuit, contrariis quibuscumque haud obstantibus.

Datum Romæ, ex Ædibus dictæ S. C. de Propag. Fide, die 26 Septembris, 1852.

J. PH. H. CARD. FRANSONI.
Præf.

AL. BARNARDO, *a Secretis.*

CONCIL. PLENARIUM BALTIMOREN. II^d DECRETA.

236. De more, qui olim in hac regione invaluerat, neque adhuc omni ex parte sublatus

est, Baptismus in privatis domibus conferendi, hæc in supra commemorato Baltimorensi Concilio habentur:

“Ex præteritorum, etc. . . . ut supra,” n. XVI. Prov. Imi.

237. Verum, rebus plerisque in locis in melius mutatis, præcipimus ne unquam Sacerdotes extra ecclesiam hoc Sacramentum conferre audeant, præter mortis imminuentem casum, in urbibus unam aut plures ecclesias habentibus. Qui ruri degunt, aut in pagis et oppidulis ubi nulla est ecclesia, infantes ad ecclesiam propinquiorem vel stationem, in qua Sacrum fieri solet, baptizandos adducant. Quod si ob æris intemperiem, itineris difficultatem, parentum inopiam, vel alias graves causas hoc fieri nequeat, tunc missionarii prudentiæ et conscientiæ relinquimus, ut eos domi cum omnibus Ecclesiæ cæremoniis baptizet.

238. Quum Baptismus privatus, ob mortis periculum, domi conferendus est, Sacerdos, stola alba indutus, omissis omnibus ante Baptismum dicendis vel agendis, “Catechumenum statim trina vel etiam una aquæ infusione rite baptizet; postea vero si tempus adhuc suppetat, et Chrisma secum habeat, lineat eum in vertice, et linteolum candidum imponat, candelamque accensam ei porrigat, sicut in Ordine baptizandi traditur.”¹

242. In conversis ab hæresi ad fidem excipiendis, volumus ut adamussim servetur modus ille qui in Forma a Sacra Congr. S. Officii die 20 Julii, 1859, tradita habetur, et jam in quibusdam libris ritualibus typis impressus invenitur. Hanc, ut

¹ Verba sunt Constitutionis a Sacra Rit. Cong. probatae, et in Philadelphiensi Synodo sexta nuper promulgatae.

neminem lateat, in Appendicem referendam curabimus, Ibi enim explicite declaratur, quando Baptismus absolute, quando sub conditione, quando denique nullo modo sit iterandus.¹

243. Concilii Baltimorensis Plenarii primi vestigiis inhærentes censuerunt Patres supplicandum esse S. Sedi ut privilegium olim quibusdam hujus regionis Diœcesibus ad annum usque 1870 concessum, quo liceat pro adultis baptizandis formulam breviorē pro parvulis constitutam adhibere, Summus Pontifex ad decem vel viginti annos omnibus extendere dignatur.²

244. Sanctæ Sede supplicandum pariter censemus, uti apud nos morem inducere liceat, qui apud Anglos viget et a Romano Pontifice probatus fuit, baptizandi scilicet privatim, cum aqua tantum lustrali, et absque cæremoniis, adultos ab hæresi ad Ecclesiam conversos, de quorum baptismo prudenter dubitatur.³

¹ *Formula brevis conficiendæ aquæ Baptismalis, præscripta a Concilio Baltimorensi Provinciali primo, et a Pio Papa VIII., approbata, ad usum Missionariorum Americæ Septentrionalis.*

BENEDICTIO FONTIS.
SEU AQUAE BAPTISMALIS.

Exorcizo te, creatura aquæ, in nomine Dei Patris omnipotentis ✠, et in nomine Jesu Christi ✠ Filii ejus Domine nos-

tri, et in virtute Spiritus ✠ Sancti. Exorcizo te, omnis virtus adversarii diaboli; ut omnis phantasia eradicetur, ac effugatur ab hac creatura aquæ et fiat fons aquæ salientis in vitam æternam, ut qui ex ea baptizati fuerint, fiant templum Dei vivi, et Spiritus Sanctus habitet in eis in remissionem peccatorum: in nomine Domini nostri Jesu Christi, qui venturus est judicare vivos et mortuos, et sæculum per ignem. R̃. Amen.

OREMUS.

Domine sancte, Pater omnipotens, æterne Deus, aquarum spiritualium sanctificator te suppliciter deprecamur ut hoc ministerium humilitatis nostræ respicere digneris, et super has aquas, abluendis et vivificandis hominibus præparatas, Angelum sanctitatis emittas, ut peccatis prioris vitæ ablutis, reatuque deterso, parum sacratio Spiritui habitaculum regenerationibus procuret. Per Christum Dominum nostrum. R̃. Amen.

Infundat deinceps Sanctum Oleum in aquam, in modum crucis, dicens:

Conjunctio olei unctionis, et aquæ baptismatis, sanctificetur et fœcundetur. In nomine Patris ✠, et Filii ✠, et Spiritus ✠ Sancti. R̃. Amen.

Deinde Chrisma aquæ infundat, in modum crucis et dicat:

Conjunctio Chrismatis sanctificationis, et Olei unctionis, et aquæ baptismatis, sanctificetur et fœcundetur. In nomine Patris ✠, et Filii ✠, et Spiritus ✠ Sancti. R̃. Amen.

¹ Vid. infra. *Modus excipiendi, etc.*

² Ad hanc supplicationem S. C., respondit: "Porro S. Cong., censuit Episcopos recurrere debere expleto tempore postremæ concessionis."

³ "Quoad hoc postulatum S. Cong. censuit respondendum: pro nunc non expedire."

⁴ Taken from the Ritual published for the use of the American clergy, Baltimore, 1830

Denique dicat benedicens ipsam aquam.

Sanctificetur et fœcundetur, Fons iste, et ex eo renascentes. In nomine Patris ✠, et Filii ✠, et Spiritus ✠ Sancti. R̄. Amen.

¹ *Modus excipiendi professionem fidei Catholicæ a Neo-conversis juxta formam a S. Congregatione S. Officii, die 20 Julii, 1859, præscriptum.*

In conversione hæreticorum inquirendum est primo de validitate baptismi in hæresi suscepti. Instituto igitur diligenti examine, si compertum fuerit, aut nullum, aut nulliter collatum fuisse, baptizandi erunt absolute. Si autem, investigatione peracta, adhuc probabile dubium de baptismi validitate supersit, tunc sub conditione iteratur, juxta ordinem baptismi Adultorum. Demum, si constiterit validum fuisse, recipiendi erunt tantummodo ad abjurationem, seu professionem fidei. Triplex igitur in conciliandis hæreticis

distinguitur procedendi methodus :

I. Si baptismus absolute conferatur nulla sequitur abjunctio, nec absolutio, eo quod omnia abluit sacramentum regenerationis.

II. Si baptismus sit sub conditione iterandus, hoc ordine procedendum erit : 1° Abjunctio, seu fidei professio ; 2° Baptismus conditionalis ; 3° Confessio sacramentalis cum absolute conditionata.

III. Quando denique validum judicatum fuerit baptisma, sola recipitur abjunctio, seu fidei professio, quam absolutio a censuris sequitur. Si tamen nonnunquam ejusmodi Neo-conversus valde desideret ut ritus in ejus baptismo olim omissi, hac occasione suppleantur, Sacerdos huic pio ejus voto morem genere utique liberum habet. Debebit tamen in tali casu adhibere ordinem baptismi Adultorum, et mutare mutanda ob baptismum jam valide susceptum.

(D)—WORKS CONSULTED.

The authors who have written *ex professo* on the rubrics of the Ritual are few in number, compared with those who have written on the rubrics of the Missal and Breviary. But the rubrics of the Ritual and those of the Missal sometimes regard the same matter, *e.g.*, the administration of the Eucharist, and then the same commentary to a great extent serves for both. Besides, many of the important questions involved are treated by the theologians generally (*Vid. introduction*, n. 9-10, 93).

The first complete commentary on the rubrics of the Ritual, and still one of the best, is that of Baruffaldi, "*Ad Ritule Romanum Commentaria*, Auctore HIERONYMO BARUFFALDO, Ferrariensi, Sacræ Inquisitionis Consultore, et insignis Collegi-

atæ Centensis Archiepiscopo" (1 vol. 4to, Venetiis, 1792).

Baruffaldi has done for the Ritual what Gavantus had previously done for the Missal. He gives the entire text of the rubric divided into "Titles," and subdivided into sections, under

¹ Taken from the Ritual published for the use of the American clergy, Baltimore, 1860

which he gives his commentary. This is undoubtedly the most satisfactory plan for a work of the kind. The advantage to the reader of having under his eye the words of the rubric, more than compensates for the increased size of the book. On questions connected with the rubrics of the Ritual, even to the present day, no author is referred to more frequently, or with greater respect, by the consultants of the Sacred Congregation, than Baruffaldi.

Catalani also wrote a complete commentary on the Ritual. He follows the general plan of Baruffaldi, but attends less to the manner of performing the ceremonies, than to their symbolical meaning, origin, and history. The title of this work explains the object which the author proposed to himself. "*Rituale Romanum, Benedicti Papæ XIV. Iussu editum et auctum perpetuis Commentariis exornatum ac in duos Tomos divisum, quibus vetus ac nova Sacrorum Rituum Disciplina Sanctorum Patrum ac insignium Ritualium Testimoniis, Romanorum Pontificum et Conciliorum Decretis, Sacrarum S. R. E. Cardinalium Congregationum Responsis, ac variarum Ecclesiarum Praxi recensetur atque explicatur. Eidem SSmo. Patri dicatum. Auctore JOSEPHO CATALANO, Presbytero Oratorii S. Hieronymi Charitatis*" (2 vols. folio, Patavii, 1770). He wrote also a commentary on the Roman Pontifical, to which we refer in one or two places.

"R. P. JOANNIS MICHAELIS CAVALIERI, Bergomatis, Ord. Eremitt. Sti. Augustini Cong. Observ. Lomb. S. Theologiæ lectoris emeriti *Opera omnia liturgica seu Commentaria in authen-*

tica Sac. Rit. Cong. Decreta, ad Romanum præsertim Breviarium Missale et Rituale quomodolibet attinentia Quinque Tomis comprehensa." (5 vols. folio, Augustæ Vindelicorum, 1764).

The liturgical works of Cavalieri, though professedly only commentaries on the decrees of the S. C. R., contain a commentary on a good part of the rubrics of the Ritual, which are cited and explained under the decrees that regard the same matter. He not only explains the ceremonies, but enters, sometimes at considerable length, into the questions of theology and canon law that arise out of the rubrics. He is highly esteemed for his learning and accuracy, and is cited as a standard authority by subsequent writers, especially by Gardellini.

"*Acta Ecclesiæ Mediolanensis a SANCTO CAROLO, Cardinali S. Prædix Archiep. Mediolanensis condita*" (2 vols. folio, Lugduni, 1683). This great work by St. Charles Borromeo, called by Baruffaldi "*vere aureum opus*" (Tit. x. n. 45), has been always regarded as of the highest authority on the ceremonies of the Ritual. In fact, most of the rubrics of the present Roman Ritual are taken from it.

"*De antiquis Ecclesiæ Ritibus, Libri Tres, ex variis insigniorum Ecclesiarum Pontificalibus, Sacramentariis, Missalibus, Breviariis, Ritualibus, sive Manualibus, Ordinariis seu Consuetudinariis, cum manuscriptis tum editis; ex diversis Conciliorum Decretis, Episcoporum Statutis, aliisque probatis Auctoribus permultis, collecti atque exornati a R. P. EDMUNDO MARTENE, presbytero et monacho Benedictino e Congreg. S. Mauri*" (4 vol. in folio,

Venetii, 1783). This work is looked on by all as the great authority on the history and antiquity of ecclesiastical ceremonies, and their variety in different parts of the Church. Nearly all that Catalani has on these subjects in his commentary is taken from Martene.

"CATECHISMUS ex decreto SS. CONCILII TRIDENTINI, ad Paro-
chos Pii V. Pont. Max. Iussu
editus. Translated into English,
and published with the original
Latin text by J. Donovan, D.D.
(2 vols. 8vo, Rome, 1839). The
Catechism of the Council of
Trent supplies, in many in-
stances, the best explanation of
the text of the rubric, while its
authority is not much less than
that of the rubric itself (vid. n.
132).

Many important questions re-
garding the administration of
the sacraments are treated by
BENEDICT XIV., "*De Synodo
Diœcesana Libri Tredecim*" given
in extenso in vol. 25th of the
"*Theologiæ Cursus Completus*,"
(Parisiis, 1840). References are
made also to his "*De SS. Missæ
Sacrificio*" and "*De festis*" (the
former in vol. 23rd, the latter in
vol. 26th of the "*Cursus*"), his
"*Institutiones*" (being vol. 10th,
"*Lambertini Opera*," Typo-
graphia Bassanensi, 1767), and
his "*Bullarium*" (Venetiis, 1778).

THE RITUAL OF TOULON may
be looked on as a kind of com-
mentary on the Roman Ritual.
The parts of it that regard Bap-
tism and Extreme Unction, are
given in the "*Dictionnaire des
Cérémonies et des Rites Sacrés*"
(3 vols. imp. 8vo, Migne, Paris,
1846). It is often found to
touch on minute details that
others do not notice.

Amongst more modern works,
"*Sacræ Liturgiæ Praxis juxta
Ritum Romanum, in Missæ cele-
bratione, Officii recitatione et
Sacramentorum administratione
servanda*, cura P. J. B. DE
HERDT, Archidiœcessis Mechli-
nensis presbyteri" (Editio tertia,
3 vols. 8vo, Lovanii, 1855), con-
tains a pretty full explanation
of the rubrics of the Ritual. It
embodies nearly all the text,
and gives minute instructions
on the manner of performing
the ceremonies. The work is in
high repute for its clearness and
general accuracy.

The "*Cours Abrégé De Li-
turgie Pratique comprenant l'ex-
plication du Missel, du Breviaire,
et du Rituel, à l'usage des Eglises
qui suivent le Rit Romain*, par M.
L'ABBE FALISE" (seconde edi-
tion, 1 vol. 8vo. Paris, 1855), has
a brief, but clear and compre-
hensive commentary on the rub-
rics of the Ritual. It often gives,
in a single sentence, the various
opinions that are held, as well as
the practical decision, on a dis-
puted question.

The "*Modo Pratico di assis-
tere a' Moribondi, di dirigerli
nel fare il testamento, di ammini-
strare loro i Sacramenti, e diai-
utare a ben morire i giustiziati di-
retto a' Rev. Parochi ed a' Sacer-
dotti dal P. M. ANTONIO BRAN-
DIMARTE, Min. Conv. e Parroco
Romano*" (1 vol. 12mo, Roma,
1818), contains important in-
structions on the administration
of the Viaticum and Extreme
Unction, and is of great value as
an evidence of the actual prac-
tice in the city of Rome.

The "*MELANGES THEOLO-
GIQUES, par une Société d'Ecclé-
siastiques*" (Nouvelle Edition

revue et corrigée, 6 vols. 8vo, Paris, Tournai, 1859); the "REVUE THEOLOGIQUE *faisant suite aux Mélanges Théologiques*, par une Société de Pretres Belges et Français" (Paris, 1856 et seq.); the "ANALECTA JURIS PONTIFICII" (Rome, 1855 et seq.); and the "ACTA EX IIS DECERPTA QUÆ APUD SANCTAM SEDEM GERUNTUR" (Romæ, 1865 et seq.), contain a great many important decisions and valuable dissertations on matters appertaining to the Ritual. The "ACTA EX IIS DECERPTA, etc.," gives nearly all the decrees of the Sacred Congregation of Rites issued since the publication of the third edition of Gardellini.

On questions of moral theology, St. LIGUORI is by common consent the great authority (the references are to the edition in 10 vols., small 8vo, Mechliniæ, 1845). Where he speaks clearly, we seldom refer to any other. But on many points involved in the rubric, he is either silent, or touches but slightly and without giving any decided opinion. On these we refer to other authors well known to students of theology.

On many of the rubrics that regard the Eucharist, the principal authority is the "*Thesaurus Sacrorum Rituum*, Auctore Rev. Patre D. BARTHOLOMÆO GAVANTO, Cong. Cler. Reg. S. Pauli, S. R. Consultore, etc., *Cum novis Observationibus et Additionibus*, R. P. D. CAJETANI-MARLÆ MERATI, Cler. Reg. ejusdem S. R. C. Consultoris" (4 vols. 4to, Venetiis, 1823); but recent writers on the ceremonies of the Missal are also cited.

For the fuller and more satisfactory explanation of a few points, we have had occasion to refer to the works of some of the great Scholastics; and on various incidental questions we have made use of any works within our reach, that seemed to us to throw light on the particular question treated. For the satisfaction of the reader, we subjoin the titles and editions of those, which (besides the works already noticed) have been used in compiling the volume.

A LAPIDE. *Comment. in Sac. Script.* Folio. Lugduni, 1690.

Annals of the Propagation of the Faith. 8vo. Dublin.

BALDESCHI. *Esposizione delle Sacre Ceremonie*, etc. 3 vols. 12mo, Roma, 1857.

BAULDRY. *Manuale Sacrarum Cæremoniarum*, etc. 1 vol. 4to, Venetiis, 1745.

BELLARMINE. *De Controversiis adversus Hæreticos.* 4 vols. folio, Mediolani, 1721.

BILLUART. *Cursus Theologiæ juxta mentem D. Thomæ.* 10 vols. 8vo, Parisiis, 1839.

BONA. *Rerum Liturgicarum, Libri Duo.* 1 vol. 4to, Romæ, 1671.

BOUX. *De Jure Liturgico.* 1 vol. 8vo, Atrebat, 1860. *De Parocho.* 1 vol. 8vo, Parisiis, 1855.

BOUVIER. *Institutiones Theologicæ.* Editio nova, 6 vols. 12mo, Parisiis, 1856. *Abrégé D'Embryologie in Supplémento ad Tract. de Matrim.* 12mo, Parisiis, 1846. *Traité Des Indulgences.* 10^{me} edit., 1 vol. 12mo, Paris, 1855.

Bullarium Romanum. Edit. Car. Coquelenes. Roma, 1739 et seq.

Cæremoniale Episcoporum. 1 vol. 8vo, Romæ, 1848.

CARDENAS. *Crisis Theologica*. Venitiis, 1694.

CARON. *Les Cérémonies de la Messe Basse, Appendice au Traité des SS. Mystères par Collet*. Paris, 1848.

CARRIERE. *De Matrimonio*. 2 vols. 8vo, Parisiis, 1837. *De Justitia et Jure*. 3 vols. 8vo, Lovanii, 1845.

Cérémonial des Evêques commenté et expliqué par un Evêque Suffragant de Quebec. 1 vol. 8vo, Paris, 1856.

CHARDON. *Historie des Sacraments*, in *Theologiae Cursu Completo*. Vol. XX^{me} Parisiis, 1840.

CLERICATI *Decisiones Sacramentales*. 3 vols. folio, Anconæ, 1757.

Collections on Irish Church History, from the MSS. of the late V. Rev. LAURENCE F. RENEHAN, D.D., President of Maynooth College, edited by the Rev. DANIEL MCCARTHY. Vol. 1, 8vo, Dublin, 1861.

COLLET. *Prælect. Theol. Honorati Tournely Continuatio, sive Tractatus de Universa Theologia Morali*. 8 vols. 4to, Venetiis, 1746-58. *Traité des Saints Mystères*. 12^{me} edition, 1 vol. 8vo, Paris, 1848.

Concilii Tridentini Canones et Decreta. 1 vol. 32mo, Parisiis, 1837.

Concilia Provincialia Baltimore habita ab anno 1829 ad annum 1849. 8vo, Baltimori, 1851.

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INDEX

GENERAL INDEX.

The figures refer to the numbers of the paragraphs.

ABLUTION—in Baptism, 161; triple not essential, 179.

— of priests' fingers after administering Holy Communion, 683, 686; after administering Viaticum, 797-798; after administering Extreme Unction, 911, 913.

ABORTIVE FÆTUS—Baptism of, 211-214.

ABSOLUTION — conditional, of converts baptized conditionally, 446-448; from censures in reception of converts into the Church, 449-450; "sub conditione" before administration of Extreme Unction to persons "sensibus destituti," 827; given repeatedly to the dying, 938.

ADULT—meaning of, in Baptism, 196; baptism of, to be referred to Ordinary, 195, 426-428; baptism of, on Vigils of Easter and Pentecost, 240; instruction of, before Baptism, 407, 423-425; dispositions required for Baptism: intention, 411-412, 425; Faith, 413; sorrow for actual sins, 415-422; Mysteries to be believed, 423-424.

—**BAPTISM OF**, to be performed in church, 429; with sponsor, 429-431; obligation of fast and of receiving Holy Communion, 432; proper time for administering, 433; case of mentally afflicted, 434; "sub conditione," 436; case of Converts, 437-450; Cere-

monies of, 452-507; interrogations, 460-462, 489, 491, 493; exsufflations, 463; signs of Cross, 467, 473-477; imposition of hand, 468, 474, 481, 487; exorcisms, 474-477; prostration, 485; anointing, 490, 497; baptism, 494-495; clothing in white, 499; administration of Confirmation if Bishop present, 506; when all ceremonies cannot be observed, 507.

APOSTOLIC BENEDICTION "in articulo mortis"—when given immediately after Viaticum and Extreme Unction, 919-925; history of, 926-927; provisions of the Bull "Pia Mater" regarding, 927; to whom it is to be imparted, 928-929, 931; repetition of, 930, 932, 934; minister of, 934; vestments of minister, 936; dispositions required in recipient, 939; invocation of the Holy Name necessary, *ibid*; form of, 941-943; repetition of *Confiteor*, 942; short formulæ, 944; imparted to several at same time, 945.

ASPERSION — Baptism by, 178; of holy water in administration of Communion of the Sick, 782; in rite of Extreme Unction, 893; in rite of Apostolic Benediction, 935.

ATTENTION — requisite in conferring sacraments, 136.

BAPTISM — definition of, 148; effects of, 149; necessity of, 149-152; solemn and private, 155; matter of, 156-

158; form of, in Roman Church, 167-171; in Greek Church, 172; administered conditionally, 173, 174; by Immersion, 176; by Effusion, 177, 179, 181-183; by Asper-sion, 178.

—ordinary minister of Solemn, 184-186; extra-ordinary minister of, 187; minister of Private, 188-194; of Adults, 195.

—Intra-uterine, 197-210; Conditional, *vid.* Form of Baptism; of abortive foetus, 211-214; of deformed foetus, 215; of Foundlings, 216; of infants of infidel parents, 217; of infants of heretics, etc., 218.

—to be conferred solemnly with two exceptions, 219; private, in danger of death, and conditional Baptism of adult heretics, 221; supplying of ceremonies in conditional, 222; Christian name given in, 223-225, 292; sponsors in, 226-236, *vid.* SPONSORS.

—Time of administering, 237-240; place of administering, 241-245; in church that does not possess baptismal font, 244; in a private house, 245, 368-377; holy oils required for, 251-270; salt used in ceremonies of, 271-272; summary of requisites for administration of, 274-285; vestments of minister of, 286; use of biretta by minister of, 288.

—Order of: ceremonies at door of church, 289-290; preliminary interrogations by minister, 291, 435; use of vernacular in, 296-298, 322, 337; insufflations, 299, 301; sign of the cross, 302, 304, 309-310, 313-314; imposition of hand, 307; blessing and application

of salt, 308, 311; imposition of stole, 316-318; recital of *Creed* and *Pater Noster*, 320-322; application of saliva, 324-326; renunciation of Satan, 327-328; unctions, 329-333, 345; interrogations within the baptistery, 336-338; pouring of water on child's head, 339-341; rite of immersion, 342; imposition of white linen cloth, 346-349; giving lighted candle to baptized, 350-351; conclusion of ceremony, 352-354.

—when Deacon acts as minister of, 355; when several baptized on the same occasion, 356-361; in danger of death, 362-366; blessing of water when administered outside church, 367-380; admonitions to sponsors and parents at conclusion of ceremony of, 384-390; entries to be made in Baptismal Register, 391-394; record of, to be sent to proprius parochus, 395; legal proof of, 396.

—administration formerly, and to-day in Greek Church, of Confirmation and Eucharist after, 397-405.

—of adults, *vid.* ADULT.

—supplying ceremonies of, 508-510.

—Ceremonies of, when Bishop baptizes, 511-519.

BAPTISMAL FONT — history of, 242; right and obligation of having, 243; position of, 246; material of, 247; shape of, 248; lid and security of, 250.

—Blessing of, on vigils of Easter and Pentecost, 159-160; outside vigils of Easter and Pentecost, 521-534.

BAPTISMAL REGISTER — entries to be made in, 391-394, *vid.* etiam Supplement—Matrimony.

BAPTISTERY — vid. BAPTISMAL FONT.

BAPTIZATUR — indicative mood in form of Baptism in Greek Church, 172.

BENEDICTION—with Pyxis after administering Holy Communion to the sick, 800, 805.

—with hand when only one consecrated particle brought, 807.

—by Deacon after administering Holy Communion to sick, 810.

—Apostolic "in articulo mortis" vid. APOSTOLIC.

BIRETTA—use of by minister of Baptism, 288.

BISHOP—and toleration of customs against rubrics, 84-86, 378; pastoral duties of, in the early centuries, 100; Baptism of adults to be referred to him as Ordinary, 195, 240, 426; rite to be observed when he baptizes, 511-519; form to be used when he distributes Holy Communion at Ordination Mass, 673; presents hand or ring to be kissed in administering Holy Communion, 675; blesses with triple sign of cross after distributing Holy Communion, 688; oil blessed by, the matter of Extreme Unction, 828, 830.

BLESSED EUCHARIST, vid. EUCHARIST, COMMUNION, VIATICUM.

BLESSING—of salt in rite of Baptism, 272, 308.

—of Baptismal Font or water for Baptism on Holy Saturday and vigil of Pentecost, 159-160; on other occasions, 521-534.

—of women after childbirth, 535-551.

—of Pyxis, 580; of Tabernacle, 591.

—of Communicants, after distribution of Holy Communion "extra Missam," 687-688; omitted when black vestments worn, 708; after administering Holy Communion to the sick, vid. BENEDICTION.

—Apostolic "in articulo mortis," vid. APOSTOLIC.

—Nuptial, vide Supplement—MATRIMONY.

BOOKS—Liturgical, 3-4; parochial registers, 146, 734; ecclesiastical library prescribed by Synod of Maynooth, 147.

BREVIARY—contents of, 3; obligation of, 55.

BURSA—used for holding the small pyxis, 778; how it is to be secured and fastened, 779.

BURSE—for corporal, how carried and by whom, in administration of Holy Communion "extra Missam," 650-651.

CÆREMONIALE EPISCOPORUM—contents of, 3; effect of custom contra, 57.

CÆSAREAN OPERATION, 202-210.

CANDLE—in rite of Baptism, 284, 350, 500; in "benedictio mulieris post partum," 544, 546, 549; in administration of Holy Communion, 649; in administration of Viaticum, 765; in administration of Extreme Unction, 877-8.

CATECHISM OF COUNCIL OF TRENT—useful for instructions on efficacy and ceremonies of Sacraments, 132, 145; quotations from, *passim*.

CATECHUMENS — meaning and classes of, in ancient discipline, 407-409; instruction of, 410; Baptism of, *vid. ADULT.*

CEREMONIES—meaning of, 5-6; manner in which they should be performed, 135; omission or curtailment of, 219, 793, 852; supplying of, 220, 221, 508-510, 852, 872.

CHRISM—anointing with, in Solemn Baptism, 345; in Baptism administered in danger of death, 381.

CHURCHING—of women after childbirth, 535-551.

CIBORIUM—material, form, blessing, etc., of, 577-581.

—purification of, various methods described, 600-602.

CLERGY—Communion of, during Solemn Mass, 700-701.

—Communion of, at Low Mass, 702-704.

CLERICS (CLERKS)—required in the administration of Sacraments, 126; training of, 127; women not allowed to discharge functions of, 128; how vested, 286; number required when Bishop baptizes, 512; number required when Blessed Sacrament carried to the sick, 774, 802, 813; at blessing of Baptismal Font, 522; precedence of, in distribution of Holy Communion, 663, 699; in administration of Extreme Unction, 883, 899.

COMMUNION HOLY — administered to infants after Baptism in Greek Church and, formerly, in West, 403-405.

—OF CHILDREN, 615-623, *vid. EUCHARIST.*

—OF THE SICK; when not administered as Viaticum, law of fast binds, 753; but law

modified in certain cases, 754-756; obligation and right of bringing publicly, 758-759; when brought privately, 760; when brought as Viaticum, 761-762; preparations to be made in sick room, 765-769.

—order of administering: when carried in procession, 770-775; when carried privately, 776, 778-779; psalms recited during procession, 777, 801; ceremonies on entering sick-room, 780-783; exposing of the pyxis, 781, 784; previous confession of invalid, 784-785; singular form used in "*Misereatur*" and "*Indulgentiam*," 787; form used in administering, 790-791; ceremonies and prayer after administering, 797, 799; benediction with Pyxis in sick room, 800; ceremonies on returning to church, 803-804; benediction with Pyxis in church, 805; when only one consecrated particle brought, 806-809; benediction with hand after administering, 807; when administered by Deacon, 810; when may it be carried privately, 811-812; how priest vested when Blessed Sacrament carried privately, 813; administered to several in same room, 781; administered to several persons in same house but occupying different apartments, 817. *Vid. EUCHARIST, VIATICUM.*

COMMUNION—PASCHAL.

—subjects of the Church precept, 711; prescribed time for receiving, 713-714; place where received, 715-718; two-fold nature of obligation, 719-721; computation of year during which obligation continues to urge, 722-726; anticipating obligation, 727;

must be received worthily, 728; treatment of defaulters, 729-730; obligation of parents, confessor and Parish Priest regarding, 731; received on Easter Sunday, 732-733; to be received by the sick, 735; does reception of Viaticum suffice for? 736.

CONDITIONAL — Absolution, vid. ABSOLUTION.

—Baptism, vid. FORM OF BAPTISM, ADULT.

—form in Extreme Unction, vid. EXTREME UNCTION.

CONFESSION—before administering a sacrament, 107-113; before receiving Blessed Eucharist, 108, 111-112, 558-561; before Baptism, in ancient discipline, 417-418; in rite of reception of Converts, 445-448; before Viaticum, 784-785; before Extreme Unction, 824-826, 894; before Apostolic Benediction "in articulo mortis," 937-938.

CONFIRMATION — administered formerly after Baptism to infants, 397; present discipline in Latin Church, 400; present practice in Greek Church, 401; to be administered to neophyte when Bishop is present at Baptism, 506.

"CONFITEOR" — recitation of before Communion, 654, 700; in administration of Viaticum, 786; in administration of Extreme Unction, 896; in rite of Apostolic Benediction, 942.

CONFRATERNITY OF THE BLESSED SACRAMENT, 763, 768.

CONGREGATIONS, SACRED—vid. DECREES.

CONVERTS — Baptism of, 437-450.

—Confession of, 445-448.

—Absolution of, from censures, 449-450.

COPE—may be used in Baptism of Adults, 454-5; worn when Bishop baptizes, 513; in blessing of Baptismal Font, 522; in bringing Communion publicly to sick, 770.

CORPORAL—in administration of Holy Communion, 652-653.

COTTON—used in Baptism after unctions, 278, 346; disposal of cotton so used, 353; used in small oil-stocks, 265; for use in Extreme Unction, 877, 902-3; disposal of pellets so used, 913.

CREED—recital of, in rite of Baptism, 320-322.

CROSS—Sign of, 302; how made in blessing person or object, 309-10; in rite of Baptism, 304, 313-314, 467, 473; in Missal and Ritual, 313-314; in saying "*Adjutorium nostrum*," etc., 783; in sprinkling holy water, vid. ASPERSION.

—processional, when Holy Oils carried publicly to the sick, 883.

CRUCIFIX—to be placed on table prepared in sick room, 765, 877, 915; carried by priest attending sick call, 884; presented to be kissed by sick person, 893; holy thoughts suggested by, 916.

CRUMBS OF BREAD—used in removing oil from priest's hand after anointing in Baptism and Extreme Unction, 281, 353, 877, 911; disposal of crumbs so used, 913.

CUSTOM—effect on Rubrics, 40; canons of Codex regarding, 41-49; contrary to rubrics of Missal, 52-54; of Breviary, 55, of *Cæremoniale Episcoporum*.

rum, 57, 58 ; of Ritual, 59-76 ; in Ireland, 78-88, 245, 268.

DANGER OF DEATH—

Private Baptism administered in, 188-194, 221, 227, 238 ; Solemn Baptism administered in, 362-364 ; Baptism of children of infidels, heretics, etc., in, 217-218 ; Baptism of several adults at the same time, in, 507 ; Holy Communion in, called Viaticum, 737, 742 ; nature of, for obligation of Viaticum, 738 ; Extreme Unction in, 823, 837 ; nature of, to justify administration of Extreme Unction, 837-839 ; nature of, to justify repetition of Extreme Unction, 841-844 ; Apostolic Benediction, in, 928.

DEACON — extraordinary minister of Solemn Baptism, 187 ; rite to be observed by, 355 ; extraordinary minister of Holy Communion, 626 ; blesses communicants with his hand after distributing Holy Communion "extra Missam," 688 ; precedence in reception of Holy Communion, 699-701 ; how vested for reception of Viaticum, 766 ; acting as minister of Communion of Sick, 810.

DEATH—Real and Apparent, 847.

DECREE—of Pope Pius X on Frequent Communion, 556 (vid. Appendix, p. 592).

DECREES—of the Sacred Congregation of Rites—authority of, 25-27 ; general and particular, 29, 30 ; preceptive and directive, 31-33 ; promulgation of, 34-36.

—of Sacred Congregations, vid. Appendix.

EASTER—vid. COMMUNION.

EFFUSION—Baptism by, 177, 179, 181-183.

EUCCHARIST—the Blessed—Catechism of Council of Trent on pastor's duty regarding, 555 ; dispositions of soul required for frequent reception of, 556-561 ; preparation for receiving, 557 ; obligation of Confession before receiving, 558-561 ; bodily preparation for receiving, 562-569 ; law of fast, 564-566, and exceptions to law, 567 ; received kneeling, 568 ; dangers to be avoided after receiving, 570-572.

—reservation of, 573-576, 592 ; ciborium or pyxis containing, vid. CIBORIUM ; tabernacle in which reserved, vid. TABERNACLE ; renewal of Sacred Species, 596-598 ; law regarding particles to be consecrated, 599.

—right of faithful to receive, 603 ; denied to public sinners, 604-607 ; occult sinners and reception of, 608-612 ; insane and mentally deficient persons, 613-614 ; children as subjects of the sacraments, 615-623.

—Minister of, 625-626 ; administered during Midnight Mass on Christmas Eve, 628 ; at Solemn or Sung Mass, 630 ; at Requiem Masses, 630 ; rite to be followed in distributing and receiving, 632 ; time for administering, 633 ; place in which administration allowed, 634-635 ; shape, size and preparation of particles for consecration, 636 ; purification after Communion, 637-638 ; Communion cloth, 639 ; Communion plate (patina), 640-641 ; case of particle or fragment falling, 642-645 ; vestments of minister, "extra

Missam," 647, 710 ; genuflections of minister, 655 ; order of precedence to be observed in administering, 662-663, 699 ; manner in which received in former times, 666-671 ; present method, 672 ; form used in administering, 673-674 ; kissing of Bishop's hand or ring before receiving, 675 ; use of a purificator in distributing, 672-678 ; division of particles, 680-681 ; purification of the Communion Plate, 683 ; prayers after distribution, 683-685 ; blessing with hand after distribution, 687-688 ; causes justifying distribution immediately before, or after, Low Mass, 689-692 ; distribution "intra Missam," 694-698.

—ceremonies of distribution at Communion of Clergy during Solemn Mass, 700-701 ; at Low Mass, 702-704 ; ceremonies after distribution "intra Missam," 705-706 ; ceremonies after distribution "ante vel post Missam," 707-708. Vid. COMMUNION, VIATICUM.

EXORCISM—in rite of Baptism, 300, 474-477.

EXSUFFLATIONS—in ceremony of Baptism, 301, 463 ; in blessing of Baptismal Font, 529.

EXTREME UNCTION—meaning of name, 818 ; effects of sacrament, 819-821 ; obligation of receiving, 822 ; proper time for administering, 823 ; to be administered after sacrament of Penance, and, normally, after Viaticum, 824-827 ; matter of sacrament, 828-830, vid. OIL ; administered conditionally, 829, 847, 848, 854 ; minister of, 835 ; obligation of minister, 836 ; subject of, 837-840 ; repetition of, 841-

845, 872 ; conditional administration of, in cases of doubt regarding qualifications of subject, 847-848, 854 ; not to be administered to impenitent, 848-9 ; interpretative intention of receiving, 850-851 ; change in order of administering in case of necessity, 852 ; cessation of ceremony when subject dies during administration, 853 ; when administered on same occasion as Viaticum, 855-6.

—Unctions employed, 857-859 ; unctions essential for validity, 860-862 ; unctions applied by instrument, 863 ; unction of hands when subject is a priest, 864 ; unction of double organs and recital of form, 865 ; unction when organ lacking or redundant, 866.

—form of sacrament, 867 ; use of indicative form, 868 ; essential words of form, 870 ; when is grace conferred, 871 ; one unction with prescribed short form valid in case of necessity, 872 ; but obligation of supplying unctions omitted, *ibid.* ; cases that may justify use of short form, 873 ; administered to two or more at same time, 875-6.

—preparations in sick room, 877 ; ministers required, 879-884 ; ceremonies on entrance of priest, 887 ; vestments of priest in administering, 888-892.

—Order of : "Asperges" and presentation of Cross to be kissed, 893 ; opportunity of confessing to be given, 894 ; prayers before anointing, and "*Confiteor*," 895-896 ; extension of hand over sick person, 898 ; unctions, how applied, 899-900, 902 ; unction of eyes, 901, of ears, 904-5, of nostrils, 906-7, of mouth, 908, of hands

and feet, 909-10 ; prayers after anointing, 912 ; disposal of water, crumbs of bread and cotton pellets, 913 ; final instructions before priest's departure, 917-918.

—order of, when administered immediately after the Viaticum, 919-925.

—in Greek Church, *vid.* GREEK CHURCH.

FAST — Eucharistic, *vid.* EUCHARIST, COMMUNION OF SICK, and VIATICUM.

FIRST COMMUNION OF CHILDREN, 615-623.

FŒTUS — Baptism of Abortive, 211-214 ; Baptism of Deformed, 215.

FONT—*vide* BAPTISMAL.

FORM—of Sacraments—changes in, that invalidate, 133 ; to be pronounced at morally the same time as matter applied, 134 ; distinction between matter and form, 154.

—of Absolution, *vid.* ABSOLUTION.

—of Baptism, words that are essential, 167-169 ; Latin, 171 ; Greek, 172 ; condition expressed in, 173, 174, 197, 199, 207, 212, 213, 215, 216, 436 ; *vid.* CONVERTS.

—of Extreme Unction ; ordinary, 867-870 ; short, 872-873 ; conditional, 829, 847, 848, 854.

—of Communion, *vid.* COMMUNION, VIATICUM.

GREEK CHURCH—*Eucho-*logium, liturgical book of, 4 ; form of Baptism in, 172 ; mode of Baptism in, 176 ; priests of, bless oil of Catechumens, 252, and anoint whole body in Baptism, 332 ; administration of Confirma-

tion and Holy Communion to infants after Baptism, 401-404, 615 ; blessing of women "post partum," 537, 541, 542 ; method of administering Holy Communion, 669-671 ; oleum infirmorum blessed by priests, 830 ; unctions employed in, 858 ; ceremony of Extreme Unction in, 879-880.

HANDS—Imposition of, in Baptism, 307, 315, 468, 474, 481, 487.

—anointing of, 864, 909.

HERETICS — administration of sacraments to, 141, 142 ; Baptism of infants of, 218 ; cannot act as Sponsors in Baptism, 231-232 ; Baptism of, on being received into Church, 437-443 ; abjuration of heresy by, 444 ; sacramental confession of, 445-448 ; absolution from censure, 449-450.

HOLY COMMUNION — *Vid.* COMMUNION, EUCHARIST.

HOLY NAME—invocation of, at least mentally, a condition for Indulgence of Apostolic Benediction in "articulo mortis," 939.

IMMERSION—Baptism by, in Greek Church, 176 ; rite of Baptism by, 342-343.

IMPOSITION OF HANDS—*vid.* HANDS.

INFANTS—meaning of, in administration of Baptism, 196 ; how held during ceremonies of Baptism, 293 ; Order for the Baptism of, 294, et seq. ; of heretical parents—*vid.* HERETICS ; of infidel parents—*vid.* INFIDELS.

INFIDELS — Baptism of infants of, 217.

INFUSION—Baptism by, 177, 179, 181-183.

INSANE—Baptism of the, 434 ; not subjects of Eucharist, 613 ; and reception of Extreme Unction, 837, 847.

INSTRUCTION—by Parish Priest on Sacraments, 130-132 ; on manner of administering private Baptism, 193-194 ; of Catechumens, 410 ; of Adult before Baptism, 407, 423-425 ; regarding the Blessed Eucharist, 553-557, 559-560, 570-572 ; for First Communion, 623-624.

INSUFFLATION—in rite of Baptism, 299, 301 ; at blessing of Baptismal Font, 529.

INTENTION—of minister in administering Sacraments—various kinds of, 137 ; object of, 138 ; necessity of internal intention, 139.

—of receiving Extreme Unction, 848-9, 850-1.

INTERROGATIONS — preliminary to ceremony of Baptism, 291 ; addressed to infant, 294-298, 327-328, 336-338 ; in vernacular, 296-298, 337 ; in Baptism of Adults—*vid.* ADULT.

LAMP — burning before tabernacle, 593, 595 ; fuel used for, 594.

LITANY OF THE SAINTS—at Blessing of the Baptismal Font, 524-525.

LITURGICAL BOOKS—in Western Church, 3 ; in Greek and Oriental churches, 4.

LITURGY—meaning of, 2 ; explanation of the title *Roman* as applied to liturgies, 8.

MATRIMONY — *vid.* Supplement.

MATTER—of Sacraments, distinct from Form, 154.

—of Baptism, 156-158.

—of Eucharist, 596-599, 632.

—of Extreme Unction, 828-830.

MINISTER—of Sacraments, 100-103 ; state of grace required in, 104-106 ; obligation of confession, 107-112 ; promptness in administering, 115 ; prayer and preparation before administering, 117, 118 ; vestments of, 119-125 ; pronouncement of form of sacraments, 133, 134 ; performance of ceremonies, 135 ; attention requisite in administering, 136 ; intention necessary, 137-139 ; avoidance of suspicion of simony, 140.

—of Solemn Baptism, 184-187 ; of Private Baptism, 188-194 ; of Baptism of Adults, 195 ; of Confirmation, 402 ; of Holy Communion, *vid.* COMMUNION, EUCHARIST, VIATICUM ; of Extreme Unction, *vid.* EXTREME UNCTION ; of Apostolic Benediction, *vid.* APOSTOLIC.

MITRE—use of, when Bishop baptizes, 516, 518.

NAME — Christian to be given in Baptism, 223-225, 292 ; change of, in Confirmation, 225 ; repetition of, in interrogations in rite of Baptism, 295 ; mention in prayers of names of all when several being baptized on same occasion, 360.

NEOPHYTE — applied to newly-baptized, 500.

OFFERINGS—on the occasion of administration of sacraments—avoidance of suspicion of simony in demanding, 140.

OIL USED IN EXTREME UNCTION (*Oleum Infirmorum*)

—must be blessed by Bishop, 828, 830; use of Chrism or oil of Catechumens in case of necessity, 829; blessed by priests in Greek Church, 830; custody of, procural and augmentation of supply, 831-4; when carried together with Blessed Sacrament, 855-856, 886; may be carried by lay person in case of necessity, 856; anointing with, *vid.* **EXTREME UNCTION**; blessing of, and anointing with, in Greek Church, 880; when carried in procession, 883; when priest is unattended, 884-886; how applied, 899-900, 902.

OILS—Holy, used in Solemn Baptism, 251; blessing of, 252-253; procuring of, by Parish Priest, 254; use of oils of preceding year, 256-257; deferring of unctions in Baptism till newly blessed oil procured, 258; disposal of old supply, 259; augmenting supply by adding unblessed, 260-261; vessels for containing, material, shape and inscriptions of, 262-264; mistake in oil used, 262; custody of, 267; carrying and transmission of, 270; unctions with, in Baptism, 329-333, 345; infusion of, at blessing of Baptismal Font, 529-532.

OLEUM INFIRMORUM—*vid.* **OIL**.

PARISH PRIEST—and the administration of Sacraments, 101; residence of, 114; and duty at risk of life, 116; and instruction on efficacy and ceremonies of Sacraments, 130-132; administration of solemn Baptism reserved to,

184; obligation of, to instruct doctors, midwives, etc., in manner of administering Private Baptism, 193-194; duty of, to procure holy Oils consecrated on Holy Thursday, 254; and *benedictio mulieris post partum*, 551; instruction on reception of Blessed Eucharist, 554-557, 559-560; obligation regarding lamp burning before tabernacle, 593; and First Communion of children, 622-624; and Paschal Communion, 711, 731-732, 735; and *Liber Status Animarum*, 729, 734; right of bringing Holy Communion publicly to sick, 759; right of administering Viaticum, 761-762; the ordinary minister of Extreme Unction, 835; obliged in justice to administer *per se vel per alium*, 836.

“**PARVULUS**” or “**INFANS**”—meaning of, in Baptism, 196; *vid.* **BAPTISM**.

PASCHAL COMMUNION—*vid.* **COMMUNION**, **PEREGRINI**, **RELIGIOUS**.

PENAL LAWS IN IRELAND—effect on observance of rubrics, 79-81, 369-370, 539.

PENANCE—Sacrament of, to be administered as a general rule before Extreme Unction, 824-827; form of—*vid.* **Supplement**.

“**PEREGRINI**”—Baptism of, 184-185; and *Benedictio “post partum,”* 551; and precept of Paschal Communion, 715-718, 734; and Communion of the Sick, 759; and Viaticum, 761-762; and Extreme Unction, 835-836; and Matrimony, *vid.* **Supplement**, **MATRIMONY**.

PONTIFICAL (the Roman)—contents of, 3.

PRECEPT—of Paschal Communion, *vid.* COMMUNION.

PRECEPTIVE—*vid.* RUBRICS.

PRIVATE BAPTISM, *vid.* BAPTISM.

PROFESSION OF FAITH—in rite of Infant Baptism, 321, 336; in reception of Converts, 444, 447-450; in rite of Adult Baptism, 462, 485-6.

PURIFICATION—"post partum," 535, 538; of Ciborium, 600-602; after reception of Eucharist, 637-638; of the Communion plate (patina), 640-641; of small pyxis or "parva custodia", 809; of priest's fingers, *vid.* BAPTISM, EUCHARIST, VIATICUM, EXTREME UNCTION.

PURIFICATOR—use of, in distributing Holy Communion, 677-678.

PYXIS—*vid.* CIBORIUM.

—small, or "parva custodia," for carrying Blessed Sacrament to the sick, 772; contained in "bursa," or small loose bag, 778-779; benediction with, 800; purification of, 809.

"QUEMADMODUM"—the Decree, 556.

REGISTER — Parochial, 146; entries to be made in Baptismal, 391-395; Liber status animarum, 734; of marriages, *vid.* Supplement, MATRIMONY.

RELIGIOUS—and the administration of Sacraments 103; and daily Communion, 556; and Communion at Midnight Mass on Christmas Eve, 628; and Paschal Communion, 629, 715-718; and Viaticum, 761-762; and Extreme Unction, 835.

REVIVISCENCE—of Baptism, 420-422; of Extreme Unction, 845-846.

RITE—meaning of, as distinguished from Ceremony, 5-6; omission or curtailment of rites of Baptism, 219; children to be baptized in rite to which parents belong, 220.

RITUAL (the Roman)—contents of, 3; origin of title, 7; binding force of, 60-72; customs contrary to the prescriptions of, 73-87; use of, in administering sacraments, 133, 144.

RITUAL OF SARUM—ceremonies of, observed in Ireland, 78.

ROCHET—by whom worn, 121; Canons may not use it as substitute for surplice in administering Sacraments, *ibid.*, 647.

RUBRICISTS—authority of, in interpreting rubrics, 89-93.

RUBRICS—meaning of, 1; necessity of knowledge of, 9; connected with theology, 10; but also distinct from, 11-12; division of, into preceptive and directive, 13, 14; regarding the administration of the sacraments generally preceptive, 15-19, but some exceptions, 20, 21; excusing causes in observance of preceptive rubrics, 22; solution of doubts regarding meaning of, 24; effect of Custom on—*vid.* CUSTOM.

SACRAMENTS—Minister of, 100-103, *vid.* MINISTER; obligation of pastor to administer at risk of his life, 116; cleanliness of requisites for administration of, 129; instruction by parish priest

on efficacy, use, and ceremonies of, 130-132; form of, how and when it is to be pronounced, 133, 134; administration of, to heretics and schismatics, 141, 142; parochial registers of administration of, 146; essential elements of, 154; *Vid.* MATTER, FORM.

SACRARIUM—of baptistery, 181-183, 248.

SALIVA—application of, in rite of Baptism, 324-326.

SALT—use and special blessing of, in Baptism, 272, 308; application of, 311; when Deacon administers Solemn Baptism, 355.

SIGN OF CROSS—*vid.* CROSS.

SOLEMN — Baptism, *vid.* BAPTISM.

SOUTANE—not mentioned in rubrics of Ritual, 119; worn in administering Extreme Unction, 889-891.

SPONSORS — required in Solemn Baptism, 226; in Private Baptism, 227; in Conditional Baptism, 228; number and sex of, 229, 230; conditions for valid assistance of, 231; conditions for lawful admission to act as, 233; spiritual relationship contracted by, 235; obligations of, 236; functions of, in ceremony of Baptism—at door of church, 289, 293; replying to interrogations of priest, 294-297, 327, 336-338; recital of Creed and Pater Noster, 321-322; at actual baptism, 339-343; admonition to, at end of ceremony of Baptism, 384.

STOLE—how worn, 123; colour of, *ibid*; use of, in the administration of Penance, 125; double-coloured sanctioned for use in Baptism, 280; im-

position of, in rite of Baptism, 316-318; in administering Holy Communion, 647; in receiving Holy Communion, 665; in administering Viaticum, 770-771; in administering Extreme Unction, 888-892.

SURPLICE—various forms of, 120; Canons who have permission to wear rochet must wear surplice in administration of sacraments, 121; etymology and signification of, 122; use of, in the administration of Penance, 125; in receiving Holy Communion, 665; in administering Viaticum, 770, 773; in administering Extreme Unction, 888-892.

TABERNACLE — position of, 582, 592; material of, 583; form of, 584; used as support for relic or crucifix, 585-586; veil prescribed for, 588; interior of, 589-590; blessing of, 591; lamp burning before, 593-595.

UNCTION—with oil of Catechumens in Solemn Baptism, 329-333, 490; with Chrism, 345, 497; Extreme—*vid.* EXTREME UNCTION; of organs of sense—*vid.* EXTREME UNCTION.

VERNACULAR—use of, in rite of Baptism, 296-298, 322, 337; in rite of administering Holy Communion, 661, 789.

VESTMENTS—of Minister in administering Sacraments, 119-125; in Solemn Baptism, 286; of Bishop in administering Baptism, 513; of minister of Holy Communion "extra Missam," 647; of minister of Holy Communion "ante vel

post Missam," 709-710 ; of priests and Deacons when receiving Holy Communion, 665 ; when receiving Viaticum, 766 ; of priest in carrying Blessed Sacrament to the sick, 770-771, 773, 813 ; of priest in administering Extreme Unction, 888-892 ; of priest in imparting Apostolic Benediction, 936.

VIATICUM—meaning of, 737 ; obligation of receiving, 738 ; no obligation on day that person has already communicated, 740 ; may be received several times during period of danger of death, but only once a day, 741 ; form used in administering, 742, 790 ; not to be postponed till sick lose faculties, 743, 746 ; precautions in case of public sinners, 744, 745 ; not required that recipient observe fast, 748 ; precautions against danger of irreverence in administering to certain classes of invalids, 750-752 ; distinction made by some authors between " Viaticum stricte acceptum " and " Viaticum latius acceptum," 762.

—preparations in sick room, method of carrying Blessed Sacrament, procession and ceremonies of administration—*vid.* COMMUNION OF SICK.

—omission of prayers in imminent danger of death, 793-794 ; administration by means of an instrument, 796 ; ablution of fingers after administration, 797-798 ; benediction with Pyxis in sick-room, 800 ; ceremonies on returning to church, 803-804 ; benediction with Pyxis in

church, 805 ; when only one consecrated particle brought, 806-809 ; benediction with hand after administering, 807 ; when administered by Deacon, 810 ; how priest in Ireland should be vested when Blessed Sacrament carried privately to Sick, 813 ; administered to several sick persons in different houses, 814 ; administered from Holy Thursday till Holy Saturday, 815 ; administered " intra Missam," 816 ; administered, to several in same room, 787 ; administered to several invalids in same house but occupying different apartments, 817 ; to be administered if possible, before Extreme Unction, 824 ; when carried with Oleum Infirmorum, 855-6, 886 ; order of, when administered immediately before Extreme Unction and Apostolic Benediction, 919-925.

WATER—Matter of Baptism, 150, 157-158 ; blessing of, on Holy Saturday and vigil of Pentecost, 159, 160 ; blessing of, for Baptism outside the church, 367-380 ; blessing of Baptismal, in church on days other than vigils of Easter and Pentecost, 521-534 ; augmenting supply of, in Font, 161, 162 ; corrupt, 163 ; congealed, 165, 166 ; pouring of, in Baptism, 339-341 ; immersion in, 342 ; liceity of use of unblessed in Private Baptism, 366.

WOMEN—blessing of, after childbirth, 535-551 ; not permitted to discharge duties of clerks, 128.

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